



The Far East

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IN THIS NUMBER.

THE FAR EAST,

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毛利公

H. P. B. Y. N. E.

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appeared directly and easily in their original forms. The experience of the past year encourages the belief that it will not be a hard task to realize the ambition of its founders.

The year which opened with Jame-son's invasion of the Transvaal has not been peaceful, either at home or abroad. In the West the Venezuelan boundary question, Cuban revolts, the Italian struggles in Abyssinia, the Sudan expedition, the question of Cretan reform, the Armenian massacres, the decay of the Turkish power and the Zanzibar émeute ; in the East, the Indian famine, the Korean *coup d'état* of Feb. 11th and the Phillipine insurrection ; the statesmen and politicians of all parts of the world have encountered many problems which have taxed, their ability and wisdom. At home, the year was opened with the so-called "important undertakings growing out of the War." With this scheme

it was decided to double the army and to treble the navy ; the increase of the mercantile marine has been encouraged ; and a change in the Cabinet has been brought about. THE FAR EAST may be said to have been born in a memorable year. Its aims lie not in the past nor in the present but in the future. In fact, it is still a child growing under the tender care of its friends. The time will come when it will contribute to the history of civilization. An American poet has said :

Build to-day, then, strong and sure ;
With a firm and ample base ;
And ascending and secure
Shall to-morrow find its place.

On entering this new stage of its career, the publishers trust they may be able to show that in the First Volume they have laid "a firm and ample base" for the structure which with the aid of their friends they aim to build.

PEACEFUL JAPAN.

Let historians and sociologists argue as they may regarding the definition of the term nation ; let philosophers and psychologists discuss the various phases of human development ; we see here before our own eyes a nation dwelling in an insular Empire, living under the same Court, and bound together by the ties of a common language and religion, with the same institutions and customs,

for the last two thousand years or more. During these long years, this nation has never encountered the danger of losing its independence, nor has it imperilled the existence of its sovereign authority. Its civilization has not retrograded like that of Egypt, nor has it been stationary like that of China ; but it has exhibited a type of civilization analogous to that seen in the history of the West—ever ad-

vancing, ever achieving. It has, in itself, a wonderful power of assimilation, and tens of thousands of naturalized Chinese and Koreans have been transformed into patriotic countrymen. It has in itself an unusual faculty of improvement, and the imported government, institutions, religions, nay all features of social life, have not only maintained themselves, but have improved upon their original forms as seen in neighbouring countries. Is there any country or nation in the world which has made such steady and peaceful progress as the Japanese have done? From the age previous to the Christian era to these years at the close of the Nineteenth Century, Japan has had a relatively spotless history. Once or twice she has defended herself against foreign incursions; thrice her people have invaded foreign lands; and several times her children have engaged in armed conflict among themselves. But taking her history as a whole, we can not help wondering at its comparatively peaceful course, despite the traditional custom of encouraging military training. Some characterize her as "Heroic Japan," others as "Armed Japan," but we, as impartial examiners of our own history, intend to investigate what we feel justified in describing as "Peaceful," nay, "Progressive Japan."

The fruits of peace are business undertakings. Wherever and whenever peace prevails commerce and industry thrive. Of the ages previous to the Restoration, there are very few authentic records of

statistical value now remaining. Hence it is not easy to calculate how far our national finances were developed, commerce expanded, or industries promoted. Especially in the feudal age, it was more difficult to collect accurate statistics pertaining to the power of the whole nation; because at that time the whole Empire was divided into three hundred clans or more, each having its own regulations, independent of the others. Yet, in fact, the records show from time of yore that a peculiar system of taxation had been carried out; various systems of banking, exchange, convertible notes etc. were current; and all other devices necessary for that stage of civilization had been introduced and were in current use. These systems at that time may not have been on so large a scale, nor their operation so brisk as at present, yet a preparation for the appreciation of Western civilization, we believe, was made during those old times. And, therefore, whenever we think of the recent progress of Japan, we can not help thanking our forefathers, as well as our Western teachers.

Let the dead Past bury its dead! The late war with China is already a matter of the past. We had better maintain the virtue of silence as regards its successful issue. Yet, as regards the reasons why it turned out so successfully, without our selling even a penny of war bonds to foreign countries, nor producing even the smallest difference between the market and face value of our convertible notes; we can not explain them

unless by saying that they were acquired through the healthful development of our wealth, together with the skillful management of our finances.

The constituent part of a country is no doubt its people. Population may not directly be called wealth, but if the theory be true that wealth is mainly produced by labour, the increasing wealth in a country may readily be calculated by the rate of increase of its population. Notice how our population has been increasing since the first census in 1872, as indicated by the following table.

Year.	Population.
1872,	33,110,825.
1876,	34,338,367.
1880,	35,929,023.
1884,	37,451,727.
1887,	39,069,691.
1891,	40,718,677.
1895,	42,270,620.

The total percentage of increase for the last twenty four years is more than twenty seven. If the rate should remain the same, our population would be doubled by the close of the next century. Besides the figures given above, there are nearly three millions residing in Formosa. Some of these, as a matter of course, may not remain there after next May, but most of them will be registered as His Majesty's subjects. This addition is exceptional and ought not to be reckoned for the purpose of showing our peaceful progress. Laying aside the question of the Formosan people, let us, for a while, dwell upon the natural increase. During the same period, the

United Kingdom has shown an increase of nearly twenty three per cent., the population, which was 31,845,379 in 1872, having reached 39,134,166 in 1895. France, on the other hand, has acquired only the small addition of six per cent., within the two decades following 1872. The rate of increase in the United Kingdom is truly one of the greatest in the world. But ours is still greater! The prospect for the expansion of Japan lies at this very point. A French writer, M. Bolue, discussing the causes of the failure of the French efforts at colonization, notices with regret the small increase of the French people. Whenever we think of this, we can but congratulate ourselves. In an age of exclusivism, when agriculture alone is esteemed as the principal productive occupation, an excessive increase of population may not be a pleasing phenomenon, but in these years of industrial and commercial enterprises, nothing can be more advantageous for a nation than the rapid increase of its population. Now let us inquire what kind of progress has this ever-increasing people made, since its contact with Western civilization.

In the first place, it should be noticed that agriculture in its narrower sense is not a suitable occupation for our country. Especially in this age of industrial revolution, it is no wonder that our agricultural progress has not been so dazzling as that of other branches of industry, yet the total area of cultivated land, the amount of the crops and,

the market value of land have been gradually increased year by year. They would have increased, we are assured, more rapidly in case the people had paid as much attention to agriculture as they have paid to commerce and manufactures. The following tables, at any rate, show how far our rice and wheat cultivation have improved.

I. *Table showing the Total Area of Cultivated Land devoted to Rice and Wheat.*

Year.	Rice.	Wheat.
1880,	5,340,541 Acres.	2,984,050 Acres.
1884,	5,428,583 "	3,095,372 "
1887,	5,493,893 "	3,315,362 "
1891,	5,744,025 "	3,570,114 "
1895,	5,790,056 "	3,690,881 "

II. *Table showing the Increase in the Production of Rice and Wheat.*

Year.	Rice.	Wheat.
1880,	156,796,630 Bushels.	62,515,315 Bushels.
1884,	131,749,165 "	65,529,205 "
1887,	199,995,995 "	79,115,720 "
1891,	190,617,740 "	90,391,865 "
1895,	199,604,410 "	97,630,615 "

The first table shows that within the last fifteen years the area devoted to the cultivation of rice has increased by eight per cent., while that for wheat has increased by twenty four per cent. These facts show how diligently our farmers have been in bringing under cultivation hitherto barren and wasted lands. The second table shows that within the same period, the production of rice and wheat had increased by twenty seven and fifty eight per cent. respectively. Harvests depend largely

upon weather and temperature. It is not at all a rare event for a farmer to lose all his crops just before harvest, sometimes by storm, sometimes by flood. Hence the increase or decrease of the crops in one year as compared with another may not hastily be taken as indicating progress, or the reverse, in agriculture. But such a marked and sustained increase, as above shown, from year to year could not have been obtained unless our agricultural methods had been improved to a great extent. Both rice and wheat are not only the daily food of our people, but they are also the most important, even in some cases the only, productions by which our farmers obtain the necessities of life. The increased area of cultivated land and the increased amount of its production are really the results of an economical activity in rural life.

Tea and silk are the two most important items among our exports. Roughly speaking, silk alone amounts to one half of our total exports. Since the question how far our silk industry and tea production have been developed is a momentous one, here in this very place, where we are making our observations from an agricultural point of view, we will show the gradual increase of the production of cocoons and tea.

Year	Cocoon	Tea
1880,	2,989,660 Bushels.	237,508 Cwt.
1884,	3,856,195 "	354,628 "
1887,	6,095,300 "	519,347 "
1891,	7,901,200 "	525,659 "
1895,	11,290,865 "	633,461 "

Is not this a wonderful increase? By the development of these two branches of agriculture, most of the land hitherto barren and lying waste has been changed into fruitful fields. Both the oldest and youngest generations of rural families have found out respectively their most remunerative forms of work. In case matters go on as they have done during these few decades, it will not be simply a Utopian hope that we may surpass France and Italy, both in the quality and quantity of cocoons and compete with China and India in tea.

Agricultural Japan, however, if thereby it is intimated that agriculture is the predominant occupation of the people, is a matter of the past. What we wish to investigate with growing interest is Industrial Japan. The essential characteristic of "Peaceful Japan" lies not in agriculture, but in manufacturing industries. We have many facts at hand which enable us to deal with this matter. Among others we will notice the number of factories and the amount of horse power used in them.

Year	Number of factories	Horse power employed, steam.	Horse power employed, water.
1883,	84,	1,383,	365.
1892,	1,203,	28,500,	4,772.
1894,	2,409,	32,858,	3,451.

These figures are those of the private factories, those of the Government being entirely excluded. In Kyoto two thousand horse power of hydro-electricity is utilized for various mechanical purposes, including tramway cars. At Nachi,

Uji, Nikko, Hakone and other places, it is intended to use waterfalls to produce electricity. All of these programmes may perhaps not be realized, but some will be undertaken. At any rate, in view of the rapid current of its brooks and rivers, Japan stands in a good position to utilize this cheap, diligent and docile force of nature.

Up to recent times, Japan has been a country of handicrafts. The so-called industrial productions were chiefly limited to certain kinds of fine arts. The combination of quantity and quality could not be secured. But now in mining, paper manufacturing, printing, spinning, nay, in all branches of industry, machinery of modern invention is used to a great extent. Within the six years from 1890 to 1895, even the value of the imported galvanometers alone amounted to one and a half million *yen*.

Iron is the most important of raw materials. The basis of the thriving British industry is in her buried stock of coal and iron. The former we have in abundance, but the latter we have not. Consequently, the sudden increase in the importation of iron shows the rapid development of our industries. The following table will show the increase in the importation of pig iron.

Year	Imported pig iron.
1872.	507 Piculs.
1876,	11,066 ..
1880,	88,288 ..
1884.	97,720 ..

1887,	108,908 Piculs
1891,	203,179 „
1895,	588,596 „

By this we see that the importation of pig iron in 1895 was 1160 times as much as that of 1872. Even in the last twelve years it has increased at an annual rate of 50 per cent. Heretofore, this iron has been chiefly used for making the more simple kinds of machines and wares in daily use, but hereafter it will more and more be used in turning out complicated engines, carts, etc. Especially in case the iron foundry, which is now proposed, should be established, the demand for pig iron will be greatly increased.

Another striking instance of the increase in the importation of raw material is that of cotton. The importation of raw cotton in 1872 was only 4,868 piculs, but in 1895 it had increased to 1,434,682 piculs. The reason why our imports from China, India, and the United States have increased so rapidly of late lies chiefly here. But this need excite no wonder, if one carefully observe the annexed table showing the increase of spindles in our cotton factories.

Year.	Number of spindles.
1886,	65,420.
1889,	215,190.
1891,	353,930.
1893,	381,781.
1895,	580,945.

The development of cotton spinning in Japan is a sort of miracle. In old times cotton yarn was spun by the hands of women. From early in the

morning till late at night, the whirl of wheels was heard in almost every cottage in our country districts. Then the imported yarns began to replace the hand spun yarns. But now the domestic yarns, produced by machinery of modern invention, not only fully supply the home demand, but were exported, for example, to China and Korea in 1895, to the amount of 1,034,000 *yen*. Now-a-days there is not a commercial centre in our country where at least one or two tall chimneys pouring forth black smoke can not be found. In Osaka there are sixteen factories of this kind equipped with 252,933 spindles. In our last number we called attention to the proposal for a spinning factory to be established in Shanghai, and will not repeat what we then wrote.

Silk spinning on the other hand is gradually developing, though it may not be at the same pace as cotton spinning. The annual totals for raw silk are as follows :—

Year.	Raw silk.
1886,	66,972 Cwt.
1889,	101,395 „
1891,	111,351 „
1893,	130,501 „
1894,	138,792 „

With this increasing cotton and silk spinning, it is but a natural result that the weaving of both cotton and silk fabrics, has increased as follows :—

Year.	Silk fabrics	Cotton fabrics.
1886,	3,192,777 <i>tan</i> *	29,619,381 <i>tan</i> .
1889,	3,876,762 „	32,153,425 „

* The *tan* is a piece of cloth about thirty two feet in length and fifteen inches wide.

1891,	4,832,296 <i>tan</i>	36,175,902 <i>tan</i>
1893,	4,860,559 "	43,622,964 "
1894,	8,664,957 "	49,594,048 "

In this table purely silk and cotton fabrics only are reckoned, other miscellaneous cloth being excluded. Even at present in our country districts the click of shuttles is heard, but the cities are equipped with modern looms.

The prosperity of the spinning factories is no doubt a matter of congratulation, but the increase in the number of looms ought to be still more satisfactory.

So for other manufactures like porcelain, glass, umbrellas, matches, and mats, we will ask our readers to examine directly the table which follows.

Table showing the annual export of Porcelain, Glass, etc.

Year.	✓ Porcelain ware.	✓ Glass ware.	Umbrellas.	Matches.	Mats.
1885,	<i>yen.</i> 695,269.	<i>yen.</i> 4,700.	<i>yen.</i> 1,768.	<i>yen.</i> 188,401.	<i>yen.</i> 935.
4887,	" 1,311,901.	" 18,871.	" 26,856.	" 941,577.	" 36,296.
1892,	" 1,480,411.	" 103,940.	" 161,504.	" 1,843,637.	" 656,123.
1895,	" 1,955,060.	" 346,477.	" 735,207.	" 4,672,812.	" 3,461,370.

Every one of these items shows a marked increase. Especially, is this true with regard to mats. These were exported in 1895 to a value of about three hundred and seventy times that credited to 1885. Articles, which are not contained in the table have also been exported to an increased amount. As illustrations of this increase the items, of soap, blankets, and medicines may be taken.

Wages are the barometer showing the pressure of productive energy. The fate of a country may better be read by the face of a workman than by the speeches of the Premier in the House. What, then, is the condition of wages? For the answer we will take the wages of female labourers in our cotton spinning factories.

Year	An average wage of one female labourer for a day.
1889,	<i>yen.</i> 0.081.
1890,	" 0.082.
1891,	" 0.083.
1892,	" 0.089.
1893,	" 0.094.
1894,	" 0.102.
1895,	" 0.109.

Some boast of cheap labour, others praise poor living, but we can not agree with either of these views. It is but a matter of course that wages will rise in a country where industry is developing. Population is limited, but the work is not limited. The more the work increases, the more wages rise. We do not entertain the mean hope of competing with other nationalities by the aid of cheap labour alone. We hope

with Count Okuma that wages will rise some time in the future to a degree corresponding to that which prevails in in Europe and America.

So far we have briefly treated the subject of Peaceful Japan from the agricultural and industrial points of view. Our statement may not be exhaustive, but the facts, procured from various sources of the most trustworthy charact-

er, are more eloquent than our words. Although figures may weary our readers, the true meaning of Peaceful Japan is involved in them. The investigation concerning commerce, communication, currency and finance, which we can not treat here for want of space, will receive our attention in the next number.

SPECIAL CONTRIBUTIONS.

CONFLICT OF LAWS ARISING OUT OF THE REVISED TREATIES.

The revised treaties between Japan and Western nations have all followed the example of the British Treaty in agreeing that their provisions shall be put in force on or about the 17th of July, 1899, if Japan signifies her wish in time, by taking certain steps specified in the treaties. In a little more than two years from now the subjects of the different treaty powers will enjoy protection under Japanese laws and jurisdiction. However, the German treaty, concluded on the 4th of April, 1896, has made an exception—that is to say, with respect to the protection of industrial property, by causing a portion to take effect from the exchange of ratifications. This exchange took place

on the 19th November, 1896. Other nations believed that they could avail themselves of the advantage of the protection thus agreed upon, by virtue of the most favoured nation clause in the treaties now in force. The Japanese Government has, however, taken a somewhat different view of the clause, namely, that advantage of it can only be taken by those nations which have revised their treaties with a special provision for the protection of industrial property and with an understanding arrived at for the immediate operation of such protection. Great Britain has already come to such an understanding and subjects of both Japan and Great Britain enjoy mutual benefits from the 4th day of January,

1897. The terms of the arrangement have not been published, but we should imagine that, after all, the real ground of such a step can only be the technical requirement of making the time of operation of the industrial property clause to run from now instead of the commencement of the whole treaty. For no question of reciprocity can arise with most countries, their patent laws generally allowing any foreigner the privilege of having his invention protected under their respective laws already, without going through any treaty arrangement. No other nation has yet made an arrangement like that of Great Britain. For instance, the United States citizens, though greatly interested in the question of the protection of such property, do not yet know their position in the matter. It seems that the government at Washington has not seen the importance of the American interests involved and it has been slow in taking advantage of the new situation. One would have thought that the United States government would be the first in the field. We can only account for the attitude of that government by supposing that it is thought a treaty unnecessary according to the United States laws.

A question, theoretically very important but practically of merely nominal consequence, has been raised and it was, we understand, the cause of the delay for so many months, of the exchange of ratifications of the German treaty. The question is, whether or not, the extra-territorial jurisdiction

now enjoyed by Germany should not *ipso facto* be abolished in so far as matters connected with the protection of industrial property are concerned. Certainly, judging from the nature of rights concerning the protection, there is no other subject-matter which is so peculiarly territorial as these rights, and the grant of these rights should naturally imply the maintenance of jurisdiction over controversies raised in connection with them. The cases referred to are those wherein German subjects are perpetrators of offences violating these rights. Can they claim the benefit of the existing consular jurisdiction? Such cases should have been expressly provided for in the treaty, but as this was not done, we must infer that the *status quo ante* was intended to be maintained by the negotiators of the treaty, or in other words that Germany was not willing to concede the point hitherto insisted upon by nearly all treaty powers. But then such a position can be maintained by Germany with reference to the subject now under our consideration, only on the ground that the German Consular Court is a Japanese Court. If this be admitted, then the law of patents to be applied in her Court should be the Japanese law and not the German law. There are two different positions that have been held by the treaty powers concerning extra-territorial jurisdiction.

There can be only one correct answer to the question. Such answer should be in accordance with the general principles of international law. The

right doctrine is, we should hold, that Consular Courts in Japan are Japanese Courts, held only in the name of a treaty power, but by delegation or sufferance from the Japanese sovereign. This is the position held by the United States Government and their Consular Courts have administered justice, taking cognizance of Japanese law as the law to govern many cases, while Great Britain has maintained the doctrine that her Consular Courts are British throughout and that their jurisdiction is an extension of British sovereignty up to the time of the ruling of the Privy Council in the *Chishima-Ravenna* case. By that Judgment it was determined practically that the British Consular Court is an extension of, or substitute for, Japanese jurisdiction parcelled out by the Japanese-British treaty. It has not, however, been settled yet by British Courts whether Japanese law is the law to be applied to Japanese-British litigation, apart from the English principles of private international law; this point is not likely to be ruled in the affirmative, judging from the attitude so far maintained by Great Britain.

There was for a time quite a national outburst against the omission on the part of the Japanese representative with reference to controversies over industrial property, but practical good sense has prevailed, and the question has been passed over. The ratification was effected within the first weeks of Count Okuma's administration at the Foreign Office. This question cannot, however, be

dismissed as a mere side-issue of the new German treaty.

The most important point to be considered for our present purpose is, what is the situation which will prevail by reason of Japan and Germany being out-siders of the Berne Union, while other treaty powers come in as the most favoured nations. A protocol to the German treaty provides that a treaty may be concluded to define the relations to be maintained between the contracting states with reference to the protection of industrial property. Germany is the only nation of importance which has not become a member of the Berne International Union; nor has Japan yet joined in an international convention, as provided in the revised treaties with other nations, while the German treaty makes no mention of it, its place being supplied by the provisions of the protocol above cited. There will be a long delay before Japan will become a member of the Union. Under these circumstances, what is the extent of protection which can be claimed by German subjects and those of other nations who may follow hereafter under like conditions? It has been thought that the Germans are greater sufferers than the Japanese, so long as the industrial property of the former is not protected by the Japanese Government. This is the main reason, we should imagine, why the German Government has sought to arrange for the speedy operation of that portion of the new treaty relating

to this subject. Whether its motive in doing so is the same as that entertained in not joining the Berne International Union is a question. It is strange that the German negotiators did not think of the fact that, so long as there is no special treaty providing for all possible cases of conflict between German and Japanese interests, the object of the protection sought cannot be attained. Suppose Japan joins to-morrow the Berne Union, could Germany claim the protection of the Japanese Law by virtue of the most-favoured-nation clause administered in the light of principles agreed upon by the members of the Berne Union? Is it not the only right conclusion to say that she could not, and that she would be left the sole sufferer from the situation? The most-favoured-nation clause is a feature of nearly all treaties. It can never be questioned that, according to the established principles of modern jurisprudence, the privilege of protection for inventions and other industrial property has no extra-territorial force, but by virtue of such an arrangement as the Berne International Convention. Therefore, different nations have agreed upon the indispensability of some universal understanding for the protection of industrial property for reasons mostly judicial, though also for political and economical considerations, and hence the existence of the Berne Union Convention. If a stranger to the Union, like Germany who preferred to remain out-side of it, could claim the protec-

tion as the direct result of Japan's joining in the international convention, then there would never have been any need of the Union between nations. If Germany can claim such a position, hers would be the most advantageous one, though not perhaps at all an enviable one, speaking from the highest standpoint of international morality. The German law knows surely the limited territorial nature of rights of industrial property, and this is probably a reason for her keeping out of membership in the International Union. Surely her diplomats were astute enough to see this point long ago. In the face of such an attitude as that assumed by her in the past, it is most strange that the provision of the protocol existing with the German treaty was not carried out so as to arrive at an arrangement for securing protection, at least in respect to the conflict thus obviously arising. It is really a novelty, that mutual protection of industrial property has been arranged by such a simple treaty, and this presents new application of the rules of private international law.

In this situation of things, the nature and extent of the protection, which will have to be accorded as the result of the first operation of the revised treaties, must be confined to the application of the provisions of the Japanese Patent Law, as interpreted by the Japanese Government, within the spirit of the due observance of the treaties. The principles of international law which apply to the protection in question

must be the guiding rules for the interpretation of the Patent Law. Protection for inventions, designs, and trade marks has, from its foundation, been treated as a privilege and its extent has been limited to the local jurisdiction only of the country which has granted it. Although the subject-matter is of such importance in the reign of modern laws, the doctrine governing it has not been argued out as fully as it might be and its position, as a chapter in the conflict of laws, has not received the attention it merits. The reason lies perhaps in the limited territorial nature in which these rights have been regarded, but one would think that there must be some decisions and principles arrived at with reference to questions arising out of the Berne International Convention. Let us consider a few general rules applicable thereto. According to the revised treaties, the subjects of each of the contracting States shall enjoy in the territories of the other the same protection as native subjects in regard to patents, trade-marks, and designs, upon fulfillment of the formalities prescribed by law. The meaning of the Article is obviously intended to apply to patents and other privileges within the territory of the state granting such a protection. Apparently, therefore, no question upon the privileges granted by one of the contracting states can directly arise in the territory of the other state. However, when occasions arise in which the matters of life, priority, and patentability have to be considered, they are

affected by peculiar conditions which may be existing in the state where an invention was made. In such cases all the provisions of the Japanese Patent Law should be applied in accordance with the principles of private international law. However, any provisions, which if applied to foreign patentees, will have no meaning, or thereby deprive them of the enjoyment of their rights, ought to be discarded; if not, the Patent Office will allow the Japanese Government to take advantage of its own wrong. It is true that the provisions of the law did not have, as officially ruled, foreign patentees within their contemplation, and, also, it may be said that no state is bound to alter her laws for the purpose of satisfying the wants of foreigners; but she will be only making good her promises when she gives the most equitable applications of her laws so as to meet new circumstances. This is the goal to which it is her constant aspiration to attain, so that all nations of the world may enjoy the benefit of enlightened Japanese rule. So with all other contracting states, *vis-a-vis* Japan on this question, they should respect industrial property sanctioned by the Japanese Office by applying thereto their respective laws in the most equitable manner. In fact, the principles of the Berne Convention should be practically applied, that is, in so far as is ordained by the spirit of the treaty and is consistent with the general principles of private international law. The life of a patent, its priority, and patent-

ability should, therefore, be mutually respected by the respective laws of the contracting states. The free importation of patented articles wherever made, if made by patentees, or by their authority, must be allowed. This is especially the case according to the treaty now in force under which foreigners have no right to carry on any manufacturing in Japan. The maintenance, disclaimer, abandonment, assignment, and succession, and

necessary formalities for such purposes must, in so far as foreign patentees are concerned, be governed by the *lex loci* of these matters. The above discussion will apply, similarly though in simpler manner, to questions connected with other kinds of industrial property. The above is advanced only by way of suggestion and to invite discussion.

R. MASUJIMA.

THE FUTURE OF JAPANESE WOMEN.

The great problem which lies before our nation in the near future is a far different one from the questions which have occupied the minds of the thinking men of Japan since the beginning of the Meiji period. Now that Western science and learning have been fairly assimilated, the army and navy developed, and commerce and trade are in a promising condition, the new order of things seems to have taken permanent shape and to have become organized. There yet remains unsolved one question, on which depends the entire safety—nay the very life of our nation. This vital problem is that of social and moral reform. This, more than any of the changes which have already taken place in the Meiji period, touches the home and the women of Japan, and will in great part depend on the women themselves. Is it not time to inquire how

far the present Japanese women in this changing age will be able to assist in setting for the future of our nation, the new standards of honor and of morals; how they are being trained to meet the new life which will come to them inevitably through the changed lives of the men of new Japan; and what will be the future which lies before them?

Old Japan with its seclusion, its highly developed code of honor, and its fine ideals of duty, with its *samurai* loyalty and courage as its life blood—old Japan with much that was ennobling and inspiring has all passed away. New and progressive Japan takes its place, throwing away alas! as its outworn garments, not only the old prejudices and narrowness, but much of the good and true of the past teachings. The men of new Japan are rejecting the old ethical precepts which restrain-

ed them in the past and refuse to make them the standard by which to judge themselves and others, while new standards suitable to the present day, have yet to be firmly established. It is impossible, too, to expect that the women will be restrained by the old teachings which guided them in their former narrow lives, rather than by the realities around them. If theoretically they are only fitted for a life of blind obedience, they are practically given many privileges and responsibilities which they are not suitably trained to meet, and it can be no wonder that they give ground for such complaint as a recent writer has made when he declares that Japanese women have sadly degenerated.

When we see position which life in spite of the old Chinese teachings gives a Japanese woman, and realize how much actually lies in her hands, one can not fail to feel how great is the need of better education for her, and of a suitable training of her character at this period, when social and moral reforms are so much needed; but the work is the more difficult in that, unlike education for men, public opinion and old customs stand as a barrier in the way of any radical change, and all movements for a new order of things must be made by the men themselves.

Laying aside the question of woman's true position in the home and in society, and the attitude of the law towards her, let us take a glance over the provisions made for her education at the present day.

Not counting the many primary schools all over Japan, which admit girls as well as boys, but which have only in the very lowest classes equal numbers of each sex, there are all over the Empire, according to the latest reports of the Educational Department, twenty six ordinary normal schools for girls, and twenty higher female schools, (which include the higher mission schools) with an attendance of less than 2500 pupils. There are besides these, a few private schools of a low grade, one higher normal school, and one school for the daughters of Peers. There are also so-called schools where special branches, such as music, sewing etc. are taught, but these can hardly be counted among the regular institutions of learning.

All this may seem to show progress for women, when we consider the condition of affairs thirty years ago, but it is a meagre account, if we compare it with the strides which have been made by the other sex in education, and think of the majority of women, who only get a mere primary school training lasting a few years. The distance between Japanese men and women threatens to grow even wider than in the past, when the men were less advanced intellectually than to-day.

If we look at the record of Europe and America, especially of England and the United States for the same thirty years, we shall see what tremendous changes have taken place in the education of women, and in their position in

society. College education for women in the United States thirty years ago was in its infancy, now nearly every institution of higher learning, the great colleges and universities, have thrown open their doors to women as to men, and every advantage has been given them for a liberal education.

There are thousands of women studying today in higher institutions, and each year the number increases. Thirty years ago, this was a mere dream of a few philanthropists. While Japan may have advanced, it has not begun to advance as America has done, and the danger is that each year of progress in this new era of enlightenment for the world, will only see our women, who are the boast of the East, more and more behind the women of the West.

Granting that school-work and book-learning and technical education are not everything, that moral training and the building up of the character of our girls should be the highest aim of the educator, a fact true also for the men, what chance may I ask, have our women in their present narrow lives to gain that necessary experience, which gives stability and fortitude to the mind, and how can the truest and best character be built up for a woman any more than for a man, without a knowledge of the facts that are the heritage of the human race, and a training of the reasoning faculties that they may clearly distinguish the good from the bad, reason from prejudice, and duty from misplaced emotion? This does not

mean that a woman is to be taught exactly as men are taught, that any training which fits her for her own special life work should be neglected, but it does mean broader foundations, and a liberal education far beyond what she is getting at present.

Can it be said that our women are capable of meeting the problems of the day; that they have the power to restrain the men as the American women do in keeping up the standards of morality and purity; that they can make the home, the restful heaven it should be away from the world's temptations? Can they give that influence for good, that broad sympathy and help that a man has a right to demand from his wife, a help so much higher than the mere supplying of his physical needs? Are our women so trained that they are capable of judging of the temptations and trials of a man's life, and knowing his mental and spiritual needs, of helping to support and comfort him? Without culture, education, and experience, women can only share the lowest side of a man's life and must indeed fall short of the ideal wife and mother. The loss in this is not only for the women themselves, but for their husbands and for future generations.

It is amply shown in the pages of our history that our women have displayed in the past, when occasion demanded, not only strong will and character, but intellectual ability and power of mind, and that they have undoubtedly shown capability for the supremest acts of self-

sacrifice. May we not hope that among the women of the present day, there are many as nobly endowed, and should not every opportunity be given for the calling forth of the highest qualities of the mind and heart?

The old time training has already given them gentle ways and a loveliness spoken of by almost every foreign visitor to our shores; such sweetness that if combined with the strength of character and the knowledge of the Western woman, would make our women an example for the world. Need there be any fear that our women will lose this,—that because a woman can write a poem or read Chinese, that she should be less womanly,—or that if the standards of education for all women were raised and knowledge made more general, we should find any the less modesty among them?

The great need for Japanese women of the future is, therefore, such a liberal education as will truly fit her to be, not the mere instrument of man, but his sympathetic companion and helper.

As one step to this, there is at present, a great need for a high school for girls in Tokyo. It seems almost incredible that in the metropolis of this Empire, there is but one school that gives a course of study for Japanese girls that corresponds to even the Jin-jochu-gakko for boys. This one exception is the Girl's Higher Normal School, open only to a few, and under conditions that bind them to teach for a term of years. There is a demand for

a school, either government or private, of a standard fully as high as the Normal School, and open to women of all classes and without restriction. Surely the time is ripe, and there are many who would hail with joy the opportunity afforded by such a school.

In addition to a liberal education, every woman should have, if possible, such training in some one branch of learning or industry that she may if necessary, be capable, in however small a way, of her own support. This may be in anything suited to her tastes and capacities, in teaching, writing, nursing, cooking, or sewing. The great necessity for such special training has been seen time and again in women, whose circumstances seemed least to call for it, but who have been left through misfortune to fall upon their own resources. If in the majority of cases, it is not a necessity for women to earn their living, in others, such knowledge may be of vital importance, and at the least, the training is never useless or lost. The money and time required to gain some special branch is not more than is wasted yearly on many frivolities for young girls, and such an acquisition not only takes the place of, but is better often than the richest dowry.

It can not be doubted that the Japanese woman of the future will fully appreciate the opening out of her opportunities; that she will make earnest efforts to gain knowledge and experience; that having gained them, she will work zealously for the right

and the good, and for the elevation of the morals of society, now so sadly degenerated. Let us hope she herself, will learn through noble teaching to rise above the narrowness of petty envies, slanders, and gossip which are too apt to fill the mind void of better things, and which, however skillfully hid, embitter intercourse, and prevent true friendship.

When women through a more liberal education have proved themselves capable of greater things, there will come the day when they can take a higher place in society, as they certainly will in the home, and in the esteem of their husbands. Will not the law, by that time, give the same justice to women as to men? Will not the fact of sex be of less consideration than the sin, when punishment is dealt out for certain crimes, and individual rights be respected for a woman as for a man? Such things, as well as the protection of women by fair divorce and marriage

laws can not be things of the remote, but rather of the near future, and they must be the accompaniment of the new and higher life which is coming in for our country. The thinking men of Japan can not, I believe, pass them by, just, because there are few to advocate a reform, the justice of which must make itself felt, although the need of it is as yet but little known or thought of by our women. The day can not be far off when Japanese women will have the same privileges as in the most enlightened countries in the world, and the whole of society, not only half of it, will have a share in the progress which makes this Meiji era so wonderful for Japan.

UME TSUDA.

[Miss Tsuda was one of the five girls first sent over by the Japanese government to America for the purpose of study. On her return to Japan, she became teacher in the Peereses' School in Tokyo. In 1889 she went to America for a second time for the investigation of educational matters, and spent three years of study at Bryn Mawr College, Penn., making a specialty of scientific work. Since her return, she has resumed her position in the Peereses' School.]

A FOREIGNER'S IMPRESSIONS OF JAPAN.

Having been requested to record my impressions of Japan I take pleasure in submitting a few general remarks. With no claim to profound powers of observation and making no pretention to speak with authority, I will briefly state my individual views about this country and its people. Many if

not most travellers who come to Japan fancy themselves qualified to write a book upon it immediately after their return home. A sojourn of a few weeks here makes the globe-trotter an author; doing curio shops turns him into an art connoisseur; while an attempt or two to use chopsticks at a tea house

entertainment initiates him into the inner circles of Japanese home life. If he has a wife, her education is not completed until she has been photographed in a mis-fit *kimono*, with a *samisen* in her arms,—the conviction seeming to possess her that to look for the nonce like a lady of this country, she must be mistaken for a *geisha*. After short stays at the principal foreign hotels in the several larger cities, a visit to a few outlying health or pleasure resorts principally patronized by foreigners and a sight of the temples and few waterfalls, the enlightened traveller returns home, rushes into print, and a new volume of Travels in the Far East is brought forth. Of course all countries are more or less subject to the same treatment. Years ago America was visited by Dickens who subsequently wrote a foolish book about that country glaring with incorrect and ridiculous statements. Taine, the French author, some years later also attempted to write a book about America after a short stay there and the result was equally unfortunate. His book was full of the most absurd statements and views. It is simply impossible to write instructively about any country until a long stay in it has enabled one to correct his first and crude impressions.

Of all the authors who have written about Japan the only one who to me seems, to vibrate, so to say, in unison with Japanese sentiment in the higher sense and describe not only faithfully, but feelingly everything of real interest in this country is Lafcadio Hearne.

There are passages in his books so noble in conception, so pathetic in expression and all about Japanese life only, that no one can read them and not experience the most profound emotion. And why? Because qualified by a long residence and gifted with keen observation he sees truly what is noble and elevating in Japanese life and describes it unaffectedly. His writings contain that touch of nature which, as Shakespere says, makes the whole world kin. And although I do not know Mr. Hearne personally I take much pleasure in paying him here the tribute of my admiration for the faithful and manly way in which he has done your country so much justice and real benefit. I have come three times to Japan and each time to discover that the impressions I had previously formed were more or less incorrect, which illustrates the difficulty of a mere traveller writing about your people and institutions. And if I venture to express my views now I must claim your indulgence for much that may be erroneous. No foreigner until he has lived here for years can begin to understand or appreciate Japanese civilization. We hear much about the civilization of Europe and America but when contrasted with the enlightened life and manners of Japan which as they exist to-day existed hundreds of years ago in this country, I do not see that Europe or America can teach you much, while indeed the Western world can learn from you a great deal.

In a general way what most impresses me here is the sentiment of patriotism, and veneration for the Emperor. In the people at large the love of country and the affection for its ruler are sentiments so intertwined that they are one and inseparable. This loyal regard for the Mikado so deeply planted in the hearts of his people is one of the most touching things it has ever been my privilege to observe. I have talked with your countrymen almost everywhere in Japan and everywhere the same reverential filial devotion characterizes their regard for His Majesty. The sentiment is like what we read of in patriarchal days. It is the family relation on an extended scale. When calamities have overtaken this country, I have found, the invariable thought uppermost in the minds of the people to be the grief the Emperor must feel for his unfortunate subjects. There is something very touching and noble about this, and I believe it finds its parallel no where in the world.

The brightness and self-reliance of the children is another fact that impresses me very much. As an instance among many I could cite, I was for several months last summer living among a population of deep sea fishermen. Every evening the children of the village would come to my house and vie with each other in their efforts to read my Japanese books. I was not only astonished at their real love for study but marvelled at their general intelligence, while had they been the children of princes their conduct and general

demeanour could not have been better.

Nothing strikes the foreigner more forcibly than the wonderful activity and commercial importance of the city of Osaka. Approaching it by land or sea one might almost imagine himself nearing one of the great manufacturing cities of England or America. The forest of long chimney tops tells at once the story of her industries, and it is safe to predict an immense future for that marvellous city.

Your recent exploits on both land and sea, the victories of your armies and navy, the success which earnest preparation was bound to secure have challenged the world's admiration, and are an indication of what the aim of this country is in modern times, —namely to take her stand among the great nations of the world.

If I were asked which city in this Empire was the most interesting I should give the general verdict of travellers in naming Kyoto. Favourably situated between two mountain ranges with a noble river flowing through it, Kyoto is by far the most picturesque city in the East. Three things however are needed to make it an ideal residence place; a municipal water system supplying fresh water to every house through pipes, a sewer system and a grand boulevard along both sides of the Kamogawa. This latter could be easily and inexpensively made by appropriating the land from the river bed on either side and filling in with the gravel from the

center. Besides affording a most beautiful promenade along the river banks it would vastly improve the frontages of all property bordering the river.

On a recent visit through the Nakasendo and the country lying between Uyeda and Takimata I was particularly impressed with the excellent state of the main roads of travel. Nothing measures better the civilization of a country than its country roads. They are the arteries of communication between the people and in proportion as the roads are well made and maintained, industries thrive and a kindlier feeling exists between communities.

The railroads of the country have one thing to recommend them, they are safe if slow. Why they are not more convenient in their appointments is a

puzzle. The subject is one of considerable complaint among visitors. Certainly sleeping cars would be a boon to those travelling from Tokyo to Kyoto and points farther south and would be well patronized. I had intended making some remarks about the manners and customs, language, painting and music of Japan, but as I find this communication is already too long I will reserve what I have to say upon those subjects for another occasion.

(To be continued.)

Henry P. Bowie.

[Mr. H. P. Bowie who contributed the foregoing article is an American by birth and lawyer by profession. He was educated at Georgetown College, Washington, subsequently graduating in San Francisco at the age of twenty one, he was admitted to the bar, having studied law with Senator Casserly of California. He has devoted considerable time to the study of Japanese and is much interested in Japanese painting.]

INDO-GERMANIC ELEMENTS IN THE JAPANESE LANGUAGE.

(Continued from Vol. I., No. 11.)

Namo'mitābhāya { 一南無阿彌陀佛. Na-
 Namu'mitāyushe { mu Amida Butsu. Adoration to
 Amitābha, or Amitāyus!

Namo Ratnatrayāya—南無萬寶王那由多
 夜耶, Namu karatannō tarayāya,
 Adoration to the Triratna (or the

Triad of Buddhism)! The Triratna or the Three Treasures of Buddhism are Buddha, Dharma (religion) and Sangha (community).
 Nayuta or Niyuta—那由他 or 那由多, Nayuta. A numeral term equivalent to 1,000,000,000.

Nāraka—捺落, Naraku. The hell of Buddhism.

Nirvāna—涅槃, Nehan. The death of Çākya Muni.

Pūrṇa Maitrāyaṇi putra—富樓那, Huru-na. One of the ten great disciples of Çākya Muni, well known for his eloquence.

Prajñā—般若, Hannya. Intelligence (to reach the Nirvāna), the highest of the six Pāramitās. In the representation seen in the 'kagura'-dance, it has a female form with a demonlike appearance.

Prajñāpāramitā—般若波羅蜜多, Hannya-haramita. Intelligence beyond measure; the highest and absolute intelligence which enables one to reach the Nirvana.

Buddha—佛, Butsu. The Buddhas, or enlightened ones; Çākya Muni; persons after death ('Hotoke' from the Chinese 'Futo').

Bodhi—菩提, Bodai. The commemoration of the dead.

Bodhidruma { —菩提樹, Bodai-jū. The Bodhivriksha {
Bodhi (intelligence)-tree under which Çākya Muni performed seven years' penance and became Buddha.

Bodhidharma—達磨大師, Daruma-daishi; more commonly 達磨, Daruma. The 28th. (Indian) or the 1st. (Chinese) patriarch, who is believed to have spent nine years in silent meditation and in consequence of which his limbs withered away. Hence a person who

walks slowly is said to be like Daruma. A toy for children is made in assumed imitation of Daruma, without legs.

Bodhisattra—菩薩, Bosatsu. Those who are next to Buddha in the degree of intelligence; a term applied to Buddhist deities and priests of high reverence and of superior intellect.

Brahma—梵天, Bon-ten. Brahma.

Brahmakshara—梵字, Bon-ji. The Brahma-letters, or the Devanagari alphabet.

Brahmana—婆羅門, Baramon. The Brahminic priests, the religious opponents of Çākya Muni.

Bhikshu—比丘, Biku. Ordinary Buddhist monks.

Bhikshuni—比丘尼, Bikuni. Ordinary Buddhist nuns.

Mañjuçrī—文殊室利, Monjushiri. One of the Buddhisattvas, worshipped by the followers of the Mahayāna school.

Mandāra—曼陀羅, Mandara. Clothes beautifully ornamented, sometimes embroidered, hung in the interior of Buddhist temples as a decoration.

Mārīci Deva — 摩利支天, Marishi-ten. One of the most popular deities of Buddhism in Japan, particularly worshipped by adventurers.

Mâyā — 摩耶夫人, Maya-fujin. The mother of Çākya Muni.

Maitreya—彌勒, Miroku. A Bodhisattva who is expected to appear to save the world.

Yaksha—夜叉, Yasha. A class of demons; popularly used in the sense of 'cruel' persons.

Yoçodhara—耶輸陀羅, Yasudara. The legitimate wife of Çākya Muni.

Yama—閻魔, Emma. The great king in hell, who judges sinners.

Veda Deva—韋陀天, Ida-ten. One of the patron deities of Buddhism well known for his speed in running.

Vairocana—毗盧遮那, Biroshana. The personification of the essential Bodhi and absolute purity.

Vaiçramana—毘沙門天, Bishamon-ten. One of the later Maharajas, the guardian king of the North, a most popular deity in Japan.

Çarira—舍利, Shari. The bodily relics (i.e. bones) of Çākya Muni.

Çākya—釋迦, Shaka. Popularly used to signify Guatama as the Buddha.

Çākya Muni—釋迦牟尼, Shakamuni. The same as Çākya.

Cākra—帝釋天, Tai-shaku-ten. Originally a Hindoo deity (i.e. Indra), but popularly worshipped in Japan as a Buddhist deity.

Cāriputra—舍利弗, Sharihotsu. One of the ten great disciples of Çākya Muni well known for his wisdom and sagacity.

Cala or Sala—沙羅, Sara. A large timber tree, the colour of whose blossoms is used as a sign of vanity.

Cramana—沙門, Shamon. Buddhist priests in general.

Cramanera—沙彌, Siami. Religious novices, male or female, who took the vows of the Cikshapada, or the ten commandments of Buddhism.

Crī.—室利, Shiri. An honorific sign prefixed or suffixed to the name of Buddhist deities.

Sangha—僧, So. The third of the Tri-ratna, the community or order of Buddhist priests in general.

Sanghârāma—伽藍, Garan. A monastery or convent of Buddhist monks; a magnificent Buddhist temple.

Samādhi—三昧, Sammai. Silent contemplation of the truth; popularly used in the sense of 'concentration' or 'one sidedness'.

Saha—娑婆, Shaba. Human society.

Sumeru—須彌山, Shumi-sen. A fabulous mountain, being the axis of every universe and the support of the tiers of heaven.

Stupa—卒都婆, Sotoba; more commonly 塔婆, Toba. A piece of wood erected at the side (generally back) of a tomb at the time when the anniversary commemoration service takes place for the dead.

Svastika—塞縛悉底迦, Sabashichika. A mystic diagram for good luck, the commonest of which in Japan is 卐.

Svaha—娑婆訶, Sowaka. A kind of interjection 'hail!', used at the end of every mystic spell and invocation to a deity.

Other Sanskrit elements which have been handed down to us through Chinese translation—e.g. Adbhuta, 未曾有 *mizou*, what has never taken place, wonderful; Atmamada, 我慢, *gaman*, selfish pride, perseverance; Kinnara, 非人 *hinin*, a designation for beggars and 'eta', and also for those who violate the principles of morality and humanity; Cakshurdhatu, 眼界 *gwankwai*, the extension of one's observation; etc. etc.—and which I have omitted for the present, are also of much importance to those who wish to know the development of Buddhistic ideas and their influence in Japan, I have, therefore, decided to enumerate them in another article for the FAR EAST. I consider it, however, very interesting to add here the opinions and suggestions of my respected friend Prof. M. Ueda who assumes that there are some Sanskrit elements in the Japanese language which belong to the pre-Buddhistic period in Japan: e.g. 奈良 (Nara), the name of that famous historical city in the province of Yamato=Sans, *nagara*, a city; 那智 (Nachi), the name of a waterfall, a river and a district in the province of Kiyi=Sans, *nadi*, a river, sometimes a waterfall; 矢野 (*yataru*), without any consideration=Sans. *yatra*, where—hence, to act at every direction without any considerations; and also certain others. If they are derived from Sanskrit, it is in my opinion quite unnecessary to ascribe them to pre-Buddhistic influence. They may have entered the Japanese vocabulary after the introduction of Buddhism.

II. Japanese Loan-words relating to Christianity, derived from the Portuguese and the Spanish languages, with the addition of those from the Latin.

(Prof. K. Tsuboi's views are given in the Parenthesis.)

Anima, Sp. (Lat., Ital., Sp.)—アニマ, Anima. The soul.

Anima racional, Sp. (Anima rationale, Ital.)—アニマ. ラシヨナル, Anima rashonarū. The rational soul.

Anima sensitiva, Sp. (Ital.)—アニマ. センシチイワ, Anima senshichiwa. The sensitive soul.

Anima vegetativa, Sp. (Ital.)—アニマ. ベセタチイワ, Anima bezetachiwa. The vegetative soul.

Anjo, Port.—アンジョ. An angel.

Bautismo, Sp.—バウチスモ 洗礼低寸茂, Bauchisumo. Baptism.

Cardenal, Sp. (Sp.; Cardinale, Ital.)—客而天奈安利, Karudenāri. A cardinal.

Catholicus, Lat. (Κατολικοί, Gr.)—革多利骨思, Katarikosi. The Catholic (Roman) church.

Christão, Port.—キリシタン 吉利支丹 or 切支丹, Kirishitan. Christian believers in general; Christianity.

Compannia, Port. or Compania, Sp. (Port.; Sp.; Compagnia, Ital.)—谷莫法莫也, Komponya. The community of friars or monks.

Confissās, Port.—コンヒサン 混毘三, Konhisan. Confession of sin.

Contas, Port. (?)—混多須, Kontasu. A rosary.

- Cruz, Port. or Sp.—クルス, Kurusu. The Holy Cross.
- Deus, Port. (Port., Lat.)—テウス 泥烏須, Deus. God.
- Diabo, Port.—ヂャボ, Jiyabo. The devil, or Satan.
- Egleja, Port. (Port.; Iglesia, Sp.)—突連都, Ekireja. The (Roman Catholic) church.
- Episcopus, Lat. (Ἐπίσκοπος, Gr.)—夜皮伊思哥勿思, Yapishikopushi. A bishop.
- Espiritual sustancia, Port. or Sp. (Spiritual sostanza, Ital.)—スピリツアル, スイテンシヤ, Supirituaru susutanshiya. spiritual substance.
- Fides, Lat.—非爲姪須, Hidesu. faith or belief.
- Graça, Port. (Guardia?, Ital., Sp.; Guarda?, Port.)—我羅左, Garasa. The Grace of God.
- Hermanos, Sp.—也安馬乃思, Yamanoshi. Friars or monks.
- Hostia, Port. or Sp. (Ostia, Ital.)—オスチヤ, Osuchiya. Sacrifice, the Host.
- Inferno, Port. (Port.; Ital.)—インペルノ, 因邊婁濃. Inberuno. Hell.
- Infinito, Port. or Sp. (Port.; Sp.; Ital.)—インビニト, Inbinito. The infinite or everlasting.
- Irmãs, Port.—イルマン 由婁漫, Iruman. A friar or monk.
- Juizo zeral, Port. (?)—濡爲曾是羅婁, Juizo zeraru. The general or universal judgment of God.
- Juramento, Port. (Port.; Sp. Giuramento, Ital.)—シュラメント, Shuramento. An oath.
- Justissimo, Port. (Justissimus, Lat.)—ジュスチシモ, Jusuchisimo. The most righteous One.
- Lazaro, Port. or Sp.—ラサル, Rasaru. Lazarus.
- Mandaments, Port.—マダメント 麻駄免徒, Madament. The ten commandments.
- Martyr, Port. or Martir, Sp.—マルチリ 麻婁遲利, Maruchiri. A martyr of Christianity.
- Misericordissimo, Port. (Misericordissimus, Lat.)—ミゼリカウルゲイシモ Mizerikorujishimo. The most merciful One.
- Omnipotente, Port. or Sp.—オムニホテン, Omnihoten. The omnipotent or almighty One.
- Oraçion. Sp. (Orazione, Ital.)—法利思銳乃 Orishion. prayer.
- Pater, Lat. (Padre, Sp.; Ital.; Port.)—パテレン 頗姪連, Bateren. The designation for the Roman Catholic priests in general.
- Papa, Port. or Sp. (Port.; Sp.; Ital.)—ハツハ Hahha or パッパ, Pappa. The Pope.
- Paraíso, Port. (Port.; Sp.)—ハライズ 頗羅夷曹, Haraizo. Paradise.
- Paraíso terreal, Port. (?)—ハライズ. テリアリ, Hasaizo teriasi or 姪利安利圖, Teriari-koku (Jap. for 'country'). The terrestrial paradise.

Penitencia, Port. or Sp. (Port.; Sp.; Penitenza, Ital.)—**罪水天伊失也**, Hekiteishiya. Penitence for sin.

Reliquia, Port. (Port.; Sp.; Ital.)—**苦利喜物**, kuriki-bulsu (*Jap. for 'Thing'*) the holy relics of saints. •

Sabentissimo, Port. (Sapientissimus, Lat.)—**サセエンチシモ**, Sajenchishimo. The omniscient or all knowing One.

Sacerdote, Port. or Sp. (Port.; Sp.; Ital.)—**撒責而鋒德**, Saseruhôto. A priest.

Sacerdos, Lat.—**作七夜而多思**, Sashyarutashi. A priest.

Wirgen, Sp. or Wirgem, Port.—**ビルセシ** 毘婁善, Biruzen. The Virgin Mary.

There are still other loan-words relating to Christianity which are not found in Prof. K. Tsuboi's collection : e.g.

Beats, Sp.—**ベアト**, Beats. The blessed; the saints.

Espiritu Santo, Sp.—**スヒリツ** サント, Suhirutsu Santo. The Holy Ghost.

Excommunhão, Port.—**エスコムニアン**, Esukomunian. Excommunication.

Filho, Port.—**ヒリヨ**, Hiriyô. The Son, or Jesus Christ.

Jesus Cristo, Sp.—**イエス** キリスト, Esu Kirisuto. Jesus Christ.

Santa Maria, Sp. or Port.—**サンタ** マリヤ, Santa Mariya. Holy Mary.

Of comparatively recent origin are : e.g.

АМИНЪ, Russ.—**アミン**, Amin. Amen.

Исусъ, Russ.—**イースス** Ísusu. Jesus.

Молитова, Russ.—**モリトバ**, Moritoba.

Харистосъ, Russ.—**ハリストス**, Harisutosu. Christ.

These are, however, only in use among the Greek Catholics; while **ヤソ** 耶蘇, Yaso, is derived from its Chinese transcript **耶蘇** (Yesu) for Jesus.

The readers should notice here that the above mentioned loan-words from the Portuguese and the Spanish languages are limited in their use to the Roman Catholics at that period only. A few of them have been popularised. Most of them are now entirely obsolete, so far as the every day language of the people is concerned.

3. *Japanese Loan-words from the Portuguese and the Spanish language relating to articles in daily use.*

Ama, Port. or Sp., derived through its Chinese Transcript **阿媽** (Ama)—**ア** 阿媽, Ama. A hired nurse; its use is restricted to foreign settlers in Japan.

Battela, Port. or Sp.—**バツテイラ**, Battered or **バツテラ**, Battêra. A boat.

Capitan, Sp. or Capitão, Port.—**カピタン** 甲比丹, Kapitan. The captain of a ship.

Carta, Sp. or Port.—**カルタ** 歌留多 or **加留多**, Karuta. playing card.

Castilla, Sp.—**カステラ**, Kastera or **カステイラ** 粕庭羅, Kasutêra. kind of baked cake.

Confeito, Port.—コムヘイトウ 金平糖 or 金米糖, Kompêtô. A kind of sugar-candy.

Maça, Port.—マサン 麻三, Masan, An apple.

Pequeno, Port. or Pequenô, Sp.—ペケ, Peke. An unworthy man or thing.

Tabaco, Port.—タバコ, Tabako. Tobacco.

Vidrio, Port. or Sp.—ビイドロ, Bidoro. Articles made of glass.

The readers should notice, that the loan-words in this list as well as in list No. 2 and also the following, are written either in kana (the Jap. alphabet) or in the Chinese characters, or also in both, and that the method of transcription in Chinese is entirely à la Japonaise.

4. *Japanese Loan-words from the Dutch language.*

Agent.—アゲント, Agento. A representative.

Dek.—デツキ, Dekki. The deck of a ship.

Diplomatik agent. —ジプロマチツキ. アゲント, Jipuromachiki agento, A diplomatic representative.

Glas.—ガラス, Garasu. A pane of glass; glass.

Gas.—ガス, Gasu. Gas.

Gom.—ゴム, Gomu. Gum, India rubber.

Grammatika.—カラムマチカ, Garammachika. A Grammar; its use is confined to the Dutch grammar.

Flag.—フラフ, Furafu. A flag.

Kagchel.—カヘル, Kaheru, A stove.

Kapitein.—カピテン, Kapiten. The captain of a ship.

Kock.—コック, kokku. A cook.

Koffij.—コフヒイ, kôhî. Coffee.

Kompas.—コムパス, Kompas. A compass.

Kop.—コップ, Koppu, A cup.

Kurk.—キルク, Kiruku. The cork for a bottle.

Mantel.—マンテル, Manteru. A mantle.

Matroos.—マトロス, Matorosu. A sailor.

Melk.—メルキ, Meruki. The milk.

Mes.—メス, Mesu. A knife.

Pap.—パップ, Pappu. The pap.

Pen.—ペン, Pen. A pen.

Penseel.—ペンセル, Penseru. A pencil.

Pomp.—ポムプ, Pompu. A water pump.

Sabel.—サーベル, Saber. A sabre.

Tafel.—タフル, Tafuru. A table.

5. *Japanese Loan-words from the French language.*

Bébé.—ベベ, Bebe. A baby.

Bifteck.—ビフテキ, Bifuteki. A beef-steak.

Chapeau.—シャツウ, Shoppo. A hat or a cap.

Chemic.—セイミ含蜜, Sêmi. Chemistry.

Diamant.—ギヤアン, Giyaman. Articles made of glass.

Gateau.—ガートー, Gato, A cake.
 Mantō.—マントー, Mantō. A mantle.
 Pain.—パン, Pan. Bread.
 Savon.—シャボン, Shabon, Soap.
 Vermout.—ベルモット, Berumotto.
 Vermouth.

6. *Japanese Loan-words from the English Language.*

All right!—オーライ, Ōrai.
 Arch.—アーチ, Achi.
 Arithmetic.—アリソメチツク, Arisomechikku.
 Baby.—ベビ, Bebi. Bed.—ベット, Betti.
 Beef.—ビーフ, Bifu. Beefsteak.—ビステキ, Bisuteki. Biscuit.—ビスケット, Bisuketto. Blanket.—ブランケット, Blaranketto or ケツト, kettō. Boat.—ボート, Bōto. Boy.—ボーイ, bōi.
 Brandy.—ブランデー, Burande or ブラン, Buran. Brush.—アラン, Burashi. Bucket.—バケツ, Baketsu. Butter.—バタ, Bata.
 Cabbage.—キャベツ, kyabetsu. Chair.—チャ, Chiya. Cheese.—チーズ, Chisu.
 Cigar.—シガー, Shiga. Cigarette.—シガレット, Shigarette. Croquette.—コロッキ, Korokki or コロツク, korokke.
 Cutlet (of veal).—カツレット, katsuretsu.
 Flask.—フラスコ, Frasko. Fork.—フォーク, Fōku. Fried (fish, etc.)—フライ, Furai.
 Geography.—ジョーグラフー, Jaōgarhi.
 Gingerbeer. Gingerbeer.—ジンジンビヤ, Guide.—ガイド, Gaido or ガイ, Gai.
 Handkerchief.—ハンケチ, Hankechi.
 Hotel.—ホテル, Hoteru. Ice-cream.—アイスクリーム, Aisukurimu. Ink.—イ

ンキ, Inki. Jacket.—ジャケツ, Jaketsu.
 Jam.—ジャム, Jami or ジャム, Jamu.
 Lamp.—ランプ, Rampu. Lemonade.—ラム子, Ramune.
 Knife.—ナイフ, Naifu.
 Match.—アツチ, Matchi. Milk.—ミル
 ク, Miruku.
 Nap-kin.—ナツプキン, Nappukin.
 Omelette.—オムレツ, Omuretsu. Organ.—オルガン, Orugan. Overcoat.—オーバーコート, Ōfurukōto.
 Page. (of papers, books).—ページ, Peji.
 Paper.—ペーパー, Pēpa. Pencil.—ペンシル, Penshiru. Piano.—ピアノ, Piyo.
 Pin.—ピン, Pin. Pipe.—パイプ, Paipu.
 Pocket.—ポケット, Poketsu.
 Ribbon.—リボン, Ribon. Rice-currency.—ライスカレイ, Raisukarē.
 Sandwich.—サムミチ, Sammichi. Sauce.—ソース, Sōsu, Sausage.—サセジ, Saseji.
 Seat.—シート, Shitsu. Shawl.—ショール, Shōru. Shirt.—シャツ, Shatsu. Soup.—ソップ, Soppu. Stewed (meat).—シチウ, Shichū.
 Towel.—タワ, Tawa.
 violin.—バイオリン, Baiorin.

7. *Japanese Loan-words from the German, the Italian and the Russian Language.*

Bier, Germ.—ビール, Biru. Beer.
 Halt!, Germ.—ハル, Haru. Stop!
 Influenza, Ital.—インフルエンザ, Infuruzenza. The Influenza; a fever.
 KAZAKH, Russ.—コザック, kozakku. A Cosack-soldier.

(Finished)

Fujita Sute Matsuo.

MISCELLANEOUS.

RURAL LIFE IN JAPAN.

The country people are the backbone and mainstay of this nation. This statement may appear very strange to foreigners who travel through the country, and who are struck with the seeming poverty of our country peasants. I can not agree with the class of people who affirm that poverty reigns over the entire country. To be sure, grand and imposing buildings are rarely seen. The people are often clad in rags. Pale and haggard faces with disheveled hair, are found in every village house. However, to affirm, in any wholesale way, that the country is the abode of poverty is a gratuitous assumption which has been made by certain superficial observers. Let us take, for instance, a country gentleman, say, a well-to-do farmer, and examine his person carefully; we can not put him down as a good for nothing fellow. His sun-burnt face and hands express what he has done for this empire. His dialect shows that he is an honest and simple hearted man unaccustomed to the polite conventionalities which prevail in the city. His outward appearance may be rude and rough, but he is good at heart. He looks poor, but his pocket is full of gold. The poorer a man looks, the richer he is. This seems, indeed, paradoxical, yet it is true. The country fellow is very much like old John Bull, who looks rough and yet carries about him his native English pride right in his inmost heart. A certain English peasant was invited to the presence of the Queen. He, being unused to the customs of the court, poured his coffee into his plate and sipped it from the edge. The Queen, instead of getting angry at him, followed his

example with the rest of the court. Now, is there not something very touching in this story? These steady and unchangeable people are the corner stone of Old England. Our verdict upon a country lady is to the same effect. We do not meet country women who are slender and beautifully formed and who are so delicate that a puff from a giant would blow them away. They are strongly built and honest looking, and there is that about them which reminds us of the country; yet how often do we read in our own history, that such a woman gave birth to a Japanese Cincinnatus or a Washington.

The boys and girls share the same fate. The strong and brave soldiers who figured so gallantly in the late war with China were chiefly recruited from such boys brought up under the care of such mothers. I must repeat that the country people are the mainstay of our country.

I do not hesitate to acknowledge that the country people are, on the whole, illiterate and ignorant. A Columbus is still needed to teach them the rotundity of the earth. The old idea that the earth is flat and that beyond the horizon monstrous fishes and horrid sea animals dwell still prevails among our country folks. It is impossible to teach them that there are people living on the other side of the earth. They will not believe that a ship can go uphill. I am not speaking of the young and blooming generation who are taught the various branches of modern science, and are thoroughly imbued with foreign ideas. I say this, because, as every one knows, we are such

sensitive creatures. A title such as "Japanese Brides" creates a tremendous sensation!

A country home generally consists of a grandfather and grandmother, a husband, and a wife, boys, and girls. How these grandparents spend their days forms the next subject for our consideration. Books and pamphlets printed from modern type are almost unintelligible to them. We have no grate in front of which our Oriental old men sit down upon chairs and read. We have no children whose golden locks hang flowing upon their shoulders.

"From my study I see in the lamplight,
Descending the broad hall-stair,
Grave Alice and laughing
Allegra, and Edith with golden hair.

"They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen
In his mouse-tower on the Rhine."

Such is not our country home. The practice of kissing is almost unknown among our country children. Where are the sofas? Where



The rural family on the fire-side.

are the chairs? Where is the library containing many books? We sit down around an *irori*, or a fire place encircled by a wooden frame, in the centre of which hangs a piece of sooty bamboo which serves as a support for a steaming tea kettle. Old folks, first of all, break the ice by recounting tales of yore. It is always the ancient times that they appeal to. "*Mukashi*"—antiquity—is their watch word. The memory of past events haunts them like a spirit. The unbroken peace

for three hundred years under the Tokugawa Government still lingers in their minds, whereas the young generation appeals to the Western civilization. Stories of George Washington, Benjamin Franklin and General Gordon are constantly repeated. The one is conservative, and the other is progressive.

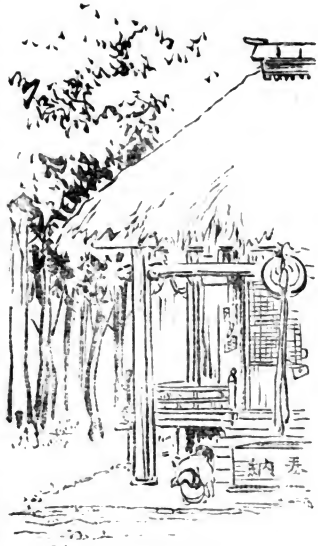
Readers of the history of the world can not fail to notice how these two ideas have struggled with each other giving rise to many a terrible wars and battles. Thus, we have in a country

home a small political circle composed of conservative and progressive parties. The old folks assert one thing; the young affirm another. The country home is a mixture of old and new modes of thoughts. Amidst all these struggles, happiness in the true sense of the word, is found. The villagers are the happiest people in Japan. Their only care is to rise early in the morning and to leave home for the fields, a spade upon the shoulder, and to return late in the evening to meet bright faces standing at the broken bamboo gate—a brother with his baby sister on his back; a mother nursing her baby; a grandfather led by his grandson—the conservative lead by the progressive; horses, cats, and dogs on the streets; chirping sparrows under the eaves; old owls in a thick forest; lazy storks flying up in the sky make the life in the country ever so charming and attractive. There used to live on an old pine tree by a Shinto shrine, not far from my boyhood home, an old crow which raised her little ones year after year with unflinching regularity. While men come and go, that aged king of plants stands still in that very spot near which my early years were passed with other urchins and rogues.

Everywhere throughout Japan, each village has its own shrine dedicated to its favorite deity. One village has a shrine for the spirit of a fox. Others have a shrine dedicated to the spirit of water, etc. I have carefully examined the villagers' idea of the gods. I do not believe that even the most uncultivated country man would soberly believe that a fox or a cat is a god mightier than himself. He deifies these lower creatures, because he believes that these animals are, in some way, endowed with supernatural power. He adores this power, but not the animal itself. Ask him, for instance, if he really worships the fox as a god and he will laugh at the idea. That significant phrase which the Apostle to the Gentiles addresses to the Athenians holds good even in this island of the Far East.

Religious festivals are a great occasion for the

country people. It is at such times that they put on their best faces and attire; that they open their lungs and call for a blessing upon the whole village community; that amateur plays are performed by the village beaux and belles. One can hardly suppress a laugh on seeing a



The village shrine.

rough countryman clothed in all the finery and drapery of a court lady. Country ladies do not go out in the company of gentlemen. However, these silent and almost mute females become exceedingly chatty on these occasions. Tea parties are held and general visits are interchanged.

The religious feelings are by no means dead among these villagers. We can not find atheists, nor can we find a man or woman who en-

tirely disregards the ceremonies of religion, however mistaken they may be in their ideas. In a word, they are groping in the dark ; they are looking for light to lighten their way. There is a great demand for real preachers of the Truth. Here is a grand opportunity for the Church and her workers.



A Scare-Crow in the Field.

We have very few so called landed proprietors. We have no large farms. The richest country farmer possesses four acres of land ; hence tenants are very few among the country villagers. Each farmer has enough to provide for the necessities of himself and his family. Steam machinery is not yet in use upon our farms. Horses and human hands perform most of the labour. I do not think there is much occasion for boasting as regards our agricultural methods. There is need of much improvement in many directions.

It is a pleasure to notice that there is no such contrast as might be imagined between city and country life in Japan. The city is partly inhabited by insolvent country gentlemen who have left their dear country homes to commence

their lives anew. A grand and dignified city gentleman wheeling away in his "*jinrikisha*," has often sad pages in his history, when he left the country home. Hence, he is naturally a staunch upholder of the cause of the country. Political agitators from the city are often found in the country calling upon the rich farmers and well-to-do proprietors. It is quite amusing to see nonchalant gentlemen in lavender coats bowing themselves almost double before country farmers, in order to obtain their votes. Again, we sometimes see an itinerant Buddhist preacher making his annual visit to the villagers. This is a notable time for old women in the country. Such visits take place in the beginning of the winter. In spite of the cutting winter winds, the people leave their warm fire-sides and visit the temples to listen to the sweet promises made by the learned monk. Coin after coin jingles around him. The purses of the people become instantly empty. Before long, the devout listeners grow exceedingly excited. Tears roll down their cheeks. Every word of the preacher brings a new tide. Then comes a regular feast, after the preaching is over. It reminds one of the Christian *agape*.

In winter, actors, wrestlers, and various other persons, who make it their profession to amuse, resort to these villages. The villagers' autumnal savings flow out like water on these occasions. It is not old women alone who open their purses at such times, but every body in the village does the same. Then comes a peddler who carries a regular store of goods with him, another personage who has his eye upon the purse of the countrymen ! He disposes of his goods on credit, but sometimes a sort of barter is carried on even now.

The time will come when politically, socially, intellectually and financially, our country folks will lead the rest of the people in the way of progress and civilization. They are slow but steady. I must repeat again that they are the backbone and the mainstay of this nation.

Y. N.

THE FOUR SEASONS OF THE YEAR.

(Translated from a Japanese Poem.)

Spring.

The distant hills in spring are veiled in mist,
 And fragrant cherries bloom with countless flower ;
 Each tree the morning sunlight tips with gold,
 While joyous birds pipe songs from every bower.

Summer.

With leaves of mantling green sweet summer comes,—
 The silent pool is spread with lotus fair ;
 The fire-flies swarm, the croaking frog is heard,
 And leaping fountains fan the sultry air.

Autumn.

Autumn's village glows with maple flame,—
 The bulrush skyward points its furred crest ;
 The moaning owl now greets the waning moon,—
 And saddened Nature sighs for Winter's rest.

Winter.

A cold grey sky is winter's ushering sign,
 With snow—the mountains, plain and housetops white ;
 Now pine and cedar bend 'neath snowflake wreaths,
 And raging snow storms close bleak winter's night.

H. P. B.

PIGEONS.

The frontispiece to this number of THE FAR EAST is from a painting of pigeons by Kubota Beisen, whose Fujiyama, Kwan-non and Bishamon we have reproduced in previous issues of this magazine. The Original was exhibited at

the last autumn Exhibition of paintings in Tokyo and attracted much attention. The treatment is characteristic of the artist's style, being bold, clear and correct.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO JANUARY 13TH.)

HER MAJESTY THE EMPRESS DOWAGER.

The faithful and loyal subjects of this Empire have received sad and heart breaking news. We understand that the Empress Dowager had been indisposed for several days and the Court physicians were constantly waiting on Her Majesty, but in spite of their careful attention, there was no improvement. Her strength begun gradually to fail, and she finally passed away at 6 o'clock P.M., on the 11th, inst. We have no words to adequately express our grief.

Her Majesty the Empress Dowager witnessed the most eventful periods of our Imperial history. At the time of the accession of her husband, the late Emperor Kōmei, to the throne, the whole country was as is well known in a state of commotion, and wars with foreign countries were imminent. At home, different factions arose in rapid succession. What must have been her anxiety

and care during those troublous days! Yet, when peace was about to be restored and the country was to regain its normal condition, the late Emperor died without really witnessing the fruit of his own great achievements! But she must have noticed with great satisfaction, that His Majesty the Emperor has been carrying out the will of his father and completing what the late Emperor had already begun.

We had earnestly hoped and prayed for the recovery of her health. How startled and grieved were we to receive the news of her departure! We, the subjects of this Empire, cannot express our deep sorrow. That her death should occur when we are about to celebrate the thirty years anniversary of the death of the late Emperor Kōmei is, indeed, strange and significant.

THE POLITICAL SITUATION.

The political season has again come around. The Imperial Diet has been summoned and has begun its sessions. The members of the Diet and the committees of the parties have left their native districts and have gathered in Tokyo. Meetings take place day and night. Parties are held here and there. Hearing has followed hearing and consultation has followed consultation. The time has come for the Matsukata Cabinet to decide its fate. The question whether it will control a majority in the House of Representatives is in the mind of every one. Does the Progressionist Party, including the other members on the Government side, out-number the Liberals and their allies? Will the *Kokumin Kyokai* as a whole oppose the Government, or be divided? These questions are not clearly solved, because while in the election of the President of the House of Representatives, the Progressionist Party won the day, in the election of the Committees, it was severely defeated. Moreover, since the opening of the Diet it has been in session only one day for the discussion of bills, having been first interrupted by the New Year's holidays, and later by the death of Her Majesty the Empress Dowager. Yet the situation is not difficult to understand. We will try to grasp it.

The Diet was summoned on the 22nd ult. On that day, the House of Lords was divided into nine sections; and the president and secretary were elected in

each individual section. In the House of Representatives the election of the President, the first battle between the Government and the Opposition, took place. The candidates from the Progressionists were Messrs. Hatoyama Kazuo and Suzuki Segeto, while those from the Liberals and the *Kokumin Kyokai* were Messrs. Kōnō Hironaka and Sasa Tomofusa respectively. The reason why the Progressionists proposed two candidates from one party was to give the non-partisans their choice between the two. Before this, certain members of the *Kokumin Kyokai* consulted the Managing Committee of the Liberal Party and asked them to manage matters so as to make all the Liberals vote for Mr. Sasa Tomofusa. In that case, these members of the *Kokumin Kyokai* promised that the *Kyokai* as a whole would oppose the present Cabinet hand in hand with the Liberals. The Managing Committee accepted the proposal, but a majority of the Liberals wished to vote for their own candidate and were indignant at the presumption of the committee. Consequently, the opposition alliance between these two parties was broken. On the morning of the day above mentioned, the votes were twice examined in the House. The first time, no candidate received more than half the votes presented. The second time, Mr. Hatoyama Kazuo received one hundred and forty votes and the office of President fell into his hands. The Progressionists were more successful than they had expected.

Mr. Hatoyama, President of the Waseda Special School and the representative of the Ushigome District, Tokyo, is a famous lawyer who studied in the Imperial University, Tokyo, and subsequently in Yale University, in the United States. He was once appointed the Chief of the Translation Bureau in the Foreign Department, but not long after Count Okuma left the Department, he also resigned. Among the Progressionists he is one of the youngest and ablest members. We are glad to see that men like him are gradually occupying important positions.

The Liberals and the *Kokumin Kyokai* though they failed in electing their candidates as President of the Lower House were successful in the election of the Budget, Petition, Disciplinary and Account Committees. In the Budget Committee, the most important of the four committees, there are sixteen Liberals, thirteen members of the *Kokumin Kyokai*, eleven Progressionists and five non-partisans. In the other three committees, the opposition members are also in the majority. This is evidently due to the reunion of the two parties in question. Will then the Liberals and the *Kokumin Kyokai* act hand in hand all through this session of the Diet? No, it seems to us impossible. The understanding was a temporary one formed between a portion only of the respective parties. The most of the members of the two parties have interests which can not be easily harmonized. Already some seven or

eight of the Liberals have left their party and formed an independent club. Some eight members of the *Kokumin Kyokai*, on the other hand, have also adopted the same course. Consequently it is vain for the Opposition to hope to control a majority in the Diet. A non-confidence resolution might be introduced, but it would be utterly impossible for it to pass the House of Representatives.

Finally, in the House of Lords, a majority of the Committees together with the President of the House are in deep sympathy with the present Cabinet. We believe no disturbance looking towards a conflict with the Government will take place there.

THE OPENING OF THE DIET.

The official opening of the Diet took place in the House of Lords on the 25th ult. The ceremony was as usual. His Majesty the Emperor attended in person and read a speech in which he emphasized the fact that the relations between Japan and her treaty powers are more friendly than ever before and that the work of treaty revision is about to be fully accomplished. Then His Majesty referred to the National defences which will be perfected gradually with due regard to the National finances; and intimated his sense of the importance of establishing good order in Formosa with the hope of promoting the welfare of the people and the prosperity of the island. Finally, His Majesty

turned to the Budget for the next fiscal year and other important projects ; and concluded by expressing his expectation that the Diet would exercise faithfully its functions of deliberation and consent.

THE PRESS LAW AND THE PARTIES.

The existing Press Law is the remains of a despotic government. By it the Home Minister, an administrative officer, is authorized to suspend, or suppress, the publication of a journal, beside instituting the proper measures preliminary to judicial punishment. By availing themselves of this right, cabinets have been defended from the attacks of public opinion. If a press publishes an article criticizing somewhat severely the policy of a cabinet, it will soon be suspended or even suppressed. In case an article is opposed to public morality or threatens the existing order of society, we have no objection to suspending the journal which contains it. But political criticism ought to be entirely free. Let the press maintain its responsibility for itself and its readers ; and it will never take such a course as to lessen its credit. But up to this time, no cabinet has undertaken this kind of revision.

The present Cabinet when it came into power promised, in its manifesto, to treat the right of freedom of speech, of the pen, and of public meeting with profound respect. It even said : "Efforts will be made to safeguard their enjoyment [of this rights]." All people thought at that time that the

Cabinet would resolutely abolish those despotic clauses in the law. But facts show that it is indisposed to do so, for the Amended Law introduced by the Government is not yet complete. It has still a provision of journals both for the suspension and suppression, though its spirit or manner of operation is a little different from that of the old law. More particularly, the Minister of Foreign Affairs, or the Ministers of War, and of the Navy, may issue a special injunction forbidding the publication of matters relating to international or military affairs. In the event of a journal's publishing matters calculated to impair the dignity of the Imperial Court, to subvert the political system, to derange the laws of the realm, or to disturb good order and public morals, the publisher and an editor shall be sentenced to the statutory confinement and fine. And in case a daily journal, or periodical, is prosecuted in connection with the offence above stated, the Minister of Home Affairs or of War may provisionally suspend the issue of a journal for a period not exceeding one week and that of a periodical for a period not exceeding three successive issues.

Of course this is much more free than the existing law, but it can not satisfy public opinion. The *Kokumin Kyokai* alone may perhaps agree with the Government Bill, but neither the Liberals nor Progressionists will. In fact, some members of the Progressionist Party have already introduced a bill based upon a wider view of freedom. Both the offi-

cial and Progressionists' Bills are now being examined by a Special Committee. We shall see how far they can be harmonized.

THE BUDGET.

The Budget for the next fiscal year (April, 1897–March, 1898) shows:—

yen.

Revenue	239,750,582.
Expenditure	239,674,459.

In all its principle, the Budget at hand has followed the plan of that of the current fiscal year, with the increase of some 56,870,000 *yen*. The increase chiefly comes from the naval expansion of the second term, which aggregates the sum of *yen* 24,996,947 in the next fiscal year. This sum, together with the aggregated sum for the naval expansion of the First term, makes the temporary expenditure of the Naval Department for the next fiscal year *yen* 68,136,000. The other items of increase in total expenditure came as usual on account of the enlargement of the consular service, the establishment and improvement of the universities, the construction of railways, telegraphic and telephion services, the expansion of the marine, the reconstruction of harbours and the like.

THE NAVAL BOAT RACE.

A grand boat race by sailors and officers belonging to our Navy took place in the Sumida river, Tokyo, on the 18th December, 1896. The object of this

boat race, as we understand, was to arouse interest, on the part of our people, in our naval affairs. This long wished for occasion was honoured by the presence of His Majesty, the Emperor and His train. The day was uncommonly fine. The banks of the river were covered with spectators. We trust that this may benefit both old and young, especially the latter who are destined, in some way, to play a grand rôle in the future history of our nation.

THE THIRTIETH ANNIVERSARY OF THE DEATH OF THE LATE EMPEROR KOMEI.

As we have elsewhere stated, this anniversary will be celebrated in Kyôto on the 30th inst. Both His Majesty the Emperor and Her Majesty the Empress will proceed thither. The death of Her Majesty the Empress Dowager at this time is especially sad. Had she survived she would surely have taken part in these solemn rites. We understand that even this sad event will not deter the Emperor from keeping this anniversary. We should all imitate the filial piety thus displayed by our beloved Emperor.

KANAGAFUCHI COTTON SPINNING FACTORY.

A conflict is going on between the Kanagafuchi Cotton Spinning Factory and twenty five other Cotton Spinning factories, representing Osaka, Nagoya, Okayama and Wakayama. The breach was occasioned in this way. The branch

office of the Kanagafuchi Factory at Hyōgo has been doing mischief by persuading workmen to leave factories in which they had been working and take work in the Kanagafuchi Factory. These twenty five factories declared that they would not have any thing to do with those merchants who supply the Kanagafuchi Factory with cotton, coal, charcoal, oil, etc. It was the intention of the former to supplant the latter. Every effort has been made to bring back those workmen who were thus enticed away by the Kanagafuchi men. In order to avoid any further encroachment, a party of men representing these twenty five factories is kept at each station to watch the workmen who may be going to the Kanagafuchi Cotton Spinning Factory.

THE ECONOMIC OUTLOOK FOR THE YEAR 1897.

The last two years have been spent in the preparation of plans. The present year is to witness, much to our satisfaction, the realization of these plans. If so, the time has come when the amount of the capital of which we have heard so much, is to be realized. Statistics made up in September of last year, give us the following table.

Companies already founded :—

2,901.

Capital subscribed :—

260,541,068 *yen*.

Provisional railway certificates granted :—

34 companies.

Capital subscribed :—

3,860,000 *yen*.

Companies which have applied for certificates :—

69 companies.

Capital subscribed :—

37,788,774 *yen*.

Companies which have increased their capital :—

3,548.

Capital subscribed :—

781,943,974 *yen*.

According to this table—the total amount of the capital subscribed is 1,084,133,816 *yen*. Of course, this does not mean that all this vast amount will be paid in during this one year. Companies already organized on a secure basis, may not require the capital at once. Some may not yet have obtained the permission of the government, some may not require the capital to be paid in this year. These and other considerations induce us to declare that such a great amount as just has been mentioned above is not actually needed at present. Even granting this, one can easily see that the amount is by no means, small. Beside these, plans made by our Government, and also the work of the Nippon Yusen Kaisha will require large expenditures. Thus we find that demands upon the accumulated capital of the country will be very great, but how are these demands to be met? This is the very question at issue. It is said that our Government will meet the demand partly by a public loan, and partly by the war indemnity. When we examine the condition of the money

market, we find that money is abundant, but it is locked up and can not be quickly made available. When general credit is restored and money is liberated, our economic condition will be improved. The balance between demand and supply will certainly be maintained.

OBITUARY.

The death of the late Prince Mōri occurred on the 23rd, December, 1896. He was the head of the late feudal clan

of Chōshū, and played a grand rôle in the history of the Shogunate. He has passed away from us, yet his spirit is still manifested in the person of our eminent statesmen, such as Marquis Ito, Marquis Yamagata and Count Inoue with other less famous persons who were brought up under his strong influence. How appropriate was it that our country should honour such a high personage with a state funeral! His Excellency was fifty seven years old at the time of his death.



and

BARON ISHIGURO'S ARTICLE,
THE WORK OF THE RED CROSS SOCIETY IN JAPAN.

THE FAR EAST,

AN ENGLISH EDITION OF

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February 20th, 1897.

FOREIGNERS UNDER JAPANESE JURISDICTION.

A FOREIGNER'S VIEW.

(COMMUNICATED.)

As THE FAR EAST is designed to serve as a forum for the interchange of views between Japanese and foreigners regarding questions of the day, it seems fitting that the foreign side of this most important question should be represented in its columns. There is a foreign side which, however inadequate the present attempt to set it forth may be, is susceptible of clear and forcible statement and which is worthy of careful consideration. It is gratifying to know that, while few of the Japanese who have written in the public press on the subject of treaty revision seem to have made the effort to look at the matter from the point of view of the foreign residents, there are men in high position who have done so and who are giving it their best thought.

Of course, it will be impossible within the limits of this article to treat the subject exhaustively, or even to touch upon

many of its varied phases; but it is the hope of the writer that he may be able to show that the anxieties which even the candid foreigner entertains with regard to his situation under the prospective regime are not due to pure prejudice, as is too often assumed. There has been much heated writing on the foreign side which has shown gross carelessness as to facts and worse still a bitterly hostile spirit. It does not follow, however, that because the foreign side has sometimes been unfortunate in its advocates, that there is no ground at all for the anxiety which has in some minds bred such lamentable irritation.

It is not the purpose of the present writer to prepare an argument against treaty revision. The revision, so far as the more important Powers are concerned, is an accomplished fact and there is nothing to be gained by the discussion

of what is now a purely academical question. Moreover, the writer has been for many years an advocate for revision upon substantially the basis upon which the new treaties rest. He has not forgotten the difficulties confronting the foreign residents, but he has believed that they do not constitute a sufficient reason for the continuance of the very serious annoyances to which the Japanese Government and nation have been subjected. This is by no means to say that these difficulties are not grave, or even that in spite of their gravity they must be ignored. On the contrary, every wise statesman will give them careful and constant attention and will seek, so far as the wider interests of the nation will allow, to meet them by friendly legislation. But it is not those in authority, who by the very nature of their duties are compelled to familiarize themselves with these problems, who need to be informed. As has been said, they are already busied with them. It is those who aim to lead public opinion through the press, who need to be brought to a more candid view, that their services may be enlisted in the attempt to remove the mutual distrust which intemperate writing on both sides has caused and which has done, and is still doing, such great harm.

The relative smallness of these communities is no ground for supposing that they exert a feeble influence on Japanese society. Their influence has been and will continue to be no inconsiderable force in the life of Japan. It has been unquestionably a most import-

ant factor in the political and social reorganization which followed so close upon the opening of the country and which is still in progress. The dark side of the picture which these communities present is not likely to be forgotten by one who, like the writer, has noted their history for nearly thirty years. There is much which can only be looked back upon with a painful sense of shame and disgrace; yet the evolutionist's law of the survival of the fittest has seemed to operate here, as in the physical world.

The more permanent impressions which these communities have made upon Japanese society have been, on the whole, healthful and tributary to the general reformatory movement which the nation is pushing forward with such praiseworthy persistency and success. There are here and there a few *laudatores temporis acti* in Japan, as there are in Europe and America; but an unprejudiced person, having seen with his own eyes the Japan of thirty or forty years ago, especially if he possess even a moderate acquaintance with the literature of the Tokugawa period, will hardly fail to acknowledge that Japan has gained immensely from foreign intercourse. To deny it would be no less absurd than to deny the, on the whole, healthful influence of the French Revolution upon the social and political life of the adjacent countries. That this effect of foreign intercourse upon Japan, but for the existence of these communities, would have been far less strong, and perhaps even less beneficent, is, as the

writer believes, incontestible.

Every thing which serves to deepen the mutual distrust between these communities and the Japanese people is injurious to both. On the foreign side, it leads to a narrow and partisan habit of mind which is almost certain to weaken the moral sentiment and thus intensify the evils which all deplore. While, by heightening the division wall between natives and foreigners, it lessens materially the legitimate and desirable influence of these communities as exponents of Western civilization, it does not, in any thing like the same degree, shut out from the Japanese people the debasing influence of those depraved men and women whom the unorganized public sentiment of the open ports cannot effectually restrain. These communities need the moral support of the best public sentiment of Japan, and just in proportion as they receive it, will they be able in their turn to constitute themselves a helpful factor in the life of Japan. It is no discredit to any nation to acknowledge that she needs the benefit of all that is best in the intellectual and moral life of her sister nations. Whatever will tend to make purer the channels through which this life flows is worth doing even at some cost.

As has been said, the whole ground cannot be covered in this article. Accordingly, the writer will restrict himself by way of illustration to certain comments upon the radical change in the system of law, especially that of criminal procedure which the new treaties

will introduce. What follows does not imply any criticism of the new system as a system. It certainly would be presumptuous to enter upon such criticism here. The most that is intended is to emphasize the difference between it and the current system. It is true that in the consular tribunals many different systems of law are administered; but yet the English system administered by the British and American courts may be said, speaking roughly, to dominate the public sentiment of the ports of Japan and China. In view of the especially intimate commercial and social relations of Japan with the United States, Great Britain, and the British colonies and other dependencies, the writer does not hesitate to say that in his judgment a serious mistake was made when the laws of continental Europe were made the basis of the new codes of Japan. By adopting that basis, Japan lost what would have been a most valuable reinforcement to the efforts of her jurists to create a strong public sentiment in support of the new codes. That loss cannot easily be made good, but something can be done to relieve the situation, if pains be taken by means of supplementary legislation to lessen the divergence between the two systems.

The more important points against which the current criticism is directed are as follows :—

(1) The powers of the police. There have been many extravagant and unreasonable things said on this subject, which it is unnecessary to repeat, but

allowing for such misconceptions, it may yet be said that, whether excessive or not, these powers are in some important respects large when measured by the standard of English law. For example, the *Koryusho*, or warrant, need not be served upon the accused until twenty four hours after his arrest. Again the police may withhold legal counsel during the preliminary examination by officers who are commonly, if not quite correctly, called police magistrates. Further still, it is reported on apparently trustworthy authority that use is at least sometimes made of solitary confinement as a means of leading suspected persons to incriminate themselves.

(2) The restrictions upon the right of bail. Theoretically bail may be allowed at any time after the case has been brought before the examining magistrate, unless in the opinion of the judge there is reason to believe the accused will abuse his freedom by destroying the evidence of the alleged crime. The writer is informed on high authority that bail is allowed in practice in about seventy per cent. of the cases in which it is offered. The impression is very strong, however, on the part of even friendly critics that for some reason bail plays a small part in the practice of the courts, and that too often when granted it is only after considerable and, as it seems, quite needless, delay; though it is claimed, it is proper to note, that the tendency is steadily toward increased freedom in this regard.

(3) The absence of a jury in trials

and also the right accorded the government of appeal against a decision favourable to the accused.

There are other points which might be mentioned but these will suffice.

In order to illustrate the difference between the procedure above indicated and that current in the United States the following incident which occurred in a large interior town of New England may be of service. An intimate friend of the writer, a lawyer by profession, but at that time acting as editor of a daily paper, was one day sitting in his office, when a Japanese student entered and showed certain samples of tea which he had for sale. The gentleman, having been for many years deeply interested in Japan, gladly purchased some of the tea and also, after having inquired into the student's history, introduced him to other purchasers. It seems, according to the story, that the young Japanese had gone to America to study, and that, though money had been regularly sent him for a time, the remittances from his friends had for some reason ceased and he was trying to support himself by selling tea.

Not long after, one Sunday morning, the gentleman received a letter from the student, dated at the city jail, stating that he was arrested for peddling without a license and asking his help. My friend at once went to the jail to see the prisoner. The marshal appeared reluctant to accede to his request, but the gentleman announced that he was the attorney of the prisoner and must insist on being al-

lowed to interview his client. Thereupon the marshal took him to the cell, but the gentleman declined to hold his interview there and demanded that the prisoner be brought out into a convenient and comfortable apartment. When this demand had been met, a conference was held at which it was made evident, that the young fellow had been wrongly arrested, for the law makes a clear distinction between *peddling* and *selling by samples*, and for the latter no local license is, or was, necessary. The gentleman then asked for the bail commissioner, who is expected to be always within call, at least in all the larger towns, and was told that he had gone to dinner. Accordingly he was consulted by telephone. The bail was fixed at \$100.00, for which the gentleman gave security, and the prisoner was bound over to appear at the municipal court the next morning. Monday morning the student presented himself at the court and was acquitted, in accordance with the pleading of his counsel.

It is not contended, as has already been said that the system which this case illustrates is intrinsically a better system, but that it is different from that to which the foreign residents are soon to be introduced and that its points of difference have, some of them, been so cherished for generations as to find their place in the most stately documents of the Anglo-Saxon race. Not to go further back, the absolute right of bail save in capital cases, and the denial to the government of the right of appeal

from a judgment favourable to an alleged criminal or misdemeanant are guaranteed in the most formal manner by the Constitution of the United States. It may be wise and necessary to take away these rights, but there is nothing gained by minimizing the loss, or reviling the anxiety with which it is confronted. This anxiety is entirely natural and is to be respected. The way in which it has been met by certain writers has simply intensified it, for it has created the impression that there is but a feeble appreciation of the value of individual liberty on the part of those who profess to be leaders of public opinion in Japan; and that an intense national feeling has rendered a candid examination of this subject impossible. This impression may be unjust, but it is incontestible that it has been made. How these differences can be overcome is a question which the statesmen of Japan must decide. If her chief commercial and social relations were with the continent of Europe, the present system, reinforced as it would be by the public sentiment of her neighbour states, would be less open to criticism; but, considering her increasingly close relations with the United States and other English speaking countries, it is of no small moment to her that she win so far as possible the support of the representatives of those countries, who constitute the large majority of the foreign residents.

If it be true, as THE FAR EAST has contended, that it is even now practically decided that essentially the English

system of parliamentary government is to prevail in Japan, it is in large degree owing to her close relations with English speaking countries that this change has forced itself upon the nation. The methods of parliamentary procedure which prevail in Great Britain and her colonies, and in a measure also in the United States, are continually in evidence and necessarily become the standard of comparison to a degree which those of Germany, for example, never can. The gradual approximation of the parliamentary procedure of Japan to that of Great Britain seems, therefore, inevitable even to many observers who consider the German system more in harmony with the traditions and genius of the Japanese people.

The same kind of pressure will tend to bring the judicial procedure of Japan into closer conformity with that of English speaking countries. Such a change will doubtless be attended with certain disadvantages, but it will bring with it an immense advantage in that it will secure to Japan the warmer sympathy of her nearest neighbors, a sympathy which will give increased strength to her best institutions. This does not mean strength

through offensive and defensive alliances which are of little permanent value, but that intellectual and moral strength which must come from the consciousness of intimate social relations.

If this is to be the future, as the writer assuredly believes it is, would it not be fitting to seize the occasion offered by the acceptance of Japanese jurisdiction on the part of foreigners for some suitable step in the direction of this prospective harmony? Surely every step which could be taken would be hailed by the people of Japan as a real gain to their liberty; while it would be recognized by the world at large as a piece of farseeing statesmanship.

It is not necessary, and probably would not be wise, to provide for all the points of difference. Some of them are cherished more because of tradition than because of their merits; but the spirit which is expressed in them, the Japanese people will sooner or later make their own, because of the place in the family of nations which her geographical position and her recent history have created for her. Is it not wise to row with the stream?

SPECIAL CONTRIBUTIONS.

THE WORK OF THE RED CROSS SOCIETY IN JAPAN.

In 1886, our country, for the first time, entered the Red Cross Alliance, and was placed, by the rules of the international laws of war, on the same footing as other nations, with whom we are in treaty relations. However, as our history shows, our principle has always been to lessen the atrocities of war and to avoid the infliction of injuries upon the enemy, which are not essential to the attainment of the object of the war. We have been actual eye-witnesses of several facts illustrating this spirit which presented themselves in the periods before and after the Restoration, that is, from the first to the tenth year of the present regime. Thus we find, long before we entered into the agreement embodied in the Geneva Treaty, the principle of humanity and mercy had already been considerably developed. That valour and mercy should walk hand in hand was one of the cardinal principles known as the *Bushido* which term may freely be rendered *the spirit of chivalry*.

About 1690 years ago, when the Empress Jingo invaded Korea, she decreed five laws, which were to be strictly enforced. The fourth article read as

follows. — "Nature shall not be killed." By "Nature" was meant those who do not fight against us. The principle of the article was that even the enemy, if powerless to resist, shall be forgiven.

Again in the invasion of Korea by Hideyoshi about 300 years ago, brutal and bloodthirsty conduct was strictly forbidden. At the same time, it was commanded, that the dead bodies of the enemy should be buried with those of our soldiers, as far as possible. After his triumphant return, Hideyoshi celebrated a grand Buddhistic ceremony in memory of the dead. Shimadzu Yoshihisa, one of his generals, erected a monument in Kōyasan, one of the well known centres of Buddhism, in memory of the dead and for the repose of their souls.

The natives of Formosa were once regular cannibals who killed men and ate their flesh, making ornaments of their skulls. In 1876 some fishermen from the Loochoo islands who had landed there were murdered by these savages. The year following, we made an assault on them, when the General-in-chief, Tsugumichi Saigo (the present Minister

of the Navy), ordered the soldiers under him to bestow humane treatment upon those of the natives who did not fight against our forces.

Notices were posted up throughout Formosa ordering that all the wounded and sick people, irrespective of their social standing, should receive careful attention. The natives at first thought this attitude very strange and often tried to prevent the approach of our sanitary officials. Certain Chinese residents subsequently translated the notices and informed the natives of their meanings, and then the natives, having themselves also heard from some of their own people who had been kindly treated by us of our humane and merciful conduct, began gradually to appreciate the principle of charity and love. Their appreciation was so great that even the ignorant barbarians carried their wounded or sick to the hospitals. Thus they flocked together in front of the hospitals to receive treatment from our medical officers. This fact may easily be proved from foreign witnesses.

In performing this act of charity, we were by no means actuated by ambitious motives, nor did we act thus for the sake of reward and applause. Indeed, we did not adopt this policy merely in view of considerations of mutual relationship. It was because of the sympathetic nature of our people, together with the recognition by the Emperor and his General that such charitable conduct was based upon human nature and was enjoined by the principles of true morality.

The examples to be cited from wars with foreign nations are very few, as the geographical as well as the political situation of our country has kept her apart from all international complications, and hence war with foreign nations has been very rare in our history. But civil wars have been often waged. In the middle ages, private feuds among the lords were constantly arising. However, with the progress of civilization and the improvement of the rules of war, the principle of humanity and love slowly, but steadily advanced.

This principle was known as chivalric sympathy. A *samurai* lacking this sympathy was excluded from society. Examples of this spirit are numberless. It is abundantly illustrated in the celebrated war of Sekigahara which was fought 290 years ago between Tokugawa Ieyasu and his opponents. At the defeat of his adversaries, he selected the names of a few retainers of Ishida and Konishi for punishment and the rest were spared. Indeed, such leniency is almost beyond our comprehension. Several tens of years previous to this battle, Takeda Shingen was accused of employing poisoned arrows which made great havoc among the enemy. He, on this very account, was rejected by the people, and all his adherents forsook him. This incident may be taken as showing the existence of the spirit of love and humanity. It is the general opinion of historians that the fate of Tokugawa Ieyasu and his opponent Takeda Shingen had already been settled at th

time. No wonder the Tokugawa government enjoyed unbroken peace for 300 years while the Takeda family was exterminated in the next generation.

The battle of 1877 was our latest and largest civil war. During this conflict 11,298 imperialists were wounded, and 2,008 were killed. The number of patients brought under medical treatment in the military hospital which was then opened at Osaka reached 8,569.

H. I. M. the Emperor on this occasion transferred his seat to Kyōto where he in person superintended all military affairs. He paid a visit to the hospital at Osaka and comforted the patients, and gave audience to Tadanori Ishiguro, then the physician in chief of the hospital. He also declared that it was not in inaccordance with His will to make the patients rise up to pay honour to him, as it might injure them. Their Majesties, the Empress and the late Empress Dowager, made, with their own hands, bandages which were distributed at the seat of war and at the hospital in Osaka, with the injunction that no discrimination should be made between friends and foes, in bestowing these bounties. Following the example set forth by Their Majesties, the noble ladies without exception were busily engaged in preparing bandages for the benefit of the nearly 10,000 wounded soldiers.

At the time of this war, the Hon. Tsunetami Sano, with some commoners formed a society under the auspices of His Highness Prince Komatsu, which was known as the *Hakuaisha*—The

Philanthropic Society. The society with the leave of the General-in-chief of the Army dispatched certain of its members for the relief of the sick and wounded, and to furnish the materials necessary for their comfort.

After our country entered the Geneva Alliance, this society joined the World Red Cross Society, its name being changed to the Red Cross Society of Japan. Such had been the feelings of the nation toward the soldiers wounded in war. Such had been the feelings of our military men toward their wounded and helpless enemies. In addition to all these advantages, our medical science has made such rapid progress within the last thirty years that it does not much vary from that of Europe and America. With all this in its favour our country entered the Geneva Alliance on the 15th, November, 1886.

Our Imperial Household has shown special interest in the work of the Red Cross Society and has contributed with great generosity to its support. H. I. M. the Empress has never failed to attend its general meetings. Some representatives of the Imperial Household are always present also at the general meetings of the local branches of the Society. In 1888, the Emperor gave *yen* 100,000 toward this work out of his privy purse, and founded the Red Cross Hospital on a piece of ground at Minami-Toyoshima Gōri, Tokyo, which belonged to the Imperial Household. Dr. Hashimoto, the Surgeon-General of the Army was the presiding physician of the hospital. In

times of peace, it was opened for the benefit of the common people but in times of war, it was used as a military hospital. Their Majesties, the Empress and the Empress Dowager once paid a special visit to this hospital. In short, the hospital was opened to receive sufferers from all parts of the country. We have instances in the case of the eruption of Mount Bandai (July, 1888), and in that of the Turkish man-of-war, which, some may well remember, with about 500 passengers on board, was wrecked on the coast of Kishū, only sixty nine persons being saved. These were picked up by a German steamer, and brought to Hyōgo. The Red Cross hospital on this occasion, by the order of Her Majesty, the Empress, received them under its care for sixty days, and everything possible was done for their comfort. The work of the Society in saving 4,600 persons at the time of the Earthquake of 1891, and of the tidal wave which took place in June, 1896 is too fresh in our minds to require any further notice.

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Our Red Cross Society is the only philanthropic institution which is neither a religious movement nor one confined to any single class of the people. It is composed of the nation as a whole. In the eighth year after its foundation, that is, at the time of China-Japan war, its members counted 60,000.

Now let us give a brief account of the work of this society during the late war. As I stated at the outset, the humane principle in war, which though it

had existed with us, was for the first time to be put in practice, in an international sense, when we entered the Red Cross Alliance. The occasion for showing our work arrived in July, 1894. The Koreans and the Chinese are utterly ignorant of the work of the Red Cross Society. Their unjust and brutal behaviour often provoked the anger of our soldiers, and formed a great obstacle to the work of the Society. However, our conviction was that our duty was founded on human nature, and not upon the principle of *lex talionis*. It was believed to be incumbent upon us to let the Chinese and Koreans know the true idea of humanity. Love and valour are instinctive in us. However cruel and inhumane our foes might be, we, on our part, should forget their evil conduct, and requit it with good. Moved by these and other considerations, we made up our minds to carry out our work. The following three points received special attention.

1. That though the military physician were well versed in the principles of the Red Cross Society and devoted themselves in earnest to them; yet special care should be taken on this occasion since we had to deal with those who were not members of the Red Cross Alliance.

2. That soldiers should be well taught in the principles of this work, but that they should march to the field with great caution, since their foes were totally ignorant of them.

3. Special plans must be adopted

for impressing upon the minds of the enemy the principles of the Red Cross work.

As the field sanitary physician-in-chief, the writer issued instructions covering thirty articles to the military physicians, to which the following special articles were appended :—

1. You must not forget that you have to do with a class of people who are outside the Red Cross Treaty and whose barbarity is a matter of history and well known to the world. You must not leave the wounded in the field, as sometimes happens in a manœuvre, lest they should receive cruel treatment at the hands of the enemy.

2. It is not necessary to dwell upon the barbarous conduct of our enemy, but we, on our part, must show them every possible kindness. There may be many ways for doing this, but nothing will be so effective for the purpose as the medical treatment of the sick and wounded. Moreover, T. I. M., the Emperor and the Empress are always rich in mercy, and their faithful subjects share, if we may so speak, their spirit to some extent. Gentlemen, you must bear these instructions in mind."

His Excellency, Marquis Oyama, the Minister of War issued the following orders to the generals in the field which were, through them, given to the soldiers.

"The whole world recognizes our merciful conduct shown to captive and wounded enemies in wars with foreign countries. This has especially been the case since our beloved

Emperor became a party to the Geneva Treaty, which proclaims the principle of the Red Cross work to be binding upon our soldiers. Therefore it is enjoined that our soldiers shall always keep in mind the fact, that enemies who have lost the power of resistance, or those who have surrendered their arms, must be treated with mercy. Therefore, however cruel our enemy may be, we must be particularly careful to act justly and righteously, thus obtaining, in the eyes of the whole world, credit for our nation."

The same Minister again issued the following orders to all the soldiers and military attaches.

"War is carried on between countries, but not between individuals. Hence, when an individual enemy is wounded or has become sick, it is but natural to render him all the assistance which lies within our power. Thus among all civilized countries, treaties have been concluded by which they mutually agree to take care of the sick, and wounded, irrespective of whether they be friends or enemies. It does not require any further argument to prove that you soldiers are bound to show every tenderness and respect to your enemies, since your country has entered into the treaty of June, 1876. There is no knowing but that the soldiers of an uncivilized country such as China may be guilty of barbarous cruelty, and you must be fully prepared to hear of such treatment. You must not however, mind such cruel conduct on the

part of your enemy. You, on the other hand, must conduct yourselves according to the customs of civilized countries. You must take care of the wounded, and mercifully treat captives or those who have surrendered themselves. Not only the soldiers, but the non-combatants also must be treated with equal tenderness. We have many admirable cases where the bodies of fallen foes have been given over to the hands of their own friends with the treatment due to their rank and dignity. You must make the will of the Emperor your own and show your spirit of valour and love even to the uttermost part of the world.

"To make the meaning of this worthy work of the Red Cross Society plain to the Chinese and the Koreans, the Field Marshal in command will give notice of our purpose to the commander of the enemy, and also the accompanying proclamation shall be posted in different places."

This proclamation was written in the Chinese literary language, in the mandarin colloquial, and in the Korean vernacular.

"We herewith proclaim to the inhabitants of Korea and China that our Imperial army has visited this place, partly for the sake of self-protection, and partly to show our friendship. Butchery and murder are not our object. certainly innocent non-combatants will not be molested. You need not fear nor run away from the battles, but remain at your posts, continuing to pur-

sue your accustomed callings. Our military discipline is strict. If any one is guilty of plundering, come and tell us. A non-combatant who has given any advantage to the enemy, forfeits the privilege given him; he will be treated as our enemy. We know no mercy for such persons. Beware of performing deeds which might bring harm upon yourselves. We shall give the sick and wounded soldiers, and those who are incapable of fighting, medical treatment so far as possible. The places where our physicians are stationed are marked with a banner upon which the sign of the Red Cross is painted. Those who are sick and wounded should come to these stations for treatment. Remember that deceivers will receive no mercy."

The military physicians who accompanied the army had thoroughly imbibed the spirit of the work of the Red Cross Society and were remarkably successful in it. In the treatment of disabled persons, they made no difference between friend and foe. We have the exact number of the wounded who came under the treatment of these physician, in the report which was made to the Emperor.

The first treatment of the wounded in this war was in connection with the little skirmish between the followers of our Minister Otori and the Koreans, (23rd July, 1894.) Of the latter, thirteen were wounded and were immediately brought into our hospital. In the battle of Pingyang which took place on

the 17th, Sept, 1894 the Chinese to the number of 129, with 500 of our wounded, were brought to the field-hospital.

The following day, Colonel Fukushima went to the hospital, and explained to the patients the meaning of our work and the gracious will of His Majesty the Emperor. It is said that they all stood up, *chinchined*, and rendered hearty thanks with tears. In the battle of Newchang, which took place on the 4th, March, 1895, the enemy made its last desperate defence, occupying the houses of the people. The battle lasted for twenty one hours. The casualties on both sides were equally heavy; 467 were heavily wounded and 659 captives were sent to Haiching, some of whom fell sick on the way. All these persons received almost perfect medical treatment, rooms being separately provided for them. The same may be said of all the subsequent battles. When the treaty was concluded between the two nations, and the captives were to sail from Kōbe for their homes, two of our military physicians accompanied them. When the party arrived at Tientsin, Viceroy Li Hung-chang rendered hearty thanks for the kind treatment which the Chinese soldiers had received from us. These wounded soldiers were treated just as kindly as our own, and in every possible case, good accommodations were given to them. Proper honour was paid to the rank of all officers. For the officials, separate rooms were provided. The dead were properly buried. Nevertheless, the

Chinese, being utterly ignorant of international laws and customs, judged others according to their own standard, and shed much cold inhuman blood. For instance, the Chinese once made an assault upon a company of our sanitary officials, and the cases are numerous where they fired at our soldiers who were engaged in the burial of the dead. Even the heavily wounded brandished their swords or took up guns to oppose our sanitary officials. In one case where they took some of these officials prisoners, they cut off their hands; flayed their faces or disembowled them. Dead bodies were left upon trees or cast out by the way side. These and other unspeakable atrocities were committed. We passed through every obstacle, and pursued the path of love and righteousness. They ran away leaving their dead on the field. We employed every means to carry them away from the battle field. The people who had, at first, feared us and attempted to fly whenever they met us, now gradually began to appreciate our spirit of charity. They flocked to our physicians. There was a common saying among them: "The yellow cap is to be feared the most, but the green cap is to be the most respected." The former was the mark of our combatant soldiers, and the latter the sign of our sanitary officers. It became known to them finally that the Red Cross is the mark of love and charity. Even at the busiest time, equal medical treatment was shown to our enemies.

Not one case of bad disease, which often arises from an imperfect cure, was to be found among those treated. One of the greatest obstacles in the treatment of the Chinese was that they were greatly afraid of the use of the lancet and of anæsthetics. In course of time, however, they began to know our intention, and thus even this difficulty was gradually lessened. One other thing which needs to be recorded is that Her Majesty, the Empress gave artificial legs to those who were incapacitated by wounds or exposure. H. I. M., the Emperor sent a band of musicians to the hospital, where both enemies and friends stood speechless, so struck were they with the grace and mercy of the Emperor.

The work of the Red Cross society in the recent war is indeed memorable. The members of this Society, which had been only 60,000 at the outset, increased to 250,000 after the war. The amount of money spent for this work amounted to *yen*, 40,000; 327 physicians, 24 apothecaries, 705 nurses, and 612 managers, secretaries, and servants, numbering in all 1,567, were engaged in this noble work. H. I. M., the Emperor rewarded these persons according to their respective merits. As has been stated, the development of our work is indeed well known. First of all it must be ascribed to the kind attention which Their Majesties, the Emperor and the Empress have shown to the work. Secondly, it must be ascribed to the brave and charitable

spirit of our countymen. Our War Office has added to its regulations a special clause relating to the Red Cross Society, in order to train the soldiers, in its principles.

The Hon. President, His Highness Prince Komatsu with the Vice President Count Sano Tsunetami is busily engaged in the extension of this Society and has taken a journey throughout the country for the purpose. The writer also is doing his utmost to effect the same purpose by means of illustrated lectures giving the history of the work.

In conclusion, we would express briefly our hopes, and expectations. We trust that the China-Japan war will prove to have had a great influence in extending this work in Eastern Asia. We hope that our neighbours, China and Korea, have been greatly enlightened by actually witnessing the work of the Society. We trust, further that it will not be long, before they will organize a society for themselves. Finally, we hope and trust that Japan will lead the rest of the Eastern Asia in this grand movement.

BARON TADANORI ISHIGURO.

Surgeon-General, Baron Tadanori Ishiguro, the Chief of the Medical Bureau of the Military Department, Committee of the Central Sanitary Association, and ex-Director of the Medical College of the Imperial University, was born in the province of Echigo and was educated in a medical school of the Tokugawa Shogunate in Tokyo. Having resigned the directorship of the Medical College he entered the military service in 1871. During the Civil War in 1877 he occupied the position of Chief of the Osaka Rear Hospital; and in time of the Japan-China war he directed all the sanitary affairs as the Chief of the Medical Department of the General Headquarters. He was twice abroad and has contributed much to the sanitary service of our army.

THE TENDENCY OF MODERN CIVILIZATION.

For the last few centuries, political liberty has been almost regarded as the ultimate goal of the civilized world which has consequently been energetically occupied in its development. Not to speak of the Magna Charta, nor of the momentous English Revolution of 1688, the War of Independence, the Civil War in America and the French Revolution are too familiar examples of the great and violent struggles for the rights and liberties of the people to be discussed here in detail. Most of the recent important legislation and other reforms of civilized nations have had for their object the greater security of political freedom. Education has been encouraged, because enlightenment is essential to a self-governing people; the popular form of government has been established even in the South American states, because its corner stone is liberty. Military force, at one time, a terrible weapon in the hands of a tyrant for oppressing the groaning masses at his feet; is now employed in turn to crush him. As, with the Western people, the only hope of salvation in the hereafter rests on Christ, so their only hope of salvation in this world has rested on liberty. The peace, happiness, and prosperity of their lives individually and collectively have been deemed dependent on political liberty. Liberty has been

almost deified. At her altar have been sacrificed millions of lives and countless treasure. The ceaseless effort and the untiring struggle of many hundred years by those who have upheld her cause have been rewarded by her enthronement over the richest and most advanced portions of the habitable globe. Her throne is now secure; her sacredness is now acknowledged. Her march has never encountered successful resistance. It seems probable that even Russia will yield to her in time, for she is far more powerful than the victorious army of Napoleon.

"Liberté n'est pas un but; elle est un moyen," writes a contemporary scholar, and his idea, be it remembered, is nothing new. Yet many writers, reformers, and statesmen have not been entirely free from the charge of confounding the means with the end. With the peoples who have followed their lead the fault has been almost universal. In the long and zealous pursuit of liberty, they seem to have lost sight of the fact that it is nothing more than a mere means in order to attain their ideal end. What this ideal end is, or ought to be, it is not our present purpose to discuss. That liberty is only a means becomes at once evident, if we stop a moment to consider that even such a country as England, where political liberty has been

best developed, falls far short of our idea of a perfect state. Granting, therefore, that the full attainment of liberty is only a necessary means to our end, let us consider what has been the general effect which the development of liberty has produced upon civilized nations.

Not to enter into the discussion of the well known points of difference between the political system characteristic of the Middle Ages, and that of the Modern Period, we may observe, in the light of history, that in any country, where the representative form of government is adopted, all classes of social or political importance become, in the long run, possessed of a share in the government. This remark perhaps needs some explanations and qualifications. We read of Clovis, a Merovingian king, that when he became a convert, and received the sacrament of baptism from the bishop of Rheims, "he gave the prelate, as a fee, all the land he could ride round, while he himself slept after dinner, a gift very characteristic of a conqueror, who felt that he had only to wake and acquire new dominions." No such absolutism could be tolerated nowadays. True, there was a long and heated dispute about the prerogatives of kings even in England as late as the eighteenth century; and there is more or less of it even now in some other countries. In still another, the moneyed class rules; here the aristocratic element has preponderating political power; there the lower orders acquire the ascendancy. But after carefully examining all these cases,

we arrive at the general conclusion, that the effect of the development of liberty has been to make the mechanism of government much more complex; that while no one person or class can have absolute power, all existing classes capable of having a share in the government through the legislature, actually do come to acquire such share sooner or later; that each class is politically more or less powerful according to the amount of influence, which it can wield over the rest of the community; and finally, that a modern nation composed, as it is, of various powerful classes, and comprising antagonistic forces and interests, must be governed by the principle cleverly expressed by the aphorism, "united we stand, divided we fall."

It is far from my intention to minimize the amount of advantage derived from, and the principle of justice consequent upon, the recent development of liberty. All I wish to emphasize is, that although liberty has done much for humanity, it can not be expected to do every thing. It has rescued the people who followed its dictates from the yoke of oppression, permanently let us hope; has given them self-government, in which all classes have a proportional amount of power; and what is most wonderful, it has taught the various antagonistic parts, while each is striving for superiority, to combine themselves together, for the sake of self-interest, by making the welfare, of one dependent upon that of the rest, and thus to promote the progress of the whole. Evident-

ly, these are necessary steps for the realization of our ideal state, but they are not in themselves identical with it. Such, it appears to me, is the tendency of modern civilization.

At the risk of being considered too bold, I shall venture to assert that the same tendency is traceable also in the international relations of modern times. In the ancient period, one state or empire flourished at the expense of the rest of the world. Not to go too far back, Persia, Greece, Rome, each was successively the sole master of the then known world. But in the present age, England, France, Germany, the United States, Japan and many others, flourish side by side, forming so many classes, as it were, in that greater state—the world. The influence which they exercise in moulding the destiny of the world is commensurate with their resources and power. While their national interests are antagonistic in some respects, their political and economic relations are now so closely interwoven that the fall of any one of them might cause a serious disaster to the others. The inference is that the ultimate benefit of each lies in the prosperity of all, so that progress hereafter is likely to be made by their concerted efforts, voluntary or otherwise, and not by the absolutely independent exertions of each in utter disregard of the welfare of the others. Consequently, it follows that the true method for the struggle for national superiority lies, not in the attempt of one to destroy the existence of other nations,

as has hitherto been often the case, but in its endeavour to rise above the most advanced nation of the time, leaving the existence of the latter unhindered, and its prosperity uninterfered with, doing away as much as possible with secret intrigues and cunning devices, frequently employed even to this day under the deceptive and unduly dignified appellation of diplomacy.

It is much to be regretted that the principles above set forth, so characteristic of modern civilization, and in such accordance with the spirit of liberty, have not been fully recognized by civilized nations in their intercourse with one another. European powers hastened to recognize the Southern Confederacy in 1861, and afterwards did every thing within their power to promote the disintegration of the American Union. During the late war between Japan and China, Germany though still mortified at the recollection of Jena, and France though still remembering Sedan, did not hesitate to join their hands in the hour of their groundless fear, and acting in concert with Russia, whose motive of activity in the East is an open secret, added a stain to their national honour by unjustifiable meddling with the affairs of the contending parties. Jealousy, prejudice, selfishness, and intrigue still retain their undisputed sway in the intercourse of civilized nations. Is it not time that they should endeavor to put an end to this ignoble state of affairs?

The only ray of hope visible at present is the Arbitration Treaty about to be

concluded between the United States and England "to discuss peacefully and honorably such questions as arise between them and do not admit of adjustment by the ordinary methods of diplomacy." A scheme of this kind may have the merits of avoiding delay and misunderstanding, and of retaining good will between the powers concerned. Should this experience prove successful, let us hope that other nations will enter into an understanding of a similar nature, so that a new era of international relations, better, nobler, and more worthy of the peoples and the age may begin. To Japan, however, a project of this kind is not new. Before the war, the Japanese government openly invited

the Chinese government to co-operate in introducing necessary reforms in Korea. But for the short-sightedness of China who refused this liberal and conciliatory offer, there would have been no war, and China would have been saved from the disgrace, Korea from fire and carnage, and the three European powers from their needless apprehension. To Japan, therefore, must be given the due credit of being one of the first nations, which has endeavoured to put to practical test a project for the amicable and peaceful settlement of international questions and this endeavour is not less worthy of honor than her recent conquest.

K. OISHI.

THE IWAKURA EMBASSY.

It is now just twenty-five years since the famous Iwakura Embassy visited the United States in the course of their trip around the world. It was on January 15th, 1872, that they arrived at San Francisco; it was from February 4th to February 21st that they were snow-bound in Salt Lake City; it was the 27th of February when they left Chicago; and it was the extra day of a leap-year when they reached Washington. After a quarter of a century, it may not be unprofitable or uninteresting to indulge in some reminiscences of that memorable embassy; for, while from one point

of view, it may not improperly be called an utter failure, it was, from another point of view, a grand success, and proved to be one of the most important factors in the equation which represents the present civilization of Modern Japan. The members of that embassy were comparatively young men, who had been born under the old dispensation of seclusion, absolutism and feudalism, but who were to live valuable lives under the new dispensation of progress, internationalism and constitutionalism. Iwakura and Ōkubo were over 40 years of age; Kidō had not quite reached

that figure ; while Yamaguchi was only thirty four and Itō was only thirty two. In 1871 they sailed away from the old world toward the new world ; they came back to their native land in 1873 with their faces turned to the future in which Japan should be transformed into a new nation. They learned to feel and to know the potentialities of their people, and came back to work possibilities into realities. And what wonderful success has been achieved !

It was but two or three years since the military bureaucracy had been overthrown ; and it might have seemed as if absolute monarchy was firmly re-established. It was only a few months since the powerful feudal system had been abolished ; and it might have seemed as if absolute monarchy was still more firmly established. All power and authority had been restored to the hands of the only person traditionally, historically, and lawfully entitled to rule over the people of Japan. And, fortunately for this nation and for the world, that one man was not at all inclined to be narrow-minded, selfish and despotic, but was graciously pleased to be the leader of his subjects in broader and better paths. *Tennō Heika Banzai !*

It was in November of 1871 that this Imperial personification of "Enlightened Rule" (*Meiji*), at a dinner to his nobles in his Tōkyō palace, delivered the following address :—*

"After careful study and observation,

I am deeply impressed with the belief that the most powerful and enlightened nations of the world are those who have made diligent effort to cultivate their minds, and sought to develop their country in the fullest and most perfect manner.

"Thus convinced, it becomes my responsible duty, as a sovereign, to lead our people wisely, in a way to attain for them results equally beneficial ; and their duty is to assist diligently and unitedly in all efforts to attain these ends. How, otherwise, can Japan advance and sustain herself upon an independent footing among the nations of the world ?

"From you, nobles of this realm, whose dignified position is honoured and conspicuous in the eyes of the people at large, I ask and expect conduct well becoming your exalted position—ever calculated to endorse, by your personal example, those goodly precepts to be employed hereafter in elevating the masses of our people.

"I have to-day assembled your honourable body in our presence-chamber, that I might express to you my intentions, and, in foreshadowing my policy, also impress you all with the fact that both this government and people will expect from you diligence and wisdom, while leading and encouraging those in your several districts to move forward in paths of progress. Remember, your responsibility to your

* From "The Japanese in America" by C. R. Lanman.

country is both great and important. Whatever our natural capacity for intellectual development, diligent effort and cultivation are required to attain successful results.

"If we would profit by the useful arts and sciences and conditions of society prevailing among more enlightened nations, we must either study these at home as best we can, or send abroad an expedition of practical observers, competent to acquire for us those things our people lack, which are best calculated to benefit this nation.

"Travel in foreign countries, properly indulged in, will increase your store of useful knowledge; and, although some of you may be advanced in age, unfitted for the vigorous study of new ways, all may bring back to our people much valuable information. Great national defects require immediate remedies.

"We lack superior institutions for high female culture. Our women should not be ignorant of those great principles on which the happiness of daily life frequently depends. How important the education of mothers, on whom future generations almost wholly rely for the early cultivation of those intellectual tastes which an enlightened system of training is designed to develop!

"Liberty is, therefore, granted wives and sisters to accompany their relatives on foreign tours, that they may acquaint themselves with better forms of female education, and, on their return, intro-

duce beneficial improvements in the training of our children.

"With diligent and united efforts, manifested by all classes and conditions of people throughout the Empire, we may attain successively the highest degrees of civilization within our reach, and shall experience no serious difficulty in maintaining power, independence and respect among nations.

"To you, nobles, I look for the endorsement of these views; fulfil my best expectations by carrying out these suggestions, and you will faithfully perform your individual duties to the satisfaction of the people of Japan."

There are some Occidentals who would say that this address is plain and trite and is merely a collection of platitudes; but, in view of all the circumstances and conditions of Japan at that time and for two and a half centuries before, and in view of all the traditions of the Imperial Court of Japan, it deserves rather to be characterized as profound and far-sighted wisdom. And the Iwakura Embassy was intended and destined to help carry out the principles enunciated in that wise Imperial Address.

The personnel of that embassy was a matter of no small importance. It was not composed of Japanese Bourbons, who could not, because they would not, learn any thing from other people; but it comprised some of the most progressive men of the nation. They were wide-awake statesmen, who kept their eyes open to see all that could be seen, their ears open to hear all that could be

heard, and their minds open to learn all that could be learned, to the advantage of their native land. They had played important parts in the destructive phases of the Revolution; and they were also very desirous of learning how best to carry out the necessary constructive measures on which depended the future welfare of Japan. This statement refers primarily to the five ambassadors proper, but also relates secondarily to the secretaries, commissioners and attachés who accompanied them. Among these subordinates were many men who afterward wielded, and are still wielding, an important influence in this New Japan. The limits of space will permit only a mention of such men as Mr. Fukuchi Gen-ichirō, the well-known writer; Mr. Yasuba; Mr. Watanabe; Mr. Uchimi; the late Gen. Yamada; Viscounts Tanaka and Sasaki and Count Higashikuse, all members of the Privy Council, of which the last is Vice-President; Baron Hayashi, Minister to China; and Viscount Nomura, Minister of Communications.

And special attention must also be called to the important fact, that, accompanying the embassy were five girls, — the first to be sent abroad for study and training. Two of them had to return soon on account of ill-health; but the other three spent several years in the United States, and are now noble and influential ladies, fine examples of the best type of the "new woman" in

Japan. One, Mrs. Uriu, is a teacher in the Higher Female Normal School; another, Miss Umé Tsuda, is a teacher in the Peeresses' School and a special correspondent of the *Chicago Record*;* and the third, a regular graduate, with honors, of Vassar College is the Marchioness Ōyama, foremost in good works for her fellow-countrywomen. I repeat, therefore, that it was very fortunate for Japan, that the men and the girls who went abroad at that time were such as could and would profit greatly by such a trip.

The embassy arrived in San Francisco, as I have already said, on Jan. 15th, 1872, and staid there about two weeks, during which time they enjoyed receptions, visits of committees, addresses of welcome, serenades and a grand banquet. It was in that city that Mr. (now Marquis) Itō, in the course of an English speech, gave utterance to the following noble sentiments: "The red disk in the centre of our national flag shall no longer appear like a wafer over a sealed empire, but henceforth be in fact what it is designed to be, the noble emblem of the rising sun, moving onward and upward amid the enlightened nations of the world." "Time, so condensed with precious opportunities, we can ill afford to waste. Japan is anxious to press forward."

After being snow-bound in Salt Lake City for more than two weeks, the embassy finally reached Chicago, where

* See also "The Future of Japanese Women" in THE FAR EAST for Jan., 1897.

they showed their kind and generous spirit by making a donation of \$5,000 to the relief fund of the people who suffered by "the great fire" of 1871. In Mayor Medill's letter of acknowledgement, he uses the following words :—"Permit me, in behalf of the people of Chicago, to tender you their most grateful thanks for this wholly unexpected and munificent gift. They will esteem it as an additional proof that the great nation you represent has enrolled itself among the progressive and civilized powers of the earth, as well as a lively testimonial of the personal sympathy of your Embassy for the misfortune of this portion of your American friends." And twenty years later, in connection with the World's Columbian Exposition, Japan erected the Ho-oden (Phoenix Hall) and presented the building to the city which rose, phoenix-like, from its own ashes to a position of commanding influence. Chicago certainly has abundant reason to remember Japan with kindest feelings.

It was on the 29th day of February when the embassy arrived in Washington ; and it was on the 4th of March when they were received in official audience by President Grant. That was, of course, the occasion when they presented the official letter of His Majesty, the Emperor of Japan, and received the cordial response of the President, as follows :—"Gentlemen : I am gratified that this country and my administration will be distinguished in history as the first which has received an Embassy from the nation

with which the United States was the first to establish diplomatic and commercial intercourse. The objects which you say have given rise to your mission do honor to the intelligence and wisdom of your sovereign, and reflect credit on you in having been chosen as the instruments for carrying them into effect. The time must be regarded as gone, never to return, when any nation can keep apart from all others, and expect to enjoy the prosperity and happiness which depend more or less upon the mutual adoption of improvements, not only in the science of government, but in those other sciences and arts which contribute to the dignity of mankind and national wealth and power. Though Japan is one of the most ancient of organized communities, and the United States rank among the most recent, we flatter ourselves that we have made some improvements upon the political institutions of the nations from which we are descended. Our experience leads us to believe that the wealth, the power, and the happiness of a people are advanced by the encouragement of trade and commercial intercourse with other powers, by the elevation and dignity of labor, by the practical adaptation of science to the manufactures and the arts, by increased facilities of frequent and rapid communication between different parts of the country, by the encouragement of immigration which brings with it the varied habits and diverse genius and industry of other lands, by a free press, by freedom of

thought and of conscience, and liberal toleration in matters of religion, not only to citizens, but to all foreigners resident among us. It will be a pleasure to us to enter upon that consultation upon international questions in which you say you are authorized to engage. The improvement of the commercial relations between our respective countries is desirable and important, and cannot fail to strengthen the bonds which unite us. I will heartily co-operate in so desirable an object. * * * * *. I trust that your abode with us may *** contribute to a more intimate acquaintance and intercourse between our respective peoples."

Two days later a formal reception was tendered to the embassy by the U. S. Congress; and the address of welcome was delivered by the Hon. Jas. G. Blaine, then speaker of the House of Representatives. Among other things he said :—

"The course of migration for the human race has for many centuries been steadily westward,—a course always marked by conquest, and too often by rapine. Reaching the boundary of our continent, we encountered a returning tide from your country setting eastward, seeking, not the trophies of war, but the more shining victories of peace; and these two currents of population appropriately meet and mingle on the shores of the great Pacific Sea."

While this embassy was in the United States, visits were made to various cities in the North; the institutions of the

nation were carefully examined; and official business of the trip received, of course, proper attention. But it is unprofitable to continue the somewhat monotonous accounts of receptions, welcomes, responses, banquets, etc. in America and in Europe; it only remains to notice the results of the expedition.

As I have already written, from one point of view, the embassy may be called an utter failure. Its primary object was to ask that the treaties might be revised by striking out the obnoxious extra-territoriality clause. But, as Dr. W. E. Griffis has well said, "no Christian governments would for a moment trust their people to pagan edicts and prisons. While Japan slandered Christianity by proclamations, imprisoned men for their belief, knew nothing of trial by jury, of the habeas-corpus writ, or modern jurisprudence; in short, while Japan maintained the institutions of barbarism, they refused to recognize her as peer in the comity of nations."

But unquestionably "in its subordinate objects the embassy was a signal success. Much was learned of Christendom. The results at home were the splendid series of reforms which mark the year 1872 as epochal. Moral, social, legal, political, educational and material changes were so numerous and sweeping as to daze the alien spectator on the soil." So says Griffis; and similar testimony is given by scholarly Japanese. Prof. Iyenaga in "The Constitutional Development of Japan" writes: "While the government at

home was thus tearing down the old frame-work of the state, the Iwakura Embassy in foreign lands was gathering materials for the new." Prof. Nitobe says* ; "But, on the one hand, the embassy had shown to the world in its brilliant personnel, that Japan was far from being an uncultured nation, while, on the other hand, it returned home laden with experience and knowledge." In short, the Iwakura Embassy was emphatically an eye-opener, a revelation. It opened the eyes of the Western world, not only to what Japan still lacked in civilization, but also to what great progress had been made. It revealed to

* In "The Intercourse between the United States and Japan."

thinking Japanese the plain fact that reform must be, not superficial, but thorough ; that they were on the right track, but still far from the goal. The new Japan which we enjoy to-day is largely the result, the fruit, of the Iwakura Embassy.

ERNEST W. CLEMENT.

[Mr. E. W. Clement, M. A., was born in Dubuque, Iowa, in 1860, and graduated from the University of Chicago in 1880 as valedictorian of his class. Since 1881 he has been engaged in educational and journalistic work in the United States and Japan. He was for almost four years teacher of English in the Ibaraki Jinjō Chu Gakko, Mito; he also made a special study of the history of the Mito clan, and published the results in the Transactions of the Asiatic Society of Japan. From 1891 to 1895 he was the regular Chicago correspondent of the *Japan Mail*. He is now Dean of the Tokyo Chu Gakuin, a school of the Baptist Church; a special correspondent of the *Chicago Record*; and contributor to other periodicals in the United States and Japan.

A FOREIGNER'S IMPRESSION OF JAPAN.

The subject of Japanese art is a very wide one and properly treated would far exceed the limits of a magazine article. A few words however upon the painting and music of Japan may not be without interest to those who have devoted much time or consideration to either of those arts. Japanese painting is essentially a water color school, and is seen generally by foreigners to considerable disadvantage. Two prejudices have to be confronted. First the scroll, and next the silk upon which the painting is made. Foreigners insensibly associate all pictures in scroll

form with wall paper; while paintings on silk do not impress us as serious art productions, but rather as ornamental material somewhat inferior to tapestry. And these prejudices take much training and experience to overcome, and, furthermore, are I think an insuperable barrier to Japanese painting ever becoming popular with Occidental peoples. Then again, foreigners rarely if ever see the best specimens of Japanese paintings which often times are to be found on screens, and to tell the average foreigner that a great work of art is upon a screen is apt to provoke

a good deal of incredulity, as he is accustomed to associate screens with upholstery and house furnishing. Hence I think it can be safely said that Japanese paintings can never be appreciated abroad. They are handicapped from birth. But this is far from saying that they are without merit.

On the contrary, in many respects they are much superior to their European counterparts. In America there is as yet no essentially national school of water color painting. On the other hand, in France, England, Germany, Italy, Spain and Flanders there are such schools and with these the products of Japanese art can be compared. The mistake that is generally made, however, is in judging the water colours of Japan by standards applicable only to oil paintings. For instance it has been said that Japanese art can not reproduce the nude, and therefore fails in its highest requirement. But it would be difficult to mention any celebrated water colour of any of the European schools where the nude has been successfully handled. The fact is that the human figure stripped is not a proper subject for water colour treatment, and, therefore, Japanese artists, as a rule, sensibly avoid it. But if the foreign critic will consent to see in a Japanese painting what appeals to Japanese taste, he will not be long in discovering the very greatest artistic ability in the painters of this country past and present. Painting, to the Japanese mind, and art are one and the same. To the European, there can not be

painting without paint. On the other hand, the finest specimens of the most celebrated artists this country has produced are in India ink, and one of your leading artists remarked to me but a short time since that he hoped yet to become sufficiently skilful to dispense entirely with colours and use ink and water only. The fact is, paint covers a multitude of sins in art, while ink pictures disclose what is feeble as inevitably as they manifest what is noble in conception or powerful in treatment. Every Japanese artist knows the trial he submits to when he discards colors and produces the burine or ink picture.

The foreigner's idea of Japanese painters is generally limited to Hokusai who, he is led to believe, is the incarnation of Japanese art, while as a fact that individual holds no position among the great artists of Japan. He was an eccentric and might be called the Japanese Doré. The splendid works of the artists of the Kano school will not only compare favourably with, but will put to rout the best work that Europe has produced in the water color line. For boldness and truth they are unsurpassed. But if judged with that spirit which, as the French say, is always looking for *la petite bête*, they will fail to give any satisfaction.

The great artists of Japan are not copyists, nor do they paint with the eye and hand only. They paint, to use their own expression, with their souls, and to appreciate their work ones soul must first be reached. No work of any merit has ever been produced which does not

contain, more or less, an infusion, so to say, of the artists finer self, imparted to it by his skill; and unless the observer can feel this, what is best in the work is entirely lost to him. Probably at no period of Japanese art have more eminent men existed than at the present time, and the world can be defied to produce artists in the true sense more skilful than Messrs. Gaho, Chikudo, Giokusho, Keinen, Beisen, and Kogio; while they live, Tsunenobu, Tanyiu, Bunsho, Busson, Okio, Utamaru and others may be said to live again. It has been suggested that the subjects of Japanese painting are exhausted—that if an artist would appeal to foreigners, he must change his subjects for modern ideas. This I think is a mistake and if followed would be as fatal as would be the attempt to change the entire school from water colour to oil painting. My conviction is that Japanese artists should continue to be faithful to the principles of their art and should treat only those subjects which the experience of seven or eight hundred years has proved to be within the range and reach of treatment.

Holy Family, Entombment, Crucifixion, St. Sebastian, John in the Wilderness, and other trite subjects of the European school will continue to be painted until the end of time; and through old in association can ever be rendered new by treatment. And so with storks, cranes, fishes, flowers, waterfalls, and a thousand other subjects which the Japanese artist handles. Whether or not they will continue to please will

depend altogether upon the artist and not upon the subject. What is needed is thorough study and training in the drudgery of the art, a wide acquaintance with its highest principles, a steadfast adherence to its consecrated canons, and an untiring and never-ceasing devotion to learning.

A great artist must be a great student. I recall the expression I have frequently heard used by foreigners that the effects produced by a Japanese artists are simply tricks of the brush. Knowing by what labour, and long study and reflection it takes to produce these so-called tricks, I have felt the injustice of such criticism, while pitying the ignorance which prompted it. In all arts there are, must be, correct ways of producing effects, and it is the glory of the Japanese school that these methods have during centuries been systematized and mastered. For instance a black map of ink is laid upon the paper, certain seemingly meaningless lines are added and an enigma is presented, a few more touches and a marvelous change is wrought, and out of the chaos comes a warrior in armor, astride a battle horse, or a family of mice nibbling a huge radish, or a fish in a pool darting at a fly. The transition is sudden, the effect startling, and the foreign critic calls it a trick. But works of art are produced not by tricks, but by long and patient study and devotion. And these methods which seem tricks are only mastered after years of labour. I believe, in conclusion, that Japanese water colours would appear to

very much greater advantage to foreigners, if the *kakemono* system were abandoned and a flat unframed gold back ground made to replace the scroll or hanging picture. This would be a harmless concession to an insuperable prejudice.

Japanese music is *sui generis*. If there is anything that resembles it in any other part of the world, I have yet to hear of it. Nevertheless, I am impressed with the conviction that there is, too, much in this music that resembles the work of the greatest musician the world ever produced, namely, Sebastian Bach. To go into the subject deeply would try the patience of the general reader. But there are certain points that may be touched lightly and all are of great interest to the musician. The structure of a Japanese composition is quite regular in form, but what distinguishes it from European music is the absence of the cadence from the dominant to the tonic note at the close. By a strange sort of perversity the Japanese composition never closes, on the contrary it remains, so to say, in the air instead of on the ground, the last note invariably being a cadence on the dominant, which has the peculiar effect of leaving the listener expectant; and the effect is unique and pleasing, although entirely at variance with our ideas of composition. Again according to European rules, certain intervals between notes are forbidden, that for instance between three whole tones, for the reason that, such intervals are considered harsh. By that singular perversity which characterizes Japan,

Japanese music abounds in such intervals and strange to say the effect is not only pleasing, but is large and grand, recalling Bach at his best. This no doubt must read like heresy to many who approach the music of this country in the same spirit that other carping critics look upon its art productions. When the great pianist Paderewski was last in America, he was invited to a Chinese musical entertainment and to the utter astonishment of every one became not only much interested, but very enthusiastic over the Chinese music he there heard, and declared it possessed merit far beyond anything he could have imagined or any one would have suspected. Without claiming anything for that special branch of Oriental music, I will state a fact within my own experience. Some time since an orchestra of trained German musicians was assembled one evening, when a person who had been in this country and like myself had had taken much interest in Japanese music, offered to perform on the violin for their amusement a Japanese air. They incredulously consented to listen to it. *Harusame* was selected, and I do not think a more typical composition could have been chosen, set in the minor key as are all Japanese airs, abounding in weird forbidden intervals, throbbing with sad notes, and finally closing with a half cadence. I was curious to observe how this sweet little gem from the realms of tone would be received by these artists trained in a school which proscribed almost every note of which

Harusame was composed. At first they listened respectfully, next silently and attentively. As the air proceeded, I observed one after another often put his instrument quietly down and fold his arms in rapt attention. The soft whisperings of this tender ballad were floating through the hall and a pin, if dropped, could have been heard. As the end approached, their faces had an amazed look like that of persons beholding for the first time some strange gorgeous phenomenon, and when the last note still lingered in the air, they as one man rose to their feet and fairly shouted applause. It was a revelation to them and recalled to my mind a similar scene enacted at the Paris Conservatory, when the composer David, returning from Algeria, laden with the strange melodies of that country, cast them into a symphonic poem and introduced them to the most critical audience of Europe. The effect was startling, astounding, and Paris went mad with enthusiasm.

The *koto* and *yakumo koto* are inexpressibly soft sweet and melodious instruments while the *gekkin* well played strongly recalls the violin, in fact it is the Japanese fiddle. Your countrymen who

take an interest in music should learn with satisfaction that there is a maker of violins in Nagoya who is little short of a genius. His name is M. Suzuki and it is with much satisfaction that I seize this opportunity to give a large circulation to his name and work. His violins are marvellously well made and compare most favourably with the best work of the best of living makers. Gand and Bernadel of Paris, while in price his figures are just one sixth the sum asked by them for instruments in no respect superior to his. When one reflects that it took Europe a thousand or more years to produce a Stradivarius I say in all seriousness that Japan should honour this artist who modestly plies his vocation in an obscure corner of the city. In this connection, I would suggest that a vast field of enterprise lies open to Japan in the production of gut strings for European instruments abroad. I am confident that a country which can produce such excellent musical instruments can successfully compete in European markets with Italian and German manufacturer of harp, violin, guitar, and cello strings. (to be continued.)

HENRY P. BOWIE.

MISCELLANEOUS.

THE LATE EMPRESS DOWAGER.

The Meiji Revolution was certainly great and so has been the progress which it introduced. There is something astonishing in this, and the world bestow great admiration to the present Emperor whose heart is so noble and whose mind has been so keen and wise as to appropriate for the benefit of His nation whatever of value has been brought from the regions beyond the seas. A stranger to this country once wrote of our present Emperor as one of the wisest and greatest rulers that the world had ever known. If the greatness of our present Emperor be recognized, it must, at the same time, be understood that there has been a hand behind Him which has fostered Him with untold fondness and has prepared Him to meet the demands made upon the throne in this critical age. This hand has been that of the Empress Dowager whose gentle soul has recently departed from us to enter into the celestial land. By the news of her death, the nation is stricken with sadness, and the writer's hand fails to do justice to His deep feeling, but with great reverence we will endeavour to describe briefly the life of Her Majesty.

THE EARLY DAYS OF HER MAJESTY.

On the 14th of the twelfth month in the Tempo Era, six and a half decades ago, a baby was born in the palace of the Duke Kujo Naotada, one of the oldest of the nobility and the prime-minister of the time. She was a charming infant and was called Sato-ko.

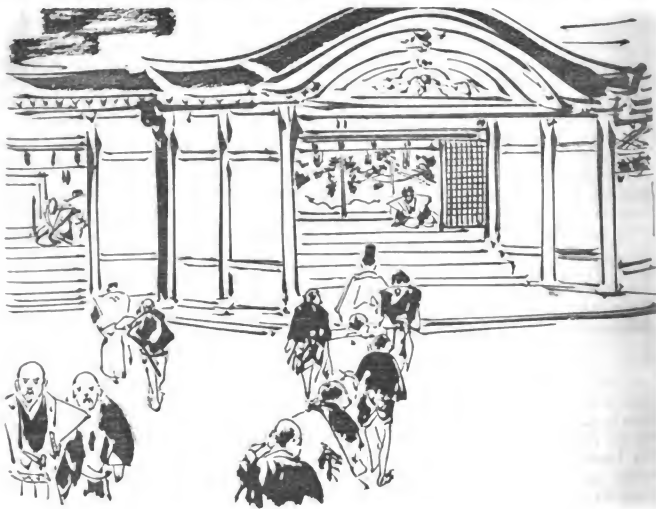
Her father was a son of Duke Nijo Harutaka, a man of sagacity whom the *Bakufu* (the government of the Shogun) greatly feared. Inheriting the brilliancy of his father, the Duke Kujo was renowned for his high character, and was especially proficient in the knowledge of the ceremonies of the Court. His intellect had, in turn, passed to his daughter, the future Consort of the Emperor Kōmei, and she became the pride of her family. The palace of the Duke was in the beautiful city of Kyoto. The very atmosphere of the city, so serene and antique, seems to have effected her character. Many instances since her childhood have shown her noble and sympathetic nature, and she grew up, unspoiled by ranks or beauty, the lady which her infancy promised.

The following anecdotes will show something of her tendencies. While she was yet in her father's palace, her attendants once, fearing the possible displeasure of Her Highness, tried to destroy the numerous ants which crept around the pond in the palace garden carrying their food. Her Highness, however, disapproved of their intention and gently reminding them of the intelligent labour of little ants taught them the duty of mercy toward the lowly creatures. The attendants listened attentively to her teaching, and thereafter were very careful to do kindness even to the smallest insects. Once, in the spring, during her childhood, her mother presented her with a pretty nightingale in a cage. Being delighted with its sweet songs, she hung the cage on the verandah of her palace. The fra-

grant plum blossoms allured many other nightingales into her garden.

The little birds noticed their playmate in a cage, and when they saw no human form, they approached the cage

and all sung merrily together. The scene gave a double joy to the young Princess, for she could distinguish the voices of the birds within and without of the cage. At first, the song of the bird in the cage



The old palace of the Duke Kujō.

sounded far sweeter than that of those outside; then, in a little while, it became hard to distinguish them; and at last, those outside became the victors in the song contest. Her Highness, pondering over this change thought that it was because they enjoyed their freedom in the open air while the other was shut within the narrow limits of the cage. So she opened the cage-door to let the bird fly away. She thought it would fly far away, but the bird as if grateful for Her Highness' tenderness lighted on a plum tree in her garden

and filled the air with its sweet songs.

At eight, she began to study under eminent professors, and soon became proficient in the Chinese and Japanese classics, but her special interest was in art. She was an expert in playing upon the *tsuzumi*, a variety of Chinese music of profound delicacy, which, however, was concealed from the knowledge of others, because of her great modesty. In the spring of 1848 in company with two or three other young peeresses of the great nobility she was invited to dine at the Imperial Court in Kyoto. The

exquisiteness of her manners attracted the greatest attention of the courtiers and although there were two nominees for the future Empress, the choicest upon her.

HER MAJESTY AS EMPRESS.

Just before dawn is the darkest hour of the night; this is often true of human affairs and also of the history of nations. At the close of the first half of this century, this "Land of the Sun-rise" was still in slumber, but it was suddenly called forth into the bustle of the world. The

differences of opinion between the Court and the Shogunate; the difficulties growing out of the treaties with other nations—all had combined to throw this country into a great tumult. The coronation of the Emperor Komei was celebrated at this extraordinary moment, and Her Majesty, like a vine that twists around a stately pine, accepted gracefully her share of the burden of His Majesty. She was then only sixteen. The wedding was celebrated on the 15th, December, 1848, which had been selected as an auspicious day.

Beautiful was she on that day! At-



The imperial Court in Kyoto.

tired in an exquisite robe of ancient style, she rode in a beautiful carriage of betelnut, the Duchess Nijō riding at her side.

Since the morning, the wintry blasts

had been blowing hard and at times snowflakes filled the air. But at eventide when her carriage was ready to leave the gate of her father, the winds ceased and the clouds passed away leav-

ing the earth one vast tableau of silvery fields. The people rejoiced at the scene and felt that Heaven had purified the dusty road for Her Majesty.

Two years later, she gave birth to a princess whom she loved tenderly. But the bud could not bloom and the royal infant passed away in two years. Another princess was born to her, but again she was obliged to mourn the loss of her dearly loved child. The sorrow was deep in her heart and she never recovered from the wound. A few months after the death of her second child, the Crown Prince Sachi whom we adore as our present Emperor was born.

She took every precaution to nourish and bring Him up. She wondered why it was that the sons of rank and wealth were weak while the children of the poor were healthy. She questioned many of her attendants, and carefully studying the laws of nature, she advised the Emperor to rectify the mode of training the princes. The present Emperor was called into her inner palace when he was six years of age and received His training at her hands. His physical robustness is largely due to this care of Her Majesty.

Political affairs having fallen for many centuries entirely into the hands of the



The Aoyama Palace, Tokyo.

Shoguns, an Emperor of Japan possessed only a nominal authority. When, at last, the time had come for the Imperial Court to resume its due authority, and

for Japan to open her ever-closed gate to alien countries, the change required no small sacrifice. Civil broils broke out here and there, and affairs within

and without caused great anxiety to His Imperial Majesty. Very often the Emperor was seen in deep resentment, and the courtiers would have been greatly troubled save for the gentle and thoughtful cautions of Her Majesty which soothed His indignation. She must have accomplished many lovely ministrations, but the thick curtain around the Imperial Palace of old Japan does not reveal many details of Her Majesty's life.

To her husband, she was true and faithful. When the last Emperor was badly indisposed thirty years ago, she sat by His sick bed day and night and nursed Him with the utmost devotion. In spite of her ardent prayers, however, destiny took His Majesty's life away at the age of thirty six years, after a few weeks' illness, and again an ineffaceable sadness came upon her.

On the 18th of March 1867, she received the title of Empress Dowager at the age of thirty six. When the Imperial seat was removed to the city of Tokyo on October 13th of the first year of Meiji, she too came and entered the palace. In the summer of 1874, the seventh year of this reign, a palace at Aoyama which once belonged to a great feudal lord was repaired and under the name of the Aoyama Palace, was set apart for her residence, and there she spent her last days.

A GLIMPSE OF HER CHARACTER.

Mercifulness and frugality were the marked features of her character. Although the present Emperor since He ascended the throne, provided her with every advantage that the new Japan could afford, she never forgot the old days of commotion when she experienced many hardships at her home and later at Court with her husband, and she was never been extravagant. After she entered the Aoyama palace,

she incited her maids to practice the feeding of silkworms, herself sharing in the labour, she taught them the virtue of industry. She urged the same thing upon her royal relatives, and this thrifty, yet dignified handiwork is now well practiced in the families of the nobility. She was ever mindful of the happiness of others. The love between the present Emperor and Her Majesty was very beautiful. It was the custom for them to exchange presents at the end of every year. One year, Her Majesty heard in some way that the Emperor was seeking for a fine *Isuzumi*, she searched everywhere and at last, learning that some one had preserved one of the very best kind, she procured it and put it in a box of rare wood, and presented it to Him. The Emperor was more than pleased by her kindness and was deeply impressed.

It was a rule at her court that the maids of honor when passed sixty one years of age should retire to their homes. Her Majesty, however, permitted them to stay as long as they wished, and whenever entertainments were given at her palace, she was sure to invite those old attendants who had already relinquished her services and thus allowed them to share the pleasure.

When she visited exhibitions, she used to buy many articles, but very few were left at her side, the rest all being distributed to her faithful courtiers. She was always ready to show her sympathy with those afflicted by unexpected calamities, and gave liberally from her private purse for their relief. When the Civil War of 1877 broke out, she made bandages for the wounded. The devoted services rendered by the ladies of the nobility at the time of Japan-China war were due mainly to her patriotic example.

* She was a strict conservative. The decorations of her palace, the style of

her robes and those of her attendants were entirely of the old fashion. This was in pleasing contrast with the customs of the present Empress who adopted the foreign style. For example, if one should go to the Imperial Court, he would perceive the perfume of the choicest roses or violets, but had he gone to the Aoyama Palace, he would have noticed the odor of sweet incense such as "*umegaka*" or "*tanbō*."

She loved nature. On the charming shore of Hayama, a little village two hours ride by train from Tokyō, there stands a beautiful villa where She used to go every summer. Fuji, the peerless mountain, could be seen from her seat, and the ripples of the shore ever told the praises of Nature. It was her great delight to walk by the beach on some lovely morning and gather the pretty shells thrown up by the waves. She preserved these shells in little boxes, all according to their species and they afforded her great pleasure. She was always a peace-maker. When she heard of any discord among her relatives she always sought to bring about a reconciliation and secure peace and joy to both parties.

HER ILLNESS AND THE LAST HOURS OF HER MAJESTY.

Usually she was very healthy, save that she sometimes suffered from a slight disorder of the liver. At the close of the last year, however, she began to feel pain in the stomach, and before this was relieved, she caught cold and this was the origin of the inflammation of the lungs which caused her death. Since the second of the New Year, the physicians at her court had noticed certain alarming symptoms, but she showed no special change in her feelings. On the morning of the eighth day of January it was noticed that a serious change had come—inflammation of the lungs had set

in. Dr. Hashimoto, the chief physician at her court, seeing the very serious nature of her sickness, felt it his duty to inform Her Majesty. "Inflammation of the lungs—how many days will it be?" was Her Majesty's question. Even Dr. Hashimoto, the ablest of physicians, hesitated to answer. But since he had told her the case with resolution, he could not refuse, so he answered "Perhaps one week, Your Majesty." No shadow of anxiety crossed her brow; and "One week—" was her calm response.

One night before this day, she seemed very bright, and inviting many court ladies into her chamber, she had the pastime of the tea ceremony performed, which the game of "capping of poems" followed. She was very happy that night and her gentle laughter was frequently heard, and after much pleasant conversation, she retired to her night-apartment. This was the last recreation of Her Majesty.

On the evening of the 10th January her illness became worse. Expert physicians sat by her making every effort to relieve her, but she became worse and worse. The Emperor and the Empress had been confined with cold for some days, but when the dangerous state of the Empress Dowager was made known to Them on the morning of the eleventh Jan., They set out immediately without minding Their illness or waiting for Their retinue. Without resting in a parlour as is the custom at visits on ordinary days, Their Majesties entered directly into the night apartment of Their Mother. The sight of the chamber caused His Majesty an ineffable pain, and with His right hand before His eyes, He approached to her side upon His knees. When His Majesty said to her "Pray thee, to take care of your health," She answered "Thank you" in a most clear voice. Her Majesty, the Empress, also

approached upon her knees after the Emperor and gently offered her consolation. The Empress Dowager was greatly gratified by the loving and filial affection of the Emperor and Empress, and she ordered her attendants to prepare refreshments for them. After the Emperor and Empress had taken leave of Her Majesty's palace, His Highnesses Prince and Princess Komatsu and also Prince Kwachō came to visit her. In spite of her great weariness, she gave a cordial acknowledgement to each of them. This will illustrate how she used to show her tender regard to her royal relations. When her illness dangerously increased, they telegraphed to the consort of the Grand Priest of the Nishi Hongwanji in Kyoto, who is a niece of Her Majesty. On receiving the news, she started at once, and by the evening of the eleventh, of January, reached the Aoyama palace, where she was guided immediately to Her Majesty's chamber and met her when a maid-of-honor held a candle near to Her Majesty's countenance. Her Majesty at this time was greatly exhausted, but in the mystery of the tie of blood, she opened her eyes and gazed at her niece saying "You have become very well." So saying with an air of satisfaction, she closed her eyes never to open them to this mortal world again. The evening clock just then struck six.

On visiting lately a high officer who had frequented Her Majesty's palace, the writer was told a touching tale. As the ceremony of the thirtieth anniversary of the death of the last Emperor Kōmei was about to be celebrated in Kyōto on the 30th of January, Her Majesty was very anxious to attend it. When she caught

cold last December, and was indisposed, she felt afraid her health might fail, so with much emotion, she asked her physicians how she might get well so as to be able to go to Kyōto. The physicians told her to use milk every day, for that would bring her much strength. Now, milk was not her favorite drink. Out of dislike, she had never been willing to taste it, but on hearing that it would make her strong and might enable her to pay her homage to her beloved husband, she consented to take some every day. With the greatest happiness, she looked forward to the day for going to Kyōto, and it was her intention to stay few months there in the Castle Nijō to enjoy the balmy season of that city. But all was in vain. In spite of the prayers of her royal relatives and of her forty millions of faithful subjects she has passed far away.

On the 2nd, February 1897, her coffin was carried from the Aoyama station to be taken to Kyōto, the city so full of meaning to her, where it arrived at dawn on the 8th inst. She is to be buried in the Imperial churchyard of the Temple Senyū on a beautiful, tranquil hill of that "City of Art." Heaven instead of gratifying her earnest desire to attend the thirtieth celebration of her husband's death, brought her closer to His Majesty in that quiet churchyard where no more separation, no more sorrow shall be known.

She is gone forever, but the tender memories of Her Majesty will be written upon the pages of the history of this nation to remain as long as this nation itself shall live.

FEB. 5TH, 1897.

T. K.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO FEBRUARY 13TH.)

THE IMPERIAL FUNERAL.

The interval between the last and present issues of **THE FAR EAST** has been one of mourning. At the time of the death of the late Empress Dowager, it was announced that the period of general mourning would be one month, and that of the court mourning one year. A number of officers from the various departments, especially from the Imperial Household Department, were appointed to have the charge of the funeral, His Highness Prince Arisugawa Takehito being the Chief. This commission was occupied day and night in investigating the old precedents on the one hand and in preparing for the new service on the other. The most difficult question which perplexed these officers was that of determining whether the service should be in accordance with the Buddhist, or the Shinto ritual, or perhaps even with other forms more similar to Western usages. It is no wonder that they spent much time in deciding this question, because this is the first instance of the death of one of such exalted rank, since the radical reorganization of Japanese society. The investigations of the commission dealt with various

systems, both ancient and modern, foreign and domestic; and finally it was decided to adopt the Shinto System so far as the arrangement of the procession proper and the burial service were concerned. Since the funeral was one which should remain as a precedent for succeeding ages, the officers at first planned to celebrate it with as much state as possible. But an Imperial Decree was issued cautioning them not to be over zealous and not to make this funeral more expensive than that of the Emperor Kōmei who died at the time of our national crisis. Accordingly, a bill authorizing expenditure to the amount of *yen*, 700,000 was introduced in the Diet and passed. The system of service and the standard of expense were thus decided; and Kyoto was fixed upon from the first as the most appropriate place. The old capital is not only Her Majesty's birth place, but it is also the burial place of her husband, the Emperor Kōmei. Her Majesty's will was also to be buried side by side with her Imperial husband, who left her a widow thirty years ago. The departure of the cortege from the Aoyama Palace, Tokyo, took place on the 2nd inst

After a simple service attended by the Chief Mourner, Prince Arisugawa, the Representatives of Their Majesties, the Emperor and Empress, the Princes and Princesses of the Blood, the Ministers of State, the Foreign Representatives, and several high officials, the catafalque was conveyed to the Aoyama Station. Thence it was transferred to Kyoto by a special train. Their Majesties, the Emperor and Empress, were intending to proceed to Kyoto, but both were obliged on account of illness to abandon the plan. Their Highnesses, Prince and Princess Komatsu, subsequently were appointed the Representative of Their Majesties respectively. The special train arrived in Kyoto the next morning and the Imperial Remains were placed immediately in the palace called the Ōmiya Goshō. Korea sent a special Ambassador; certain Ministers of State, high officials of the various departments, and members of the both Houses of the Diet were summoned; and Kyoto was changed for a time to a political centre. The funeral service was celebrated on the night of the 7th inst. Almost one half of the troops of the Imperial Guards and of the Fourth Division of the Army, together with the naval band and battalions of marines were attached to the procession, both in front and in the rear, as a guard of honour. The procession proper adopted the Shinto System in dress, music, in the choice of banners, spears and hearse and indeed in all other respects. The catafalque was solemnly carried in a cart drawn by

four oxen carefully selected with a view to their colour. The service was celebrated in a new building near the Buddhist temple, Senyūji, within whose enclosure the tomb was constructed. An account of the details will be given in the next number of *THE FAR EAST*.

THE SITUATION OF THE DIET.

Almost all through the period of general mourning the Diet suspended its sessions, though certain special committees met for the consideration of the questions submitted to them. The bills embodying the proposed press regulations, certain reforms in the election laws, additional protection for forests, etc. are all in the hands of the respective committees, and so have not yet come up for discussion in the House.

Count Matsukata, the Premier and the Minister of Finance, recently delivered a speech with regard to his principles of administration but it was no more definite than the manifesto published when he assumed office. One or two of the Liberals have submitted questions regarding Korean problems, especially regarding the existence and the nature of an alleged secret treaty between Russia and Japan with reference to Korean matters; but Count Ōkuma has not yet give any definite answer to their questions. Is it then utterly impossible to know the situation of the Diet at present? No, it is plain enough that victory is on the side of the Govern-

ment. The Progressionists as a whole will of course vote for the Government. They themselves alone number one hundred and in case the non-partisans having sympathy with the present Government are added, the number is increased to 130 in all. There is already hope of controlling a majority by these votes alone. The facts show, however, an even brighter prospect for the Government. Almost all the members of the *Kokumin Kyokai* and some thirty Liberals have now come or are about to come to the Government side. Some of them have already left their own party and some of them have not, but at any rate they will be friends of the administration. Thus the latter has acquired a great majority and the future of this session of the Diet seems to us likely to be very peaceful. Some may wonder why so many of the Opposition members have abruptly changed their attitude. This is quite natural, but there is no surprise in our political circles. To tell the truth, our parties are separated from each other not by reason, but by sentiment. The Liberals, Progressionists, National League, and others have the same aim. Not one of them is a conservative nor do they oppose the development of personal rights. Moreover, the questions before our politicians are very simple and offer no such difficulties as the "gold or silver" problem in America. Hence, if the obnoxious sentiment be eliminated, the enemy of yesterday becomes the friend of today. Thus one might

change his party registration without changing his political opinions. In this case, too, some members of the Opposition have simply changed their attitude but not their opinions. On account of the bright prospects now opening before the New Cabinet, methinks, these members have come to its aid. In other words, the credit which the Cabinet has gained as the friend of progress and reforms, has attracted this large aggregate of votes. After all, we can not agree with those who conclude that the Cabinet has acquired this success by the immoral method of bribes and threats.

THE ACTIVITY OF THE CABINET.

Since the establishment of the new Cabinet half a year has already elapsed. At its beginning, it promised to make radical reforms in the various branches of administration, but we regret to say that we have not yet seen any noteworthy change, although we have been obliged to call attention to its unskillful management of the Hijikata affair. The national finance and diplomacy were the two leading items regarding which the new Cabinet appealed to the public for sympathy. Yet the needed reforms have not been accomplished, either as regards principles or administration. In the Foreign Department, the ministers to Korea and to China have not yet been appointed. As for the dismissal of incompetent officials, we have seen only two or three

vacant seats filled by new men. In case the Cabinet spends its time in such a seemingly idle manner, we fear it will encounter great danger. But there has been a rumour recently which tells of a prospective activity on the part of the Cabinet. According to this rumour, Count Matsukata is now contemplating the adoption of the gold standard as the first step in his financial reforms. That Japan should adopt a standard similar to that of other powerful nations in case she would secure a worldwide commerce needs no new emphasis. What needs profound contemplation is to find out the proper method by which to change the present standard without disturbance to the finances of the country. The bill will probably be introduced during the current session of the Diet. This, we believe, will pass without any strong opposition, in case it is properly constructed. Besides this, certain changes in the personnel of the various offices will, we hear, take place in the near future. Of this question we have often indicated our opinion. We will now see to what degree this reform will be carried out.

THE GERMAN MINISTER AND THE MILITARY STUDENTS.

On afternoon of the 30th., December last, two students of the Seijō-Gakkō, the Preparatory School of the Imperial Military College, were walking together when they met a carriage driven by a

foreigner. The instant the carriage came opposite them, one of the students suddenly received a blow in face from the whip of the driver, while the other received a like blow in the back. The lads did not know who the driver was, but they ran after the carriage and found out that he was the German Minister. Excited by the rude manner of the foreign representative, they appealed to the Police Authorities. The Liberals, who had been earnestly seeking for a pretext for attacking the Foreign Department, took up the matter in the interest of their party. By pen and speech the affair was greatly exaggerated, and finally was adopted as a party question. The Opposition papers devoted column after column to the subject demanding a proper measure of reparation. Their plan was simply to perplex Count Okuma by creating a national agitation. Count Okuma accordingly asked the Police Authorities to examine the matter carefully, and having been informed that one of the complainants had actually received a blow in face, he openly communicated with the Minister. The result was the arrival of a letter from the Minister apologizing for the affair which occurred without the slightest intention of annoying the students. We are glad to see that this sentimental question has been peacefully settled without arousing bad feeling between the two nations.

THE REDUCTIONS IN THE BUDGET.

The Budget for the next fiscal year has been thoroughly examined at the hands of the Committee which has proposed a reduction of *yen*, 1,400,000 from the total expenditure. This reduction chiefly comes through economy in the Naval and Foreign Departments. The total expense for the construction of warships is reduced from *yen*, 36,945,000 to *yen*, 35,745,000; while the total expenditure for the Foreign Department is reduced by some *yen*, 150,000. The latter reduction though it may seem a trifle has had considerable effect on the plans of the Department. It is secured chiefly through a curtailment of the scheme for the enlargement of the diplomatic and consular services and of the secret expenditure. We hope the Diet will adopt the original estimate of the Government in respect to these items.

THE AMNESTY TO CONVICTS.

As a special act of clemency in connection with the Funeral of the late Empress Dowager, His Majesty the Emperor issued an Ordinance mitigating the sentences of convicts as follows:—

(1) Capital sentences shall be commuted to life imprisonment, or exile for life.

(2) Sentences of life imprisonment, or transportation for life, shall be commuted to sentences of fifteen years' imprisonment, and fifteen years' transportation, respectively.

(3) Sentences of imprisonment for a specified term shall be reduced by a fourth of the term. But if the reduced term does not fall within the limits of the periods provided by law, the longest term of the next lower class shall be adopted.

We rejoice heartily that mercy has been thus extended to these guilty persons. The convicts whose term of service has been commuted by this merciful ordinance aggregated 63,485; and of these 13,289 have been liberated, exclusive of prisoners in Hokkaido, where 2,495 have been set free, the total number thus liberated being 15,784. To this the prisoners in Formosa must be added. Since we have not yet received any trustworthy report of the latter, we can not give the definite number. But roughly speaking, it must reach 18,000 in all. The future of these liberated prisoners ought to be seriously considered. Count Kabayama has ordered the local governors to give careful attention to their condition. It is of the greatest importance to teach them what is meant by righteousness on the one hand and on the other to teach them to eat their bread in the sweat of their brow.

THE IMPERIAL GIFT.

His Majesty's mercy is higher than the mountains and deeper than the sea. Beside the ordinance of amnesty to the convicts, he has subscribed the amount of *yen*, 400,000 as a fund for relieving the

poor and the sick. This sum has been distributed to the different localities in proportion to their respective populations. The fund will be kept under a special head and separate from the general account of the local finances, and the interest will be used for the expense of orphanages and other philanthropic institutions.

THE OPIUM REGULATIONS IN FORMOSA.

The long-talked-of question of opium smoking in formosa has recently been settled and the regulations were promulgated on the 4th inst. According to these regulations, the purchase of opium is exclusively in hands of government. Those who are recognized as incurables alone will be allowed to buy and use the drug on paying a stated tax. The smugglers will be sentenced to the severest penalty. That opium smoking is injurious to the individual as well as to the state is a self-evident truth requiring no explanation. But at the same time to prohibit this somewhat hereditary habit suddenly, without the least care for its effects, could not be called a wise measure. For our part, we are strong advocates of prohibition, yet we would prefer to subdue the evil gradually. The present Government's intention is to press for gradual prohibition. The time will come, nay, must come when the Formosan people will voluntarily give up their smoking habits.

THE FOREIGN TRADE OF JAPAN IN 1896.

The total exports and imports of the last year amounted to *yen*, 117,842,760 and *yen*, 171,674,474 respectively, the excess of imports being *yen*, 53,831,713. This phenomenon is chiefly due to the low state of the silk trade and the increase in the importation of luxurious articles. For the convenience of our readers, we will compare the more important exports and imports of the year 1896 with those of 1895.

	Exports.	
	1896.	1895.
Raw silk.	31,594,665 <i>yen</i>	50,728,975 <i>yen</i>
Silk fabrics.	12,034,103 "	15,337,800 "
Cotton yarn.	4,029,424 "	1,034,478 "
Cotton goods.	3,378,284 "	3,951,842 "
Matches.	4,986,260 "	4,672,811 "
Mating.	3,056,758 "	3,461,369 "
Straw braid.	2,234,353 "	1,387,643 "
Tea.	6,372,328 "	8,879,241 "
Rice.	7,957,294 "	7,209,755 "
Copper.	5,475,651 "	5,157,667 "
Coal.	8,879,255 "	7,604,988 "
	Imports.	
	1896.	1895.
Raw Cotton.	32,573,352 <i>yen</i>	24,822,097 <i>yen</i>
Cotton yarn.	11,372,001 "	7,082,975 "
Cotton goods.	11,610,409 "	6,895,083 "
Woolen goods.	15,713,957 "	9,604,531 "
Watches, machines and iron wares.	21,423,186 "	14,749,489 "
Sugar.	13,853,843 "	11,830,182 "
Rice.	5,662,336 "	4,357,096 "
Beans.	3,475,815 "	2,554,763 "
Kerosine oil.	6,331,036 "	4,303,928 "

LAST YEAR'S RICE HARVEST.

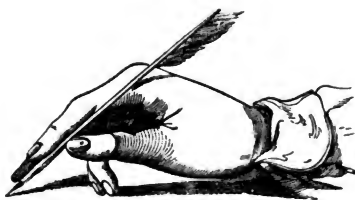
According to investigations conducted by the Department of Agriculture and Commerce, the yield of rice throughout Japan last year was 35,652,568 *koku*, which is 10.7 per cent. less than the yield for 1895. Again, taking the period of seven years from 1889 to 1895, inclusive, and omitting two exceptionally bad years during that time, the average is found to be 39,697,254 *koku*, which also, is 10.7 per cent. greater than the last year's yield. Of course, the failure is attributable to the storms and inundations that devastated the country last autumn.

 OBITUARY.

The death of Baron Nishi Shū, Ex-member of the House of Lords, was announced on the 1st inst. He was one of the young students specially sent to

Holland by the Tokugawa Shōgunate for the study of law. Both under the Shōgunate and under the new Government he occupied important positions in different departments. His fame as a scholar was not less renowned than that which he achieved as an officer. Lately he resinged all his offices and has spent his leisure in reading. He left this world at the high age of seventy.

The death of Dr. Sakaki Shiku, professor in the Imperial University and President of the Sugamo Hospital for the Insane, occurred on the 6th inst. He graduated from the Imperial University in 1880 and was sent to Berlin for the thorough investigation of nervous diseases. After making a trip through the Continent he returned to Japan in 1886. We regret to see that Japan has lost one of such high attainments in the medicine.



COUNT MATSUKATA'S ARTICLE ON THE GOLD STANDARD,
IN THIS NUMBER.

THE FAR EAST,

AN ENGLISH EDITION OF

THE KOKUMIN-NO-TOMO,

PUBLISHED MONTHLY.

Vol. II., No. 3.

March 20th., 1897.

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THE FUNERAL PROCESSION
 OF
 THE LATE EMPRESS DOWAGER.

THE FAR EAST.

Vol. II., No. 3.



March. 20th, 1897.

COUNT OKUMA AND KOREAN POLITICS.

The world's attention is now concentrated upon the Eastern question. Greece may of course fail to realize the wished-for annexation of Crete; the Cretan revolt may be suppressed; the Powers may peacefully settle the matters now in hand; but, at any rate, it is a matter of fact, that the brains of all the diplomats and politicians of the world have been, and will be for sometime in the future, occupied with the solution of this problem.

While things are thus far from quiet in the so-called East, the political situation of the Far East seems to be peaceful at present. Is it because the world's attention has been turned entirely to the East in connection with the troublesome questions concerning the future of the Armenians, the Turks, and the Cretans, so that they are unable to take note of other but by no means less serious questions? It is possible that this may be a partial explanation, but it is by no means a complete and satisfactory one. There must be something which will throw light upon this mystery. Of course we

are aware that both in the East and in the Far East there lies hidden much political dynamite, the explosion of which would affect the fate of the world at large; that they stand in an intimate relation to each other; and that the Russians are taking a similar attitude in both. Consequently, some may say, the more the East be disturbed, the more peaceful the Far East will be. Generally speaking, this may be admitted to be true, but before this assumption, or law, if such it be called, is applied to the present state of things, a question must be asked, namely, Are Eastern matters at present so complicated that the Powers are unable to pay their attention to the Far East? To this question, however, we do not hesitate to give a negative answer. If our answer be correct, the reason for the peaceful prospects of the Far East must be sought elsewhere.

To speak the truth, to us, the children of the Rising Sun, the problems pertaining to Korea and China are Western problems, while those of Turkey are the

Far Western problems; but for the sake of convenience we will distinguish these questions by the names at present current in the world at large, especially since we call this magazine "The Far East."

As we have said before, the downfall of the Ito Cabinet in September last is, no doubt, attributable to its ill-success in finance and diplomacy. Especially in regard to its diplomacy, the last Cabinet had been the object of constant criticism, because of its alleged weakness and effeminacy. It had reached, to borrow the phrase of an excited editor, the climax of weakness in the retrocession of the Liaotung peninsula. The whole nation was tired of this weakness and was seeking a stronger and more manly policy. By the word "strong" here we mean neither rude nor conservative, but sound and firm enough to enable us to enjoy our legitimate privileges as well as to discharge our legitimate duties. And, therefore, when Count Okuma, who had been opposing the last cabinet, came into power, the cry, "A strong policy," "A strong policy" was heard everywhere. Some doubtless misunderstood the meaning of his previous criticisms; others may have been anxious regarding his plans; and still others may have anticipated the occurrence of petty and useless sentimental collisions between natives and foreigners.

What he has been saying and doing, however, since his appointment is gradually fulfilling in some degree the hopes of the nation. As soon as he took the portfolio, by pen and

by speech, he made public his purpose to make peace his great aim. To attain this object, he declared his conviction that in the expansion of commerce, was to be found the most promising hope of national prosperity; for he believed that commerce would prove a tie to bind the different nationalities together in a peace conducive to a vigorous life. Moreover, he despised the old notion which maintained that secret intrigue was the best instrument in diplomacy. On the contrary, he valued humanity and justice and frankness towards enemies and friends. This must be admitted to be an enlightened policy. Those who love peace are our friends, while those who disturb the peace are our enemies. Is it not very clear? His consent to the manufacturing tax in the Chinese ports, his demand for the concessions in China, his management of the German Minister affair and his plan of establishing legations in Siam, Hawaii, Brazil, and Mexico, consulates in Chicago, Manila, Newchwang, and Antwerp are all the result of realizing, or of preparations for realizing, his principle. We do not, of course, consider him an ideal diplomat, but we do not hesitate to say that he is fulfilling his mission as far as possible.

Among other things, what he troubles himself the most about is the Korean question. Recently he made an address to the Diet in connection with the publication of the Russo-Japanese Convention. Let us see what he says of the question: ".....In 1894 another

disturbance occurred in which both China and Japan sent soldiers to the country (Korea). A collision took place between them and culminated in the war between Japan and China. Peace was happily concluded and a treaty of peace was made at Bakan (Shimonoseki). Suddenly, however, the three Powers, Russia, France, and Germany intervened for the retrocession of the Liaotung peninsula, and this caused a hot discussion in this country. Yet their intervention was with the purpose of maintaining peace in the East, and as Japan had simply gone to war from a desire for the peace of the Orient, she agreed to retrocede the province. The war was commenced with an alliance between Japan and Korea and when it came to the separation of the Korean peninsula from China, Korea felt deeply the chivalrous spirit of Japan, since the independence of Korea had been obtained, and this gave great joy to all classes of Koreans. But when the Liaotung peninsula was returned, they began to have suspicions and the conditions between Korea and Japan changed to what they were before."

"The disturbance in October, 1895, followed by that of February, 1896, caused the relations between Japan and Russia in Korea to become somewhat strained. To restore a more friendly feeling, negotiations between Japan and Russia arose. It has been the custom followed by Korea all along to maintain its independence by depending upon a

greater power. Also, since Korea was opened to foreign intercourse, changes have been brought about in Korea. At the time when the country was opened, since the Korean King was very young, a Regent ruled the country. It is unavoidable in any country that disputes will arise between those who are for or against the Government, or between Conservatives and Progressionists. In the history of China and Korea, it is seen, also, that the struggles between the parties of the maternal and paternal relations of the King affect diplomacy, and in Korea, too, there are Chinese, Japanese, Russian, and American parties. The Korean King is not of mediocre capacity, nor cruel. But having been kept in seclusion for thirty years, the number of men executed by him, owing to outside influence, is not small, and this has led to farther murders, from fear of personal safety. The jealousy in government circles led also to disturbances in 1895 and 1896 which have caused one party to suppose that Japan is prejudicing Korean interests. There is no collision between Japan and Russia themselves, but several parties in the Korean Government have aroused ill-feeling between the two Powers, and to do away with the ill-feeling and possible collision, the Russo-Japanese convention was contracted at Moscow."

Here the convention and memorandum were read as is seen in the column of "New and Notes." Continuing his speech Count Okuma said:—"These

agreements are not intended to obstruct the independence of Korea, but the views of both Powers having coincided as to the maintenance of the independence of Korea, the two Powers have no objection to the restoration of order in Korea and the advancement of her civilization. Since this arrangement, affairs in Korea are getting more settled and riots are rare, while her ill-feeling against Japan has become greatly assuaged. At one time, Japanese were not able to travel beyond the open ports, but they are now welcomed everywhere. At Phŏngyang, where a Japanese was not even able to stop, trade is carried on safely and merchants proceed now even to Wiju, in short, the bad feeling between Japanese and Koreans has now been wiped away, and trade is increasing steadily."

"The relations between the Governments of the two Powers are also cordial and the suspicions Korea entertained against us seem to have been cleared away. Prince Komatsu, who proceeded to Seoul as a naval officer, was warmly welcomed in November last, and the King showed great sympathy at the time of the death of the Empress Dowager, despatching an ambassador to be present at the funeral, the Court also going into mourning. From these tokens it may be taken as granted that the feeling of the Korean government and people has changed towards us, and this must give great satisfaction to Russia, as the cloud which threatened the Far East has been dispelled by it. I am very glad to speak

to you about the Russo-Japanese negotiations at this stage."

We think Count Okuma is really standing in a difficult position in speaking of the Korean problem. He, in obedience to the statesman's code of morality, is apologizing for the acts of the last cabinet. Peace may now be restored in the peninsular Kingdom; but is it of such a sort as embodies the promise of permanence, that is to say, for ten or fifteen years? The bad feeling between the Koreans and the Japanese may have been now overcome; but is it not simply because the latter do not, nay can not, do anything in Korea? When he says: "The views of both Powers [Japan and Russia] having coincided as to the maintenance of the independence of Korea," it certainly implies the meaning of affording protection to some measure or policy, but this is contradictory to the common view. Consequently, those who would try to violate the independence of Korea should remember the danger of encountering the powerful opposition of these two nations. And again, in case either one of the contracting parties should infringe upon the independence of Korea, the other would oppose her by every means. Yet it is a undisputable fact that the convention and the memorandum are the written symbols of our failure in Korea. They clearly show our past inability, or incapacity, to maintain Korean independence by our own efforts alone. Otherwise, there would no use of making such a

contract with another Power.

Some say the convention and memorandum have no relation to our success or failure in Korea. According to the opinion of these, Japan first of all in 1894 consulted with China to restore order, with the purpose of advancing Korean civilization. This proposition was rejected, as all know, by the Peking Court, and the result was the dreadful war of 1894-95. At that time, the nation with whose co-operation we thought to maintain Korean independence was China, but now seeing China has no such intention, we have come to an *entente* with Russia. If our view is the same, it does not matter who is to be our colleague, whether it be Russia, Great Britain, the United States, or Germany. This opinion may seem rational, but it is nothing but a pretext. It seems to us, there is no Power which insists upon the downfall of the Korean Kingdom. Even China, which once presumed to claim Korea as her own territory, has no objection, now, to the recognition of Korean independence, as is plainly seen by the Shimonoseki Treaty. What we ought to discuss here is the question of supremacy in the politics of the peninsula. Had Japan continued to enjoy her supremacy as she did during the war, there would have occurred nothing to render such contracts necessary. It is interesting to see by what means Count Okuma will try to retrieve the failure.

The history of Japan's diplomatic relations with Korea is the history of

our failures. In the first place, when we sent a communication notifying the Korean government of the Restoration, that government refused again and again to receive the message. Subsequently our Government sent officials to Fusan to prevail upon the Korean government to receive the message, but without success. Meanwhile, seven or eight years elapsed, when a Japanese man-of-war was fired upon by the Korean forts at Kokwa. In 1876, Counts Kuroda and Inouye were despatched to Korea to demand a satisfactory explanation of this, and at the same time to conclude a treaty of friendship. There was considerable difficulty attendant on this, but our representatives finally succeeded. In 1882, and again in 1884, disturbances broke out in Seoul, and in each of these two cases, the failure was on our side. From that time on till 1894, Japan was always in the position of an ordinary treaty power, the supremacy being in the hands of China.

These failures were chiefly attributable to the traditional hatred of the Koreans toward us. They all know the fact that we have twice invaded their territory. They have observed what we have done in the past thirty years with suspicious eyes. They have always misunderstood us. They have always been afraid of us, and have not realized what we have wished to do for them. No wonder that we failed!

But in 1894 they actually saw the great sympathy expressed by us for their

relief. We fought with China for the sake of their independence and the advancement of their civilization. Then they for once got rid of their suspicion, hatred, and fear and were heartily grateful to us, as Count Okuma said in his speech. Japan, however, was much too zealous in behalf of Korean reforms. From her childish desire to make her success manifest, she only advised and urged the Koreans to change the mere outside forms of government, institutions, manners and customs, but did not seek a change of spirit. Modern civilization will do nothing for Oriental nations unless their minds be first baptized. The manners and customs of a country have an intimate relation to the minds of its people. To give them up is to throw away a part of the nationality enjoyed for hundreds or thousands years. It is no wonder that such mere outside changes caused the disturbances in Korea. All the conservative Koreans

turned out to be enemies of the reforms. The result was simply the increase of, or rather the predominance of Russian influence, which was made public by the convention and memorandum.

Experience is the mother of knowledge. We hope Count Okuma with his dextrous ability and great knowledge will recover the position for us which we once possessed in Korea. The first recognition of the Korean independence was accomplished by us in 1876 through the treaty of friendship. The first effort to maintain it was also made by us in 1894 in the war with China. It is our privilege, nay duty, to lead the Koreans in the path of civilization chiefly by our own hands. As for Russian influence, it will be sufficient to say that it is akin to the tide. It may not come suddenly like a flood, but it will never cease to increase minute by minute until high-water is reached.

March 7th, 1897.

CHARACTERE DES JAPONAIS.

Le 5 décembre de l'année dernière le *Spectator* publia un article sur le caractère japonais, écrit d'après un correspondant qui est demeuré au Japon pendant plus de vingt ans. En le lisant j'ai été surpris d'abord de voir combien il est difficile de connaître le caractère japonais, si une étude de plus de vingt ans n'a qu'un résultat si superficiel. Le jugement de ce correspondant

est admirable à quelques points de vue mais il est tout à fait ridicule relativement un principal signe caractéristique des Japonais. Le correspondant n'a vu que les cheveux du Japonais, mais non pas sa cervelle, il n'a vu que les ténèbres qui sont devant lui, il n'a pas vu la lumière qui est sur sa tête, il n'a vu que l'enveloppe du Japonais, mais non pas le Japonais lui-même. Il n'a pas eu, sans doute,

la volonté de médire des Japonais, mais en réalité son jugement nous paraît comme une calomnie, parce que sa méprise est trop considérable. Le rédacteur du *Spectator* dit "no national character is more difficult to understand than that of the Japanese" oui, il a raison. Il n'est pas facile de pénétrer au juste le caractère japonais même pour un Japonais, à plus forte raison pour un étranger qui ne connaît pas l'histoire du Japon depuis 2500 ans, qui n'a voyagé que dans une petite partie du pays, qui n'a pas eu d'amis dans toutes les classes de la société, qui cherche à connaître le caractère commun de 40,000,000 d'hommes d'après un petit nombre d'individus. Maintenant nous ne voulons pas faire sonner la trampoline en faveur des Japonais, nous n'avons pas la pensée de louer d'une manière spéciale leur caractère, nous ne désirons que présenter *le vrai caractère japonais* aux yeux du monde mal renseigné.

Le caractère des Japonais diffère d'après leur localité. Les habitants de Tokio, de Kioto, d'Osaka ont leur particularité, et les gens du Kuwanto, du Kiushiu, du Hokkoku, du Chyukoku, du Shikoku, sont d'un caractère aussi différent que s'ils étaient étrangers. Entre eux il y a sur certains points une distance plus grande que celle qui existe entre les Français et les Anglais. En conséquence il est difficile en voyant une partie seulement des Japonais de juger du caractère commun de tous.

Nous remarquons trois causes de cette diversité. Premièrement,

l'Empire du Japon s'étend presque du cercle arctique au tropique du cancer, et il y a une différence de plus de 14 degrés entre les latitudes extrêmes du Ezo et du Kiushiu. La partie nord du Japon est couverte de neige pendant la moitié de l'année tandis que le sud ne voit la neige qu'une fois l'an. Cette différence du climat produit probablement, en partie du moins, la différence du caractère. Secondement il a y eu plusieurs fois la guerre entre les races du Japon ancien, car, sous le nom de Japonais plusieurs races ont existé au Japon, quoiqu'elles se soient mêlées les unes aux autres. Nous avons comme troisième cause, le système féodal, établi par Tokugawa, car les principaux Daimio ont fait donner chacun une éducation particulière à leurs sujets.

Ainsi les diverses régions du Japon ont divers caractères, mais elles ont aussi un caractère commun, produit par une longue durée de 2500 ans. Le premier trait caractéristique du Japonais est l'assimilation.

Le Japonais a la propriété de s'assimiler tout ce qui est à sa portée, et de le rendre sien. La littérature, les arts, les sciences, et le bouddhisme, jusqu'à la forme des habits sont venus de la Chine directement, ou par la Corée, mais les Japonais se sont tout approprié et ces choses ont duré et se sont développées, comme si elles avaient pris naissance au Japon. Il y a 1700 ans, les Japonais commencèrent à connaître l'avantage de la langue chinoise, mais ils ne renoncèrent pas pour cela à la

langue japonaise "Yamato." Ils se servirent de cette langue étrangère comme de la leur, en les mêlant l'une à l'autre. Ils ont emprunté aussi l'écriture à la Chine, ils n'emploient pas que l'écriture chinoise, ils ont en même temps les éléments d'une écriture appelée Katakana, ou Hirakana, lesquels ont été tirés des caractères chinois pour correspondre aux syllabes de la langue Yamato, et enfin l'écriture de la Chine est devenue comme l'écriture japonaise. La poésie japonaise, "Uta" n'a pas été réduite à néant par une inondation de la littérature chinoise, elle en a au contraire fleuri davantage, s'étant assimilé les poèmes chinois, et elle a existé simultanément avec ces derniers jusqu'aujourd'hui. Les poèmes chinois composés par les Japonais, en sont venus à représenter peu à peu l'idée japonaise, et l'idée chinoise est devenue l'idée japonaise, la poésie chinoise est devenue la poésie japonaise.

Il est impossible de nier que de tous les hommes qui ont agi sur les Japonais, Confucius est celui qui a eu le plus d'influence, mais même la morale de Confucius a été modifiée d'après le naturel japonais ; quelques parties seulement qui convenaient au caractère national ont été mises en pratique. Le *Boushi-Dô* ou règle de conduite particulière aux *Samurai*, la race la plus pure et la plus noble parmi les Japonais, n'a pas été empruntée à ce Sage. Elle est toute un produit du Japon lui-même. Il est certain que la plupart des peintures japonaises ont tiré leur origine de la

Chine, mais elles sont devenues en peu de temps les peintures japonaises, qui diffèrent à un haut degré des chinoises. Tanyu, Okio, Hokusai, les peintres les plus remarquables du Japon, ont tous eu leur goût indépendant de la Chine. Il y a 1345 ans, le bouddhisme fut transporté des Indes au Japon, par la Corée. Il a eu autrefois une influence étonnante sur les Japonais, tellement que les Empereurs et les Imperatrices de l'ère de Nara, ont été des bouddhistes dévoués, et qu'un Empereur a renoncé à son trône, pour servir bouddha ; mais il a été peu à peu transformé, et est devenu une religion japonaise. La plupart des sectes bouddhistes, qui existent depuis longtemps au Japon, ont été fondées par des Japonais. C'est un fait connu de tous que, entre les pratiques du bouddhisme japonais et celles du bouddhisme indien, il y a de grandes différences. La secte nommée Nichirenshiu, ou secte de Nichiren, est celle qui s'éloigne le plus du bouddhisme indien, tellement qu'elle paraît être à peu près purement japonaise. Le Shinshiu, secte la plus puissante de toutes, s'en éloigne presque autant. Toutes les autres sectes ont aussi leur couleur japonaise. Ainsi le Japonais a fini par rendre sien tout ce qui lui est venu de la Chine.

Aussitôt que le commodore Perry eut fait ouvrir les ports, qui avaient été fermés pendant 300 ans, au Pays du soleil levant, les Japonais ont recommencé à s'assimiler la civilisation occidentale, de la même manière qu'ils s'étaient assimilée celle de la Chine. D'abord en voyant

cette civilisation éclatante, ils ont été surpris, ébahis, éperdus, comme un homme qui sort d'une chambre obscure, et qui voit subitement le soleil ; ou comme quelqu'un qui est tout à coup invité à un dîner somptueux, après avoir été affamé longtemps. Les vingt ans qui ont suivi la restauration impériale ont été un temps de confusion. Durant cette période, les Japonais ont absorbé désordonnément tout ce qui venait d'Europe, mais sans pouvoir encore tout digérer. Pendant les dix années dernières l'esprit éblanlé des Japonais s'est calmé, et leur *estomac* a beaucoup travaillé. Tout ce qui était précédemment au Japon, en se mêlant avec les éléments européens, est devenu le Nouveau-Japon ; et tout ce qui a été apporté d'Europe, en passant dans la substance des Japonais, va peu à peu devenir japonais. La peinture, la littérature, le costume, l'architecture, qui jadis n'étaient que l'adoption aveugle de la civilisation européenne, maintenant sont tous modifiés sur un type japonais. Il y a quelques années, C'était une question souvent discutée dans les pays étrangers, que de savoir quel résultat produirait cet engouement des Japonais pour les choses d'Europe ; mais les Japonais montrent à l'égard de la civilisation européenne une puissance d'assimilation semblable à celle " d'un petit serpent qui absorbe un oeuf d'oe." A ce point de vue, le caractère japonais diffère grandement de celui des autres Asiatique. Pour cette raison, il me semble très regrettable que les Japonais soient désignés, sans distinction d'avec les autres,

sous le nom commun de race asiatique. Le correspondant du *Spectator* n'a probablement vu les Japonais qu'au temps de la confusion dont j'ai parlé, et sans savoir l'histoire japonaise ; c'est pour cela qu'il n'a pas été frappé par cette marque distinctive de caractère. Il dit que les Japonais sont légers. Tout ceux qui ne les ont vus qu'au temps de leur fièvre européenne, approuveront sans doute cette critique ; mais aujourd'hui ce temps est passé, et les Japonais se tiennent tranquilles, ils regardent la civilisation nouvelle avec des yeux rassis, et non plus d'un air étonné ni curieux. Ils aiment la réforme, mais ils ne changent pas pour changer. Si la légèreté était le caractère des Japonais, ils auraient abandonné le bouddhisme pour le christianisme, la peinture japonaise pour la peinture européenne, la littérature japonaise pour la littérature européenne, les coutumes japonaises pour les coutumes européennes ; cependant parmi eux, il y a encore maintenant trente millions de bouddhistes, contre cent vingt mille chrétiens, et la peinture et la littérature japonaises se développent de plus en plus, en s'inspirant de la peinture et de la littérature d'Europe, plutôt qu'elles ne leur cèdent la place. L'influence des coutumes européennes ne, se fait sentir que sur un certain nombre de Japonais.

Une autre preuve que les Japonais ne sont pas légers de caractère, c'est qu'ils n'ont pas fait la guerre contre la Chine jusqu'en 1894, quoiqu'ils se soient heurtés contre elle en Corée, de-

puis 1862. Un autre exemple encore plus frappant est que, la même dynastie impériale au Pays du soleil levant, ait eu une succession non interrompue de souverains régnants, pendant une durée de plus de vingt-cinq siècles.

Le second trait caractéristique des Japonais est un mélange de modération et de hardiesse. Les Japonais sont ordinairement très modérés, quelquefois trop modérés. Quand ils jouent au poème japonais, (ou Uta) en regardant la reine des nuits, à l'ombre des fleurs mouillées de rosée, qu'ils pensent à l'amour en entendant la voix de l'oie sauvage, et pleurent en voyant tomber les feuilles rouges, quel peuple peut être plus doux qu'eux ? mais quand on crie aux armes ! aux armes ! les Japonais, de colombes se changent subitement en vautours, d'agneaux en lions ; ils s'élancent à la mort comme ils s'en retournent chez eux ; car ils estiment le devoir, l'amour de la patrie, et l'honneur plus que la vie. C'est pourquoi, dans leur quatre grandes guerres contre l'étranger, l'expédition de l'impératrice Jingo-Kogo, la résistance au conquérant de la Chine Koublai-Khan, l'expédition de Taiko-Hideyoshi, et la guerre Chino-Japonaise, les Japonais ont entassé lauriers sur lauriers, victoires sur victoires. Motoori-Norinaga, poète japonais, les a chantés ainsi.

“ Si quelqu'un me demande quel est le cœur du peuple de Yamato, je lui répondrai qu'il est semblable à la fleur de cerisier des montagnes, qui exhale son parfum au lever du jour.”

Le caractère japonais peut être expliqué par cette comparaison. De toutes les fleurs, celle que les japonais aiment le plus est la fleur de cerisier, parce que la pureté, la douceur et la tendreté de cette fleur, sont leur idéal ; elle tombe avec honneur comme eux. Le vrai caractère japonais, mélange de bravoure et de douceur, est tout entier dans Kajiwara-Genda, cet ancien chevalier qui combattit si vaillamment avec une fleur dressée dans son carquois.

Le correspondant du *Spectator* dit qu'un des signes caractéristiques des Japonais, est la vanité exagérée, et que les Japonais pensent qu'il n'y a pas de pays tel que le Japon, que le Japon est le roi de toutes les pays ; que le Japonais ne combat pas pour sa cause, mais pour le Japon, qu'il vaine pour le Japon, qu'il imagine des projets merveilleux, par exemple la conquête de l'Australie, pour le Japon. Il est certain qu'un isolement de trois cents ans, a fait naître et entretenu la vanité au Japon, mais dès que les Japonais, en déployant une mappe-monde, ont connu la petitesse de leur pays, qu'ils ont été instruits par les étrangers de l'état de toutes les nations, cette vanité a disparu comme une fumée. Il est vrai que la haine de l'étranger, professée par les Daimio de l'Ouest dans les derniers temps de Tokugawa, était venue de la vanité ; mais il est certain aussi que le gouvernement de Tokugawa et plusieurs Daimios de l'Est, n'ont pas eu alors ce genre de vanité. Un des présents les plus précieux que le commodore Perry nous ait faits, c'est

qu'il a détruit la vanité des Japonais, en les mettant en relation avec le reste du monde. Après la restauration impériale, cette vanité s'est bornée de leur part à faire l'éloge des beaux paysages du Japon. Si les Japonais ont adopté aveuglément la civilisation européenne, c'est un témoignage qu'ils ont perdu leur vanité. Les Japonais à l'école des étrangers pendant plus de vingt ans, ont ignoré, durant ce temps, jusqu'à quel point le Japon était devenu fort et riche, de combien il avait progressé et s'était accru ; c'est la guerre Chino-Japonaise qui a relevé les Japonais de leur abaissement. A partir de ce temps, ils ont commencé enfin à connaître leur valeur, leurs progrès, leur force. Maintenant ils se réjouissent de ce que leur existence a été reconnue par tous les autres peuples, et sont heureux d'avoir à peu près conquis leur rang parmi les nations civilisées. Ils ne se contentent pas encore de leur condition présente, mais personne parmi eux n'a la vanité insensée de croire qu'il n'y a pas de pays tel que le Japon, et que le Japon est le roi de tous les autres.

Sans doute, les Japonais ont un patriotisme excessif, mais en même temps ils ont de l'humanité. La modération du caractère japonais, cultivée pendant un grand nombre d'années, le Jin ou genre de bonté inspirée par Confucius, et l'esprit chevaleresque animé par le Boushi-Dô, tout cela a fait jeter aux Japonais un éclat d'humanité beaucoup plus vif qu'on ne le penserait. Ce que les Japonais, ont montré de valeur à

l'égard de l'étranger, n'est pas seulement l'effet du patriotisme, c'est une action mêlée de patriotisme et d'humanité. Si les Japonais avaient combattu pour le Japon seulement, par patriotisme ou par vanité, leur but aurait été l'annexion de la Corée ; pourquoi ont-ils combattu au contraire pour l'indépendance de la Corée ? Malgré toutes les occasions qu'ils ont eues de s'emparer du sol coréen, pourquoi n'ont-ils pas touché à un are de terre ? C'est parce qu'ils ont eu de l'humanité en outre du patriotisme. Cependant l'humanité des Japonais n'est pas encore pure, elle est trop souvent dominée par le patriotisme. De là vient que quand celui-ci est exagéré, l'humanité disparaît sous son ombre. C'est là, il faut en convenir, un grand défaut des Japonais ; mais quoi qu'il en soit, il n'est pas juste de méconnaître entièrement, pour cette raison, leur humanité.

Il n'y a rien de plus ridicule que de dire que les Japonais projettent la conquête de l'Australie. Le correspondant du *Spectator* croit-il que tous les Japonais sont insensés ? ne pense-t-il pas qu'ils ont au moins le sens commun ? Pour quoi ose-t-il publier ainsi un mensonge ? Si nous lui demandions quel est le nom de l'homme ou du parti qui projette cette conquête, quel est le journal ou livre qui a publié cette opinion au Japon, sur quel témoignage il s'est appuyé pour juger si mal, il n'aurait pas un seul mot à nous répondre. Nous pouvons affirmer devant le monde entier que sur quarante millions de Japonais, il n'y en a pas un qui roule dans son esprit une pareille

chimère, et nous désirons que les Anglais et les autres ne inéprisent pas les Japonais pour un mensonge aussi ridicule.

Nous allons conclure cette article par un dernier mot. Nous considérons plus l'espèce humaine dans son ensemble, que la race; nous ne faisons pas une grande différence entre la race blanche et la race jaune. Nous ne dédaignons pas l'Européen ni l'Américain, nous ne les craignons pas non plus. Nous reconnaissons que notre progrès matériel et notre force intellectuelle sont en retard sur les étrangers, mais nous n'en avons pas de désespoir, parce que nous croyons

qu'en les poursuivant, nous arriverons au même but qu'eux, la nature humaine ayant été faite dans un même moule. La différence des races ne sert à rien pour juger de l'esprit; Socrate est né en Grèce, Sakia aux Indes, et Confucius en Chine. Que l'humanité renverse une muraille inutile entre les races, que l'esprit de toutes les nations se développe au même degré, leur caractère à la même hauteur, et que l'idéal de la perfection humaine soit partout réalisé, tel est notre désir.

HITOMI ICHITARŌ.

SPECIAL CONTRIBUTIONS.



REMARKS ON THE GOLD STANDARD.

The adjustment of the monetary system is an all important question in political economy. The well-being of the whole nation depends upon it. Hence, it goes without saying that any rearrangement needs especial care and the most minute investigation. Before I enter upon any further discussion, therefore, let me, first of all, give a brief historical sketch of our currency.

Leaving aside the discussion of the system which prevailed in ancient times, I shall at once state the system, settled in the period of Keichō, (1596-1614). A mint was founded under the Tokugawas where a vast amount of gold

was coined. As these coins were extensively circulated and carried to all parts of the country, a uniform standard was soon secured. It was a sort of trimetallic system in which gold, silver, and copper existed side by side. This state of affairs was soon followed by the repeated recoinage of gold and silver which distorted and disordered the system to such an extent that a wide gap was left between the ratio of our gold and silver to one another and that between the gold and silver of foreign countries. At the time when the Ansei treaty, that is, the treaty of 1857, was concluded, the ratio existing between our gold *koban* (a *koban*

was a one dollar gold piece) and the *ichibu* silver piece was 1 to 8, whereas the ratio current in foreign countries was 1 to 15 or 16. Commerce and trade opened under these circumstances naturally brought about a wonderful outflow of gold to foreign countries, which the government made an attempt to check by changing the currency system and the ratio between the two metals, gold and silver. However, the attempt was a feeble and short-sighted one, and proved utterly ineffective.

In the beginning of the present regime, the Government improved the condition of affairs by an eclectic combination of the better system of other nations and that of our old usage. It adopted gold as its metallic standard and spent its utmost energy in trying to improve the condition of the currency and in the attempt to stop the outflow of gold. Just at this time, the newly formed Government was busy with wars and battles and in settling the disturbed condition of the nation. It ran short of money, and non-convertible notes were successively issued, which tended to increase the outflow of gold and silver. These notes were issued when our financial embarasment reached its climax. They were known as the *Daijō-Kan satsu* or Government bills. Their use was limited to ten years. Added to these, the *Minbusho satsu*, or the civil department bills, were issued with several other kinds of non-convertible notes. However, as this vast

amount of non-convertible notes was still within the range of our demands, they were circulated at par as regards gold and silver. But these, being non-convertible in their nature, gradually began to affect our trade, and tended to bring about a surplus of imports and an outflow of gold. Nine years after this, with the promulgation of the regulations for the national banks, the bank notes were made non-convertible. The result was the issuing of 34,000,000 dollars of non-convertible notes.

The increasing issue of the Government and the bank notes resulted in the depreciation of the paper money, and in the outflow of current coins, followed by a surplus of imports and by a rise in the price of commodities as well as in the rate of interest. The value of the public loan bonds again fell. Various forms of luxury were introduced and the speculative spirit became rampant. The critical moment in the economic and financial world had at length arrived. The pains taken by the Government to meet the strain were by no means small. Nearly all the energies and resources of the nation were expended in the effort. In 1881, the Specie Bank was rearranged with the view of extending the organ of currency abroad. The year following, the Central Bank of Japan was founded with favourable prospects for the ready circulation of the currency. The revision of the regulations for the national banks and the promulgation of the regulations for convertible bank notes had one and all

the same object in view. Moreover the efforts of the Government were almost endless, among which may be mentioned the withdrawal of notes on reserve, the issuing of public loan bonds, the increase of the revenue, the reduction the of annual expenditure, the cancelling of the government notes by means of the annual surplus and the accumulation of the legal tender by the good management of the funds in reserve. These and other measures tended to increase the capital to meet the convertible notes, and were by no means fruitless. The whole trouble came to an end in 1886. At this time, the entire difference between paper notes and the regular coins, which at one time, amounted to 70 per cent., was altogether cancelled.

So much with regards to the non-convertible notes. Now, let us turn our eyes to the actual condition of the currency, the observation of which forces us to confess, that only a very small amount of it was really circulating at the time. Regulation no. 12, issued in May, 1878, extended the range within which our silver *yen* was to be used; hence, the gold standard was changed to a bimetallic standard, but as in reality silver was used as a medium of exchange, it was pure monometallism. The gold coin retained its name, but it was altogether unfitted for circulation. From that time silver began gradually to fall. At present, its value has gone down to almost half of what it was. It fluctuates *ad infinitum*. To-day fur-

nishes no measure for to-morrow. Why is there such a wonderful difference in the ratio between gold and silver? It appears to me that the cause lies in the amount of both metals produced. The production of silver has been rapidly increasing. The total amount produced in the world during 1895 was in round numbers 170,000,000 ounces. It has since increased to 200,000,000 ounces in 1896. The amount of gold produced during the year before last amounted to 9,000,000 ounces and 10,000,000 ounces during the last year. Thus the ratio between the two began gradually to change. Twelve years ago, the ratio was 1 to 15, but at present it is 1 to 30 or more. Indeed, there may be other artificial causes beside this, but even the difference which may be traced to this single cause is by no means small.

Thus the nations, which adopted the bimetallic or the silver standard, are in great difficulty. The other nations being afraid to run the risk are beginning to reject silver and adopt gold as their standard. Thus a nation may legally adopt the bimetallic standard, yet, in practice be a gold country, provided it does not allow the free coinage of silver.

In order to learn something about the changes in the currency system of other nations, it is well for us to rivet our attention upon that of Germany. Political confederation was accomplished in Germany, but the unification of the currency system had not been brought

about. There were seven kinds of currency in this confederation. The majority of these adopted the silver *thaler* as their standard. These difficulties were a great drawback to taxation and commerce. Whereupon various arguments for the unification of the system were advanced and finally in 1871, a law was passed to create a new gold coin. Fortunately for Germany at this time, as a result of the war between Prussia and France, she obtained the amount of 1,395,000,000 *thaler* and in July, 1873, the gold standard was formally adopted. Out of this amount, 340,000,000, were employed in minting new gold coins. The government sold silver and exchanged the proceeds for gold. However, in view of the extreme depreciation of silver, the sale was stopped in 1879. This reorganization of the currency system in Germany was one of the most important events which affected the mutual relation of gold and silver in the world. The phrase "Prize gold and reject silver" may be said to have been invented at this time. Norway soon followed the example of Germany. The year following, France, Switzerland, Italy, Belgium and all other countries known as the Latin Union agreed among themselves to reduce the production of silver coins for the coming three years, except the subsidiary coins. In 1875, Holland adopted gold as her legal tender, and withdrew her silver coins. Switzerland, France, Belgium Spain, and Prussia in turn followed this exam-

ple. The United States of America also decided to give up silver as her legal tender.

The change of status in Germany has given rise to a general panic in all European countries. One and all have tried to prevent the outflow of gold and the importation of silver. Naturally silver depreciated. Countries in possession of silver, or which produce it abundantly, employed every possible means to raise the price of the fallen silver. America for instance, in the regulation known as the Bland Act, recognized silver as legal tender in 1878. But seven years after, the coinage of silver was again suspended. In 1890, the Sherman Law was passed which attempted to increase the amount of silver to be purchased, and which attempted to adopt the bimetallic standard. All these painful attempts, however, completely failed.

Austro-Hungary, in 1892 went even so far as to contract a public loan of gold coin amounting to 183,456,000 *gulden* with which they minted new gold coins known as *krone*. A few years after, India which was noted for the accumulation of silver, suspended its free coinage, and adopted the gold standard. Russia, too, ceased to mint silver coins, devoting herself entirely to the purchase of gold in home and foreign markets. Chilli in recent times, and Costa Rica last year, proceeded to adopt the gold standard. America whose interest in silver had

been very strong changed its taste for gold. Thus, the general tendency of the world has become well nigh settled.

I have tried to show in the above sketches how the European countries, one after the other, have adopted the gold standard. Even if they do not adopt it legally they are saving gold everywhere. Consequently, the demand for gold as currency has not only wonderfully increased, but the taste of the whole world is tending toward gold. Some save it to use for decoration. Others accumulate it from the feeling that the scarcity of gold will prevent it from falling in value. These and possibly other reasons have combined to increase the demand for gold. The taste for silver is gradually declining. India even has lost its relish for silver. Other uncivilized countries which might be expected to show a greater demand for silver, have not yet reached this stage. Gold is insufficient to meet the demand; the supply of silver exceeds the demands. Under such circumstances as these, it is no wonder that gold should rise and silver fall.

The fluctuation of silver is thus very great, and its effect upon our country is by no means small. The Government, aware of this fact, decided to establish a commission to investigate the currency system and the subjects for their investigation were prescribed as follows:—

(1). The cause and general affect of modern changes in the value of gold and silver.

(2). Their effect upon the economical

condition of the nation.

(3). Do these changes necessitate a modification of our present currency system, and if so, what standard ought to be adopted, and how shall it be carried out?

Within twenty two months, the members completed their work. Laying aside various arguments advanced for and against, I shall at once state that there were six in favour of the gold standard and two who favoured bimetalism. This commission voted in favour of the change. Now, the question was how to put this decision into effect. We did not possess at that time a sufficient amount of gold to meet the case, and, moreover, the price of commodities had not risen at that time, and our country was in a position to obtain, even if it were only temporarily, more or less gain in our trade. Thus we were prevented from putting it into immediate effect. However, as every one is well aware, as a result of the war against China, we have received under the treaty of Shimonoseki, the amount of 200,000,000 *tales* as a war indemnity, and 30,000,000 *tales* for the retrocession of the Liaotung peninsula. China, in order to pay this debt, contracted a public loan in the European market, so, for the convenience of both parties, it was arranged by a mutual understanding to receive the money in English gold. The amount which we had received by the end of the last year was £22,400,000 Sterling and a little over. By the able management of this money, the gold

on reserve with the Central Bank of Japan has a fair prospect of reaching 109,000,000 dollars, of which amount, the Central Bank of Japan has \$36,700,000 dollars on hand. The rest of the amount, that is, \$72,600,000 and a little over will be paid back by the Government to the Bank. In addition to this, we have 4,900,000 silver dollars on reserve. Thus combining both gold and silver the total amount of reserve on hand is 158,000,000 dollars which surpasses one half of the total amount of paper notes which is 200,000,000 dollars.

Now, we may well declare that the preparation to meet our new order of things has been sufficiently made. Let us again consider the case with reference to the price of commodities. Since the war, prices have noticeably risen, which puts us into a position of disadvantage in our trade with foreign countries. In comparison with the year 1888, prices have risen thirty per cent. Yes, they have risen twenty six per cent even since the war.

Now, I feel it necessary to say a few words on the cause of this state of affairs. Some ascribe it to the increase of currency in the country. This ascription is not altogether mistaken. But when one comes to think of the amount of money spent in China, Korea and Formosa, or in the development of industry and trade, it will be seen that the rise in prices does not necessarily depend upon the increase of currency. Then, wherein does the cause lie? It depends partly upon the

depreciation of silver. There may be a variety of causes, but, at any rate, the fact that gold has risen has effected the condition of our trade very unfavourably. There was a surplus of 53,000,000 dollars in the import trade during the last year. The war may have had a great deal to do with this fact, but we can not help wondering at it.

From the necessity and also from the present condition of our equipment it is plan that *now* is the time to adopt the gold standard. How shall we do this? It seems there are two points which require special attention. (1) The new gold coin should be one half of the present in its weight and contain two *fun* (11.574 grs) of pure gold. (2) The silver coins should be withdrawn.

In changing the standard, we must be above all careful not to bring danger to the present basis of lending and borrowing, taxation, etc. So, we have been careful to plan for the issue of a new gold coin which shall be equal in value to the present silver *yen*. Now it is of the greatest importance to notice how to settle the actual value. The best way seems to me to take the average ratio of several years, but one can not do this properly with coins like silver which fluctuate to such a degree, and if you take the average, it is not always applicable to the present condition. Thus we are obliged to go by our latest standard. We must know that gold will rise in its value more or less if it comes to be known that our country

has adopted the gold standard. Thus in making the average, it is well for us not to forget this fact. Now, the average ratio between gold and silver in London, during January, this year, was 1 to 32 nearly, but it is better to settle the ratio at 1 to 32. The reason we cite examples from the ratio in the London market and not in our own is simply this, that our gold has long been out of real circulation, hence the value of our gold is cheaper than that of other countries. An objection may be raised in this form, namely, If gold is estimated higher than the current value, the price of things will rise to the extent that it differs from the actual price of silver. But I think that there will in practice be no such effect. Managed in this way, the change of the standard would not affect prices, wages, rent, taxes, and other existing relations.

The next question is what ought to be the treatment of the silver *yen*? Since 1878, it has been in general recognized as the legal tender and its free circulation has been allowed. The sudden withdrawal of it would not be beneficial or advantageous. A certain length of time ought to be allowed for its gradual withdrawal. In the place of silver *yen*, a coin with a value of something less than fifty-*sen* should be prepared, and the paper *yen* note should be still left for the time being, that there may not be any inconvenience in popular dealings. These notes may gradually be withdrawn when they are no longer needed.

I want to say a few words with regard to the anxiety of those who study this

subject. They say, that the amount of exported coins is vast, reaching in all 112,000,000 dollars by last January. Now what this class of people fear is this, that this large amount of silver may be returned to our country to be exchanged for gold. But, as every one knows, our exported silver has been made into bullion by the Chinese or has been greatly disfigured. Such disfigured coins have very little value as currency and a careful investigation of the matter induces us to believe that there are very few undamaged coins in China, except those circulating in Hongkong and Singapore and a few other places all the rest being unfitted to serve as currency. Even these few are used in daily dealings, and moreover our new gold coin is cheaply estimated in comparison with silver. Thus the danger feared by these objectors will be comparatively small. Hence there is very little danger that our new coins will be consumed by them.

The second objection is that it is doubtful whether we shall be able to keep up this arrangement. It is true that at present we have enough money in reserve, but how will it be in future? With regard to this question, I would reply that if our power of production and importation does not make any advance, this fear might be entertained at this very day with our present standard. In short, without the coöperation of all nations, the bimetallic standard can not be accepted. But this cooperation is next to impossible. How could we postpone the settlement of this subject

which sustains relations of vital importance to the present well-being of the whole nation?

Let me refer to the benefit and importance of the new arrangement. We can avoid the sudden change of prices. These changes badly affect our business. Should prices rise, we apparently enjoy a temporary advantage, but it tells ill upon our wage earners weakening the power of production, and reducing the amount of exportation. Should prices fall, this equally affects our business making the circulation of money dull. To stave off these evils, nothing could be better than the proposed system. It would increase the amount of exportation. The trade with other gold countries would be greatly improved. It would avoid the change of prices; hence, it would assist the development of our power of production. Therefore, it would increase the export trade. The evils occurring from the fluctuation of silver and the difference in exchange are also greatly lessened by our new system. The circulation of money would be also expanded which would give a great advantage to our bankers and merchants.

The question which I have chosen in this short essay is an all important one at present. It is a question which can

not be decided all at once, simply with our financial interests alone in view. Before proposing this question to the public, we have considered our past history since the period of Keicho, and the general tendency of the world, and the future interests of our nation. Our object has been to lay a secure foundation for our currency system. The die is already cast. The world has practically decided the question. Let us walk while it is day. Let us adopt the system while we have sufficient means, remembering at the same time that gold is easily consumed by other nations.

COUNT MATSUKATA MASAYOSHI.

[Count Matsukata Masayoshi, Minister President and Minister of State for Financial Affairs, was born in the province of Satsuma. Ever since the time of the Restoration he has been well known as a thoughtful civilian. After having occupied the position of local governor, he entered the financial service in 1874: The adoption of the present system of currency, the establishment of the Central Bank of Japan, the consolidation of the foundations of our finance, and the reform of the banking system, are all owing in large degree to his financial skill and wise statesmanship, as we need hardly remind our readers. In 1891 he was once appointed Premier and Minister of Finance. When he subsequently resigned he went out of official service for the first time in his public life. In 1895 he was appointed Minister of Finance in the Ito Cabinet but this position he resigned after three months. In September last he organized his second Cabinet with Count Okuma as his leading colleague, and is now again intent upon reforming our currency system, as the first step in his financial administration.]

CHRISTIAN SCHOOLS IN JAPAN.

Evangelistic work reached its height in Japan at the time when the influence of Western civilization exercised its unparalleled power over this young

nation. At that time the young people were prominent, both in numbers and influence, among those who professed themselves Christian. This might be

considered rather exceptional when it is remembered that churches in Western countries are more largely attended by women and elderly people than by young men. True, Christianity is not losing its power among educated young men in the West, but the fact can not be denied that a large majority of the church members there are women and elderly people. Japanese churches showed a marked contrast to them in this respect some ten or fifteen years ago, but during the last few years they have been losing their younger members. The present condition of the churches here is not to be compared with the past, especially when we consider their younger constituents.

The question is, why were the young people attracted to Christianity in the past to such an extent as to make it an extraordinary phenomenon? If this question can be correctly answered it may explain partially why the churches at the present time are losing their hold upon young people. During the early period of evangelistic effort, Christian schools held an important place in leading the young people to Christ. These young persons were not primarily attracted to the churches but to the Christian schools. These latter were all they wanted. There were at that period no schools for teaching English better than the Christian, because more or less foreign teachers were connected with these. Moreover, the Christian schools soon gained a reputation for strict moral discipline.

If we remember how largely young people are influenced by their environment we need not be surprised at the great success of Christian schools in their evangelistic work. Sermons and Bible classes did for the students little, as compared with the environment in which they lived. The personal influence of the Christian teachers and fellow students was so overwhelming that one who entered this environment could hardly resist it. I regret that I can not give statistics here, as it would interest my readers, if I were able to state just how large a proportion of the Christian young men were related directly or indirectly to some Christian school. Indeed, Christian schools are the fields where a plenteous harvest of souls can be gathered with the least effort.

Now there has been and still is a wide spread idea among missionaries that they can do more work by direct preaching than by teaching in schools. This indirect work,—more effective than any other—they do not like to do; at least they consider it as an inferior kind of work. To preach in the Japanese tongue seems to them more honourable than to teach in their own language in the schools. Thus they can report that they have made so many tours in the remoter parts of the country and have preached the Gospel to the heathen in a language which is not their own. Those who are teaching in the schools must feel as if they were eclipsed by the brilliant success of their fellow missionaries when they think that they can not

yet preach the Gospel in Japanese, still less make extended tours through the country.

Perhaps the missionaries alone are not to be blamed for this fact, because the missionary boards encourage direct preaching rather than teaching. Educational work seems to them as a mere scaffold which ought to be taken down so soon as the structure of direct evangelistic work is set up. But this is surely a mistaken idea. I would not make so severe a criticism did not this idea still widely prevail among missionaries. Educational work ought not to be compared to a scaffold, but to the very pillar or foundation of a structure, without which the building can not stand alone. The Christian schools were not only the places where many young people were converted, but the fountain heads whence the churches were supplied with their workers. The Christian schools were not necessarily theological schools, but those who were educated in the ordinary branches of knowledge had courage enough to go out as Christian workers. Thus it was not alone the theological schools which supplied the fields with workers, but almost all Christian schools were the head-quarters of Christian activity.

The efforts of the Christian schools were, as we may see, two fold. First, they promoted the moral as well as the intellectual sides of education in Japan; secondly, they did a great deal for the propagation of Christianity.

Now we may ask, will the Christian

schools do in the future as much as they have done in the past? What the Christians and especially the missionaries think about Christian schools seems, to my mind, to have a great bearing upon the future success of Christianity in this country. The Christian schools at present are fast losing their influence. Some of them have lost more than half of their students within a few years. Most of them have changed their curriculum by imitating the Government schools in order that they may preserve their existence. This rapid evolution of the Christian schools may be accounted for by the reactionary spirit which has been ruling the country for the last few years and also by the gradual unfolding of the Government's policy which is to crush out private schools.

The difficulties which Christian schools have to encounter are not only from without but also from within. The recent incidents in the Doshisha, the foremost of the Christian schools, will show how soon the advanced elements of native Christians are coming into conflict with the conservative theology of the missionaries. This condition of the Christian schools sets missionaries and native Christians to thinking and makes them wonder if Christian schools will be the most important means of evangelization in the future as they have been in the past.

Let us now put the question in a more direct form and ask; Is it worth while for the missionary boards to invest money in educational work as a means

of evangelization? This is an important question which we Christians must answer sooner or later. Since I have no official connection with any Christian school or with any missionary, let me speak frankly. I believe firmly in Christian schools as the best means of evangelization if they are properly managed. Nay, I would go further and say that the evangelization of Japan is improbable, if not impossible, unless we have good Christian schools as the headquarters of the work. But existing Christian schools do not give us much hope of large success. It is true they have done a great work in the past, but they need changing in several respects in order that they may meet the demands of the age. If the Christian schools become like the Government schools of the middle grade in all respects and have no excellencies of their own, I do not see how they can attract students away from Government schools which are able to furnish them with many advantages. The Christian schools must be equipped better in the future that they may attract more young people. There are somewhat over one hundred schools in Japan which were founded directly or indirectly by missionaries. But only a few of these can be considered as tolerably well equipped, while the rest are hardly equal to the Government schools.

Is there no way in which we may collect the scattered forces so as to found large Christian schools? Is it a mere dream to think that some of them may be developed into universities if

only the missionary boards feel the need of such? Just think how large a sum of money is spent annually by one hundred Christian schools and seven hundred missionaries in Japan. If we should use the tactics of Napoleon and collect our forces at one point, the enemies' battallions would soon be routed. The yearly expenditure of a quarter of a million dollars would be enough to make a Christian university which would be superior to the Imperial University. It is a great shame to Christendom that it can not unite its strength in the land where they are daily preaching the importance of that very principle of brotherly union. Three or four large missionary boards would be able to do a great work, if they could only unite their strength for the sake of their Master.

But some one will object that such a big scheme as this is too Utopian, so long as the denominational idea is strong. This is exactly the point on which I desire to say more. The denominational idea is detrimental to the progress of Christianity as well as base in its principle. We can not expect much from the work of the missionaries so long as the work for their own denominations, not for the Universal Church. If any one works for his denomination, he is naturally prompted to baptize many so that he can make a favourable report to his Board. This is entirely against the spirit of the Apostle Paul who endeavoured only to preach the Cross, not to baptize.

The evils of this spirit have already shown themselves in the employment of native workers. It is said that there are several such who are far below the standard of ordinary Christians and yet are employed by the missionaries who are so anxious to reap a crop that they overlook the character of their employees. I seriously doubt whether Christianity with the denominational spirit can ever secure a deep hold upon Japan.

The Christian schools need changing in another point. We need well equipped Christian colleges and at least one university as I have said above. But when I speak of Christian schools, I mean schools where the Christian environment, not ceremonies, is emphasized. It is not necessary that a school should have chapel exercises and Bible classes in order to be Christian. If the teachers are good and earnest Christians, the students will be reached better than they would be under the outward forms of religious exercises.

Let the schools be purely educational institutions and let the teachers do their evangelistic work outside of the school. The young people are often better reached by indirect than by direct means. As a mere policy of evangelization, I consider this method the most effective one for the future.

I will not insist upon the founding of a Christian university, because that seems somewhat beyond a reasonable expectation at present. Even if the Christian schools now existing cannot be much improved, the method which

I have advocated will change their condition not a little.

Above all, Christian schools ought to be liberal and broad-hearted in the matter of Christian doctrines. This is specially necessary for the destruction of denominationalism. Loyalty to scientific and philosophical truth often means disloyalty to conservative theology. Those who have been reared in Christendom seem not to be troubled with the discrepancy between scientific truth and their traditional religion, but the Japanese Christian young people begin to feel some uneasiness so soon as they come into contact with the higher forms of knowledge.

Since we are young, we are sensitive to all new truths. We may be blamed for our fickleness on the one hand, but we must be praised on the other for our child-like minds. Like an innocent child we can often see and appreciate a new truth which escapes the grasp of Western people. The missionaries are doomed to disappointment, if they entertain the idea that they can compel their Japanese brethren to keep the same form of belief as their own. Be not flattered by thinking that your workers have the same faith as yourselves. Let these part hand with you pecuniarily and then see if they are still loyal to your faith. We can not judge what kind of theology a man will have until he comes to a perfectly free sphere. Therefore, unless the missionary boards have liberal principles, trouble between the missionaries and the native Christ-

ians is inevitable. Narrow theology is as detestable as denominationalism. Japan needs missionaries who will preach the spirit of Christ, not a hair-splitting theology. If the essence of Christianity is not minimized, it will be easy for the missionaries to unite to do some greater work.

While I have grave doubts concerning the success of Christian schools at present, I entertain a generous hope for their future, because there is great possibility of many reforms. The Christian schools are destined to fight for Christianity on the one hand and against the dull unification of the Government schools on the other hand. Monopoly

is an evil whatever form it takes. The Government school is nothing but a disguised form of monopoly. Just as the evils of private schools in the United States are counteracted by the public schools, so the evils of our government schools ought to be corrected by the Christian schools.

Seeing the great duty that rests upon Christian schools, shall we still be satisfied with our one hundred small, weak institutions; with petty disputes concerning theology; and with working for a single denomination, instead of for the universal church of Jesus Christ?

ABE ISOO.

THE RELIGIOUS CRISIS IN JAPAN.

The career of the Japanese empire until within the present generation at least, has been in largest measure, the effect of a universal popular belief in the special divine genesis, nurture and protection of the country,—its rulers and people. This faith is not unique in the histories of nations. Nearly all peoples have at some time cherished it. But the faith is peculiar for Japan in this, that, becoming dominant in prehistoric ages, the faith has never been degraded by revolt from among those in whom it was aroused; it has persisted along with the achievement of one of the most complete civilizations known in the evolution of mankind; and, until within the

years of our own generation, it has never been seriously imperilled from without.

"Japan is not a land where men need pray,

For 'tis itself divine":—

sang the poet Hitomaru more than a thousand years ago.

During the present generation, however, the nation as a whole has been radically affected by formerly unfelt forces, and the momentous disclosure has been made that the ages-old faith has lost its ancient power and that the civil, social, moral and religious structure it has sustained is beset with grave dangers. The supreme question is

therefore raised, How shall this people in losing their faith in a present theocracy, and thereby in the bond of their social order, in the inspiration of their literature and art, and in the basis of their ethics and religion, be led to accept safely the modern self-government, the popular suffrage and representative parliament, the literature, art, and, above all, the ethics and religion of a new social order? Especially has the crisis become a matter of great concern to any who care for the fate of this ancient empire of the Far East.

But just what is the present crisis for religion? Japanese religion began, so far as we know, with what was named, when the first historical religious change among the people took place, *Shintō*, or the "Way of the Gods." Before the sixth century, whatever there was of religion in Japan had its sphere in worship of the reigning Emperor and his ancestors, and in an associated cult drawn from an aboriginal nature-worship,—personifications of the ocean, fire, storms, rivers, mountains, and other natural objects and phenomena. In *Shintō* there has never been any definite moral code apart from the Emperor's will. Outside that the promptings of one's own nature have been regarded as the rule of conduct. From the imperial will naturally went forth, in the course of time, what became practically an elaborate moral code; but that, be it remembered, was always the Emperor's will.

Now, regarding this faith in divine-

human government as the basal principal of the empire of Japan, we may follow the empire's history through the centuries down to the present day only to note that in all the many religious and ethical changes taking place, this fundamental principle has remained steadfast and dominant. For example, in the sixth century, when the influence of China upon Japanese life began to culminate, among the forces put into operation was the missionary religion of the Orient, the faith and the cult of the Buddha. That appeared, through Korea, in the year 552, A.D., the *avant courier* of the civilization of Eastern Asia. Not many years after the coming of the Buddhist missionaries, a native Prince Regent was converted to the new faith, and became its patron. Priests and nuns in large numbers then made their way into the country. Splendid temples were built; gorgeous services were instituted; the populace were fascinated by glittering altars, by the magnificent robes of the priests, by the sonorous ritual and incense-clouds of the new worship; they were overpowered by the eloquence and learning of the new preachers and teachers. But, notwithstanding this momentous change, let it be remembered, no harm befell the especially treasured tradition and faith of the people. The priests shrewdly adapting their doctrine to their learners, the Japanese soon saw their ancient pantheon transferred to the Buddhist divine realm. The imperial traditions were accepted by, and made part of the care of, the guardians of the

new faith. Many of the most ancient of the gods of Shintō were proclaimed to be but the orthodox deities of India revealed under other names in Japan. The imperial family itself gave allegiance to the foreign religion; and thus, early in the seventh century, Buddhism became supreme as the guide of the people's faith and life.

Along with the conquest of Japan by Buddhism, a change almost radical took place in the nation's political organization. The form of government, as the people became more civilized, took shape for the most part in accordance with the model disclosed to them in the greater empire of China. Public affairs were divided into several departments and placed under imperial ministers, to whom large powers were delegated. Moreover, the Emperors, with the ascendancy of the new religion, began to withdraw at early ages from the active direction of the State. By the middle of the seventh century Japan had been, as a whole, subjected to the new order of things, social, political, and religious, initiated by the influences which had begun to act upon it a hundred years before. This important civilization of the time had been brought under control of the Buddhism of the North, which had preserved for it in the change all that was necessary of the ancient native religion and imperial traditions. The form of government had become a bureaucracy, under which the Emperor had ceased to be an active monarch,—his person withdrawn into a mysterious

seclusion, from which it did not emerge for more than a thousand years. From that time until 1868 the Japanese empire continued always practically under the form which it then received. But oligarchy though the government has been through the twelve centuries past, let it still be noted, nothing ever occurred in the most critical events of the nation's history to loosen the bond which from time immemorial had held the political and social structure together.

Then again, the Confucian philosophy which, dominant for centuries, was started into wide-spreading activity about three hundred years ago, and which until recently prevailed among the scholarly Japanese, this, never did anything to weaken the ancient principle of Shintō. On the contrary, Confucianism, with its fundamental tenets of unquestioning submission to parents and rulers, and its indifference to speculation on theological matters, only strengthened the traditional bond between the invisible Emperor and his people. Indeed it did much to perpetuate among the masses the religious sentiment which, during the preceding eight hundred years of Buddhist domination, had been wrought by ritual, sermon, and scripture but more and more deeply into the popular consciousness.

Thus, be it noticed, in the whole career of the Japanese people, from the earliest times down to the middle of the present century, through all the changes which befell them,—by the incoming of the religion of Buddha, by the incursion

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of Chinese civilization, by the transition of government from an imperial autocracy to the rule of an oligarchy, through the struggles of rival clans ambitious of the seat of power and of possession of the Emperor's person, through the rise and overthrow of the many great men, the Shōguns, who for more than six centuries were the practical autocrats of the empire, through the dominion in scholarly Japan of the philosophy of Confucius,—through the working of all these influences, be it remembered, the one primeval principle remained supreme, even among the members of the dominant oligarchies, and really supreme among the masses of the people, that the empire stands sacred by special divine genesis and is girded with divine authority.

—But the changes which have been taking place in the present generation are the effect of forces far different from those that were active in the farther past. These are fraught with consequences such as had never before been felt or even imagined. Shintō, Buddhism, and Confucianism have hardly anything in common with the powers directing the nineteenth century. Science and modern philosophy have passed through the gates which were opened by the American Expedition of forty years ago. These, with the individualistic rationalism, the democratic political aims and achievements, the internationalism of commerce, letters, and arts, the ideal ethics, and the religious humanitarianism of Europe and America,—these have

confronted the institutions of this Far Eastern civilization, and have met, with no sheltering shield before it, the ancient popular faith.

A like spectacle mankind has never before witnessed. For two hundred and fifty years the Japanese people had had no intercourse with the rest of the world, and prior to that time there had been no international intercourse for them beyond Asia, excepting in the tragic seventy-five years from 1549 to 1624, when Portuguese and Spaniards by their alien religious teachings had so aroused the self-preservative instincts of the subjects of the "Son of Heaven" that they arose and in fire and blood destroyed the treason into which Jesuit, Dominican and Franciscan, had betrayed many of their fellows. The present invasion from the West, however, is wholly unlike that which was repulsed at the opening of the seventeenth century. Then, faith was arrayed against faith, patriotism against patriotism, the "Vicar of Christ" against the "Son of Heaven." Forty years ago science met faith; internationalism confronted patriotism; allegiance to Pope, Emperor, or any other ruler upon earth had nothing to do with the exactions of Commodore Perry and his followers. A new age for Japan, wholly unlike the ages of the past, was necessarily inaugurated then.

This new age appeared in 1854. What has it done for the people upon whom it was forced? The unique political and social order which had been developing through the many centuries,

Perry

and which had been practically perfected under the Tokugawas, the last dynasty of the Shōguns,—this, has lost through the new age its ancient bond, is rapidly disintegrating, and soon will be in visible ruin. Twenty-five years ago the Emperor was delivered from his seclusion in the palace at Kyōto and restored to a visible and active monarchy.

This restoration was brought about by the accession to power of the great southern clans of Satsuma and Chōshiu, and by means of the uplift of the anti-foreign sentiment which had been aroused throughout the nation at the submission of the Shōgun to the demands of the Western invaders. The weakness of the northern Shōgunate was the opportunity of foes in the south. The southern daimiates rebelled, overthrew the Shōgun, and brought the Emperor forward, to resume, after more than ten centuries of retirement, the direction of the State. Yet, as after events made clear, these very champions of the Emperor and of the old political order soon became actively the responsible agents in developing the present age, an era far more revolutionary of the past than anything allowed by the Shōgunate had been. Once well in power, the ministry of the restored Emperor, determined to accept for the nation the political, commercial, industrial, social, educational, and other aims and methods of the aggressive civilization of America and Europe. The restored imperial reign was named the age of *Meiji* or Enlightened Peace.

But, as all now see, the ancient traditions and the forces of the new age could not thus come together leaving the former in their ancient supremacy. Indeed, there is probably no more pathetic act in the history of nations than this unconscious exposure without protection, by the *Meiji* government, of the old popular faiths.

The Emperor called upon his people to share with him the government of his empire. With sublime generosity he granted to the people a constitution, a parliament, popular suffrage, schools for the teaching and development of science, newspapers for the masses, visibility and access to the imperial presence. With the giving of the constitution the Emperor openly divested himself of absolute power. With the establishment of a parliament, the direction of the government confessedly became thenceforward a resultant of the conflicts of parties. During the six years in which the Japanese parliament has had existence a continually renewed struggle has been going on in it over the question, Shall the imperial ministers be responsible for their policy and existence to the parliament? With popular suffrage a new consciousness of independence and personal power has been awakened among the people. In the schools, now omnipresent in the empire, scientific astronomy, geography, geology, chemistry, critical history and literature and philosophy are daily obliterating from the minds of the common people faith in their long-revered my-

thology. The fundamental political, social, industrial, and other questions of modern mankind are set forth and discussed in the columns of hundreds of daily newspapers, of magazines, pamphlets, and books, which are read even among the lowest classes of the population. To this civil and social consciousness have the subjects of this ancient "empire of the gods" now come.

But in this new age, the age of Meiji, what has befallen morality and religion? Much that was not looked for when the new era appeared. One of the earliest acts of the Meiji government was a resolute attempt to make of the empire what it had been in the most ancient past. To this end it deprived the popular but imported religion, Buddhism, of the State favor it had enjoyed. Pure Shintō must be restored to the whole people with the restoration of the Emperor to the visible throne. From 1871 to 1874, therefore, the forces of the government were employed in disestablishing Buddhism, confiscating for the new uses the ancient shrines which had fallen under Buddhist control, together with their sources of revenue, and in bringing the Shintō shrines and ritual anew into popular favor. But the power of the new age had, even at that time, carried the people beyond the will of the government. Buddhism had lost vital stimulus for its adherents; and in losing governmental support, it fell, never again to rise, however much it might struggle

for a footing. Confucianism was involved in the civil and social convulsion which had shattered the ancient institutions of the nation; also Shintō—except as the vehicle of the imperial tradition,—was quickly acknowledged to be gone from among the convictions directing popular thought. Only twenty years ago, so far as the former supports are concerned, morality and religion in Japan were pitifully in want. Habits developed in past ages chiefly upheld them. So far as ancient influences are to be considered, this inherited force has been for the last two decades the only positive agency which has withheld Japan from moral chaos. All the while, moreover, modern civilization has steadily been going farther and deeper into the social structure and life. These, full-armed, have taken inexpugnable possession of the avenues along which Japan must hereafter move. Inevitably the old inspiration to religion and the old sanction for morals are soon to become things of the past. To-day whatever was characteristic of old Japan, if opposed by the science and philosophy of the new age, is already impotent.

In view then of what has taken place in the new age, evidently a momentous crisis for the Japanese people has arisen concerning ethics and religion. Without trusted ethical leadership their national future is certainly charged with fatal peril; and without religious sanction no code of ethics can be made a strong or permanent guide. What, therefore, shall be done with the pro-

blem? Many earnest men and women from foreign lands, bearers of various remedies for the healing of nations, have hastened to this country to aid if aid they may. The utilitarian ethics of Europe and America, endorsed as the best result of modern science and philosophy, has been brought here, and is widely studied by many that they may discover in it the way to social safety and progress. Large numbers of the educated classes are now hoping that the so-called scientific ethics of the West can be put into the place which Confucianism may no longer fill. Then, Christianity—Roman Catholic and Orthodox Protestant—has entered the country wherever openings were found, and has offered guides, in the forms of a divine Church and a divine Book, as infallible leaders into paths of civil and social security. And religious rationalism has also been brought to the confused nation,—its messengers bearing whatever pertinent knowledge they have received through science and philosophy, yet holding, as complementary to their knowledge, faith in the ideas and ideals of religion. With this twofold help they hope that this people may be guided through their present peril unharmed.

But, merely utilitarian ethics, associated as it is with agnostic philosophy does not put this people into a position practically other than that in which they are being left by the loss of their inherited faith. It discloses no moral law as essential in human nature. It

opens up no range for what should be a directing function of man's life,—spiritual idealization. Let a nation become utilitarian in morals and practically agnostic of the objects of religion, and its prospect for social harmony and progress is poor indeed. "By the soul the nations shall be great and free." No earth-bound and short-visioned practice, such as must follow the agnostic utilitarianism aimed at by some prophets of social welfare now prominent in Europe and America, will ever satisfy, or indeed long hold the allegiance of this aspiring people of the Far East. Nor, probably, has Christianity, Roman or strictly Orthodox, a wide-spreading career before it in Japan. "The Vicar of Christ" may not ascend the throne of the "Son of Heaven." It was not much more than an intimation of such usurpation as a coming event that caused the expulsion of the Roman Catholics from Japan in the seventeenth century and induced the government of that time to shut up the land against the whole outer world. And hardly any better than the prospect of the Church of Rome is the outlook for distinctive Orthodoxy,—I mean for the creeds of the churches of the Protestant Reformation. To the educated classes of Japan, not only are the Orthodox Christian doctrines which set forth the total depravity and ruin of human nature, the way of salvation from eternal suffering through the atoning blood sacrifice of God's Son on Calvary, and the eternity of conscious human life in heaven or in hell,—not

only are these and associated doctrines considered to be no advance upon the speculations of the Buddha, which declare existence itself to be an evil, which point out the way of salvation through gain of personal purity and in increasing freedom from ignorance and the illusions of life, until everlasting peace is obtained in the desireless, passionless Nirvana; but the Christian doctrines are judged to be even below in philosophic worth and moral stimulus those which came from India. More than this, most Japanese, as they have learned Christianity, believe it to be in fundamental principles morally inferior to their inherited faiths. For example, the injunction, "Leave even father and mother for Christ's sake" strikes at the very source of the ideal of Japanese society. Filial obedience and loyalty which in Japan are, we might say, interdependent principles, mutually including and inclusive, the Japanese cannot imagine weakened or powerless without consequent social disintegration and death. Yet further, the Japanese as a nation having become in recent times rationalistic to an extraordinary degree, they can not easily accept as an infallible divine revelation any "Sacred Scriptures." Apparently the outlook for strictly "Orthodox" Christianity as a national influence in Japan gives no promise of signal success. Its rise to dominion over the people is necessarily estopped by its uncompromisable conflict with modern science. It is possible, certainly, that Christianity

bearing the name Orthodox may have a wide sway in Japan. Sufficiently rationalized,—and among Japanese Christians belief at present in large measure takes form as "Liberal Orthodoxy,"—Christianity may do much in guiding multitudes into a helpful faith and life. In religion rationally conceived and harmoniously associated with man's growing knowledge,—only here, if anywhere, lies the way by which the religious crisis in this country may be safely passed through. Here, lies hope. The problem before us, if solvable at all, can be solved, probably, only by those who can convince the Japanese people in the presence of that which man knows, by the cooperation of the instincts and needs native to the individual soul, of the reality and worth of the fundamental ideas of religion.—God, the soul, and duty. The Japanese have not been a religious people in the profoundest sense of the words. At no time in their history have they had what could be called an exalted soul consciousness, a sense of spiritual ideals, a personal possession by that presence which filled the vision of Isaiah and Plato and Shelley and Wordsworth. They have never apprehended one infinite and eternal Being as omnipotent, omnipresent Power, Mind or Holy Spirit, the Source, Guide, and Providence of the Universe. Shintō never taught them that; Buddhism ignored such consciousness; Confucianism had nothing to do with it. Nor has ethics appeared

to them as dependent upon a law of right immanent in the nature of things, as part of the method by which humanity is evolved and perfected. Also the sense of personality has not been with them, that of a real individual, persistent through all changes, surviving as a spiritual unit the dissolution of the body. In this meaning of the words the Japanese have never been a religious people. They have risen no higher in their thought of God than personifications of the localized powers and events of Nature, and glorified apotheoses of their emperors, heroes, and sages. Their ethics has been rules of conduct which had no relations separate from purely practical and utilitarian personal interests, except as modified by imperial decree. Of course this is a broad generalization. However, these are, in the main, the facts which have been characteristic of the history of religion and ethics among the Japanese. Naturally these facts make reception of the faith which is here set forth as the way out of the perils which now threaten the people very difficult. Yet, difficult though the work may be, if the religious problem which has been raised for this people by the revolutionary new age into which they have been forced is to be solved at all, it can be solved only by that which may arouse in them through their native spiritual faculties the higher religious consciousness, in connection with what growing science has taught.

But how shall such spiritual awakening, such a rational illumination of the

soul, such real religious inspiration be brought about? Of course a satisfactory answer is very difficult to make, but various things appear to help greatly towards the needed end. If, for example, it could be made clear to the many earnest young Japanese scholars who in recent years have found a large measure of satisfaction in the doctrine of evolution,—Spencerism may almost be named the gospel of the modern Japanese intellect,—if to these earnest evolutionists it could be made clear that Mr. Spencer really emphasizes the ultimate God-consciousness in his doctrine of the Unknowable, the path to a realm of faith and aspiration hitherto untraversed in Japan might be opened. The Japanese have not as yet begun to perceive the implications of the datum fundamental in the philosophy of the European thinker whom at present they admire most and whose words they most frequently repeat. Further, if such all-inclusive generalizations as unity, order, progress, wisdom, which are necessary to the doctrine of evolution, could be made to appear to them as but signs of the method by which God directs the course of the universe, a wholly new ethical theory would thereby be made possible. Thus, advancing through science and the philosophy of science to an essential theism, the way would grow clearer for an approach to the sublime doctrines, vital in the religion of the West,—the Fatherhood of God and the Brotherhood of Man. These doctrines once made clear as legitimate inferences

from the best knowledge man has gained, the way would lie open for a confident emphasis of the supreme worth of the law of love as it was taught and shown in the lives of the Christ and his fellow-prophets who have pointed mankind to this as the law by which they should live in order to reach perfected human welfare. Those who would rescue Japan from the dangers which have come through the breaking up of the ancient faith and institutions of its people, can, therefore, do nothing better than advance thus from knowledge

into faith and rely upon the soul then to follow and to seek to realize the best ideals of life thus set before it.

CLAY MACCAULEY.

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MISCELLANEOUS.

THE POPULATION OF JAPAN.

History
The first Japanese census was taken as early as the reign of the Emperor Kōtoku, in the era of Taika, that is 645 A.D., for the immediate purpose of taxation as was the practice in Rome; but so long a time has elapsed since then, that no record has been handed down to us. In the year 1723, the population reported from the sixty-eight provinces to the Shogunate was 26,065,423 in all, in 1726 it was 26,548,998; in 1732, 26,921,816; in 1744, 25,682,210; in 1756, 26,061,830. The decrease of population in the latter years may have been due to the difference of area, in which the census was taken at

different periods. It is very likely that in those days, even the orders of the Shogunate of Tokugawa were not closely observed throughout the country and that the method of registration was not so exact and complete as at present; but from the reports given above, we can form some idea of the population.

At the beginning of the Meiji period, when the new Government endeavoured to reform and to arrange all things in better order, the census received special attention. In the 4th year of Meiji, that is, 1871, the following proclamation was made by the Government.

"To protect the nation is without question the duty of the Government, but if it does not know the people well, how can it offer protection? This is the reason why the matter of census should be more carefully attended to. Ever since the middle ages, each district has had its own local government with the result that there has arisen a difference in manners and customs and in the ideas of the people of one district from those of another, however small the distance between them may be, and this has produced great confusion in the census. Some people having evaded one registry after another have been entirely dropped from the record. But the people have been so long accustomed to such disorder, that it calls forth no remark. From this time forth the census will be taken simultaneously throughout the whole Empire, so every one must be registered, in order that he may receive the protection of the Government."

By this regulation the people and their places of residence were well ascertained.

The report obtained concerning the population in 1873 was as follows:—

Males...	16,891,741
Females	16,408,953
Total	33,300,694

The record then made is kept to the present day in every city and town office and every birth, death, marriage, divorce, adoption, entrance into the army, migration etc. is minutely registered. This is a very important record for the administration and the police, because these are the things which make up the history of families.

As for the movement of population, whenever birth, or death, or marriage occurs, the head of the family must report it to the office and it is registered in the local record. It is from these books that the statistics are obtained; so our

reports concerning the movement of population are more reliable than those of European countries. Only it may be said that the reports of births and marriages are not so exact as those of deaths.

The census taken in 1868 was very much like that of Rome. In every six years the occupation and profession of the people and also their residence were examined in order to get a clearer knowledge of the actual condition of the country. But the method of examination was too far advanced for the age and there arose great difficulty and confusion in putting it into practice, and it resulted in making a record book. Afterward the rearranging of the register by adding here and dropping there became necessary, so the original form of the record was somewhat injured, to the great regret of our statisticians, but fortunately the movement of population in our country was not so active as that in Europe and America and there are, therefore, certain points in the register, which are more trustworthy than those of other countries, imperfect though it be perhaps in some other respects.

In this record the items to which we can refer are, 1st, names, 2nd, sex, 3rd, family relation, 4th married and unmarried, widows and widowers, 5th, age, 6th, class of people, 7th, legal residence, 8th, habitual residence. Among these items, those which are of most value to the statistician are the classifications of sexes and ages. As for the record of families, it is reliable, but of no great use now. Thus far, I have briefly related the history of our census, and now I am going to classify our population according to sex, and age in the following table to which I ask the readers' kind attention. These are the statistics obtained in the latter part of 1895.

Age.	Males.	Females.	Both.	Excess.	The Number of the Majority per 100 of the Minority.
1. — 5.	2,517,559	2,444,600	4,962,159	Male 72,959	102.9
6. — 10.	2,307,330	2,254,564	4,561,894	„ 52,766	102.3
11. — 15.	2,207,186	2,171,499	4,378,685	„ 35,687	101.6
16. — 20.	2,156,612	2,102,582	4,259,194	„ 54,030	102.5
21. — 25.	1,816,924	1,772,506	3,589,430	„ 44,418	102.5
26. — 30.	1,569,522	1,516,250	3,085,772	„ 53,272	103.5
31. — 35.	1,403,605	1,346,591	2,750,196	„ 57,014	104.2
36. — 40.	1,380,157	1,308,965	2,689,122	„ 71,192	105.4
41. — 45.	1,331,392	1,241,556	2,572,948	„ 89,836	107.2
46. — 50.	1,208,311	1,118,558	2,326,869	„ 89,753	108.0
51. — 55.	1,012,770	974,612	1,987,382	„ 38,158	103.9
56. — 60.	729,867	721,916	1,451,783	„ 7,951	101.1
61. — 65.	626,547	659,436	1,285,983	Female 32,889	105.2
66. — 70.	495,990	545,849	1,041,839	„ 49,859	110.0
71. — 75.	321,773	383,021	704,794	„ 61,248	119.0
76. — 80.	166,135	217,110	383,245	„ 50,975	130.6
81. — 85.	66,804	99,979	166,783	„ 33,175	149.6
86. — 90.	20,996	35,523	56,519	„ 14,527	169.1
91. — 95.	4,431	7,957	12,388	„ 3,526	179.5
96. — 100.	349	698	1,047	„ 349	200.0
101. — 105.	30	96	126	„ 66	
106. — 110.	4	6	10	„ 2	
Total	21,344,294	20,923,874	42,268,168	420,420	

The first thing we should pay our attention to in this table, is the proportion of male to the female population. In Europe with the exception of Italy, Servia, and Greece, almost all countries have more females than males. But in those European countries, there are so many people who have migrated to other

countries or are wandering about, while others are engaged in hard pursuits, that this may be said to be a not very unnatural feature. On the contrary, in Japan it is not long since intercourse was opened with other countries, and there are few people, who are wandering about or engaged in such hazardous pursuits as the

mining industry and factory labour, as compared with European countries. As these occupations of the people have more or less influence upon the proportion of deaths and on the relation of the two sexes, the more natural feature is kept in our country in regard to population. Of course there is some question whether the number of middle aged males may not have been over-rated, but I have ascertained that the opinion above mentioned concerning the population is not at all erroneous. According to the table, from the first to the sixtieth year, the male population is more numerous than the female and after the 61st year the reverse is true. Strictly speaking, the 58th and 59th years are the boundary line, where the ratio of the two sexes change, that is to say, the males of 58 years of age are 143,744 and the females 141,491 and again the males of 59 are 115,879 and the females, 119,149. If these are not the exact years for the boundary line, it may be found somewhere near 58 and 59.

When we look at the general proportion, we notice that before the 60th year the males exceed the females by 667,036 and after that year the females exceed the males by 246,616 in number. Is it not a strange fact that from childhood up to youth, the male population is more numerous than the female, but from the middle age the ratio suddenly changes and the female exceeds the male? Moreover, we are greatly surprised to find how the number decreases with both sexes after the 46th year, in which the comparative ratio suddenly becomes low. For instance, at the period of 56—60 years of age the male population exceeds the female by 7,951, but in the next period it is less than the female by 32,859 and in the next by 49,859 and finally it comes down to 61,248. This is a formidable thing for the men. Both sexes, it is said, have so-called critical years. The 19th and 33rd years are such for women, and the 25th and 42nd years, for men (some add the 56th. From what has been given in the former table we see that misfortunes generally happen in those years). It is a common saying, "Man's life is but 50 years." When viewed

from the scientific stand point, this may not be true, but in certain respects it is proved to be true, so the hopeful youth, when he goes out into the world, should accomplish his work before his 50th year by diligent effort.

Every man should remember always this well known saying "Man ought to feel ashamed if he accomplish nothing by his fiftieth year," and he must endeavour to cultivate noble virtues that he may prolong his life. This is really man's duty toward his country, toward himself, and toward his family.

As for the reason why in the first stage of life, the male population is greater than the female and in the latter the vice versa, I have my own opinion. I think this is a natural law established by the Creator for the existence of society, Husbands being usually older than wives die first and the care of the children is left to the mothers. May not this be His appointment?

WHAT IS THE RATIO OF THE DEATH OF CHILDREN IN JAPAN?

The ratio is small as compared with that of Europe, but larger than that of Norway, Sweden and Denmark. Some German physician has said that Japan is the Children's Paradise and we have thought too that our country was well fitted to promote the health of children, but when we look at the statistics, we see that the number of our children does not exceed that of Great Britain. Japan, however, must be good for their health, and children will grow well if those who are in charge of them will only pay more attention to the way of nourishing them, closely following the rules of hygiene. Then our country will be numbered among the most healthy countries and the name of Children's Paradise will not lose its significance.

TABLE SHOWING THE RATIO BETWEEN THE BIRTHS AND DEATHS OF CHILDREN IN JAPAN, 1890-1894.

Age.	Birth.			Death.			Ratio.		
	Males.	Females.	Both.	M.	F.	Both.	M.	F.	Both.
1st.	530,294	511,699	1,041,993	91,150	78,291	163,441	171.9	153.0	162.6
2nd.	503,084	483,062	992,146	23,610	21,451	45,061	46.9	43.8	45.4
3rd.	488,730	475,724	964,454	15,083	14,228	29,311	32.9	29.9	30.3
4th.	471,236	459,486	930,722	10,076	9,458	19,534	21.3	20.5	20.9
5th.	469,550	458,816	928,366	6,802	6,578	1,338	14.7	14.3	14.4

"The number of the death during the first year out of 100 births.

Bavaria	30.6	Japan	16.3
European Russia	29.6	Great Britain	14.5
W. Austria	25.6	Denmark	13.8
Italy	21.4	Sweden	13.0
Prussia	21.2	Norway	10.4
Holland	20.3	Ireland	3.7
France	16.6		

KURE BUNZO.

THE GREAT OBSEQUIES IN KYOTO.

V. and the P. in the T.

THE CITY BEFORE THE GREAT FUNERAL.

As if in sympathy with the millions of the people whose brows are darkened with sorrow by the late departure of their beloved Empress Dowager, the very clouds over the mountains looked mournful, the streams, the rivers were heard sobbing. There was a shadow over the boasted verdure of the Thirty-six Hills and the unmatched clearness of the River Kamo. The heavens and earth were all thrown into sad

stillness, and even the birds on the boughs seemed to show their sympathy with the common sorrow. With the utmost care, the citizens of Kyōto kept the city in peace; took precautions against fire; and avoided all gay attire. Previous to the day named for the Great Funeral, every house on the streets through which the cortege was to pass closed its windows, shut the doors and covered every spot which faced the street with wide black muslin. On the eaves, white lanterns were hung, and the national

flag draped with the symbol of mourning was seen at every door. The streets were well swept and were covered with white sand. The day appointed was the 7th of February. In order to see the Great Funeral in the ancient style, the multitudes, young and old, men and women came out from the adjoining villages and stood from early morning under the eaves or knelt on the road where the procession was to pass and waited for the evening to come.

THE PROCESSION.

While the last rays of the setting sun were still seen illumining the West, the darkening sky deepened its colours and a melancholy calm wrapped the whole city. The electric lamps were lighted. Then knowing that the procession would pass in a short time, the spectators began to move about, but the constant precautions of the gendarmes, policemen, and the mounted police-inspectors prevented all confusion. At ten minutes to five P.M., the first signal, telling of the preparation of the procession, was sounded. The second signal sounded; and then at the third and fourth signals, the Naval Band played the march "The Zenith of Sorrow" composed by His Highness Prince Arisugawa especially for the occasion. When the procession began to move, the gun of condolence was discharged from Mt. Kodaijii. It was six o'clock when the catafalque was seen emerging from the Omiya Palace.

First came ten mounted Police-inspectors in two lines with Kawakami Chikaharu, a Chief-Inspector of Police, between them. Then came a company of Cavalry, the first of the Military Escort, and then the Commissariat of the Imperial Guard. The Guard Band followed next playing "The Zenith of Sorrow" in a most impressive manner.

Lieut.-General Kuroki, the Commander of the Imperial Guard then came on horseback with his sword drawn and dressed in elegant attire. Colonel Kojima, the representative of the First Brigade of the Guard, followed him also on horseback. Then came several battalions of soldiers

consisting of infantry, and artillery of the Guard. The impressive music of the Naval Band deepened the sorrow of the spectators. The next was a Naval battalion. When the Military Escort passed away, there followed two torch-bearers abreast, robed in gray; two stands of *omasakaki* borne by three men; two



THE HALEBERDS, *Omasakaki* AND BANNER.

torch-bearers; and then twenty white silk brocade banners, ten on each side of the road, were seen waving in the evening breeze.

With two clerks of the Imperial Mausoleum Bureau robed in ancient ceremonial costume walking ahead, came the Hon. Mr. Yano, the Chief of the Bureau, on foot in ancient uniform. Next followed the torch-bearers; the casket containing votive viands, borne by four men and flanked by one assistant Officer of Services; then the rain-coverings flanked by trestles; and again torch-bearers.



THE CASKET CONTAINING VOTIVE VIANDS.

Then the eight Officers of Services, namely, Matsuzono, Momiya, Karahashi, Fujii, Kanroji, Madekoji, Kodama, Nijō and Takatsukasa all in ancient costume on foot, each escorted by two torch-bearers; and followed by assistant Officers of Services in black robes. A most plaintive music was then heard, and eighteen musicians came playing, all attired in black costume. Twelve halberds glistening in the light of the torches which followed dazzled the beholders. Takatsuji, the Vice Lord Steward, and Sugi, the Lord Steward to the Empress Dowager, with two clerks of the Bureau, followed on foot in ancient style each holding a wand of green bamboo. Six torch bearers, three on each side, flanked them lighting the road. Two Master ox-drivers robed in gray came next with torch bearers ahead, and flanked by many assistant ox-drivers.

Then four oxen came slowly drawing the catafalque. The first of these oxen was wholly black; the second called *Ihaigaku* was a black ox with white spots on the face from the forehead to the nose; the third was of a brown colour called *Amesudare*; and the fourth was called *Rengemadara*, the upper half of whose body was black, while the lower half of the four legs were

white. Every one of these oxen was covered with white silk over half of its body and their horns also were wrapped with white cloth. The catafalque was called *Yūgaogata*; and was made of rattan and lacquered a chestnut colour. The stand and shafts were lacquered in black. The Bier was flanked by eight Peers in Waiting, four on each side, and also flanked by twenty officers of the Imperial Body Guard, ten on either side; and the decorations and daggers of defence were placed on either side of the coffin. A wheelwright, bearers of rain-coverings, and other paraphernalia followed the catafalque. Methinks even the large corpulent oxen were affected by the universal lamentation, for they appeared very importent, and drew the hearse with many deep respirations. When the wheels of the car slowly revolved, they gave forth such a mournful creaking "*gyū, gyū*" that it touched the very heart of everyone with unspeakable grief, and in truth, naturally, the eyes were, for some minutes, down cast. When the eyes were raised once more, the moon had risen on high and was shedding its holy light upon the Bier.



PRINCE ARISUGAWA, THE CHIEF MOURNER

After the torch-bearers, His Highness Prince Arisugawa, Chief Mourner, who appeared exceedingly careworn, followed on foot in straw shoes attired in ancient Japanese mourning costume and carrying a bamboo wand. Two Naval lieutenants walked behind the Prince. Again torch bearers; and then came Their Imperial Highnesses Prince Fushimi, Prince Komatsu, Prince Kanin, Prince Kuni, Prince Nashimoto, and Prince Kwachō, all in elegant attire followed by the special Commissioners of the Obsequies. Marquis Itō, Count Kabayama, the Minister of State for Home Affairs, Viscount Takashima, the Minister of War, Viscount Yenomoto, the Minister for Agriculture and Commerce, Marquis Hachisuka, the Minister of Education, Viscount Nomura, the Minister of Communications, came next, all in full uniform, and followed by officials or officers of *Shinnin* and *Chokunin* ranks, each dressed in uniform according to his grade. The medals upon the breasts and the gold lace of the uniforms of these officials reflecting the light of the torches were indeed a splendid sight and in marked contrast with the gloominess of the preceding part of the cortege. The next was the Military Escort.

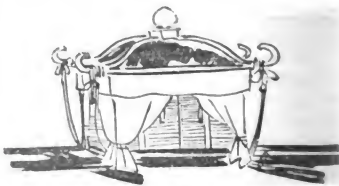
Lieut.-General Sakuma, proceeding ahead as the Chief Commander of the Escort, was followed by Colonel Samejima and Lieutenant Tanaka all with drawn swords and on horse-back. Then came Lieutenant-Colonel Obata on horse-back followed by battalions of Infantry, Artillery, the Commissariat, and Cavalry of the Fourth Division. A Naval Band came next and then a battalion of the Navy. Four mounted Police Inspectors were the last of the procession. In this way passed the funeral procession the length of which was about twenty five or six *chō*, or about two English miles. The procession took the Fushimi route and the first Military Escort advanced directly towards the bridge *Ichinohashi*, but the main cortege turned to the left before it reached the bridge and passing under the electric light that lighted the road which would otherwise have been darkened



THE BRIDGE OF DREAMS.

by the bamboo groves, crossed "*Yumeno Ukihashi*" or the "Bridge of Dreams" at about 9. P. M.

From thence, the road becoming too narrow for the catafalque to pass, the coffin was transferred to the "*Sōkwaren*," a kind of bier, and was borne on the shoulders of seventy men to Senzan where the funeral service proper was to

THE *Sōkwaren*.

be conducted. The officials who were awaiting the arrival, namely, the Commissioners of Obsequies and the priests of Senzan Temple received the cortege and placing the bier in the hall prepared for the funeral ceremony, all entered the resting place.

THE MORTUARY HALL.

The mortuary hall was made of rushes and cryptomeria bark with a gabled roof, forty-two feet long in front and thirty feet wide. The rear and one half of each side of the hall were enclosed by walls, but along the unwallled portion of the two sides and in front, a white *donsu* (curtain) was hung. Separated from this hall by a verandah, there stood a row of three cottages prepared for the mourners. The middle

cottage was used as a passage way and was divided in the middle by a rope of white linen, while on both sides, were arranged *sakaki*, balberds, and flags. The ceilings and posts of the cottage on both sides were draped with black linen. Many thousand chairs were placed in them for the use of the mourners. At the entrance of the cottage, there were two little cabins where the water for washing the hands was provided. In front of these cabins, two *takahari* or lanterns, with the Imperial crest, the chrysanthemum, were placed. Numerous torches and electric lights turned the night into midday. The whole space near the hall was surrounded with a high fence of reeds, and the ground was covered with boards.



THE HALL PREPARED FOR THE MOURNERS.

THE FUNERAL CEREMONY.

At 20 minutes to 11 o'clock, P.M. all the mourners who were present in the resting place were admitted to the hall and took the seats assigned to them. Then His High-

ness Prince Komatsu, as representative of the Emperor, and Her Highness Princess Komatsu, representative of the Empress, entered the hall while all reverently stood up. Their Highnesses were conducted by a Chamberlain to the seats of honour.

Then Lieut.-General Kurokawa, on behalf of the Crown Prince, entered the hall also conducted by a Chamberlain. Then the Band played a funeral march and the ceremony was begun. There was an impressive stillness in the hall. The only sound to be heard was the rustling of the pine trees, mingled now and then with the solemn music of the Band.

The Officers of Services offered the votive viands before the Bier and then the Master of Services advanced to the Bier and read the prayer, while the congregation stood in silence. After this the Vice-Master of Services read a funeral oration. When this was finished, Prince Komatsu, on behalf of the Emperor, and Princess Komatsu, on behalf of the Empress, stood up and offered *tamakushige* and were immediately conducted out of the hall by the Lord Chamberlain and his assistant. The delegate of the Crown Prince then performed the same rite and was followed by the Chief Mourner, the delegates of the Princesses of the Blood, and the Princes. The Korean Ambassador, holders of the Grand Cordon, Ministers of State, Privy Councillors, functionaries of *Shimin*, *Chyokunin*, and *Sonin* ranks, and the members of the both Houses followed in order and did reverence. The Band played again and it was past 1 A.M. on the 8th inst. that all withdrew from the hall.

THE CEREMONY OF INTERMENT.

At 2 o'clock A.M., the 8th day, the Bier was removed from the hall. Two stands of *omasakaki*, and two white silk brocade banners were carried in advance; some clerks of the Imperial Mausoleum Bureau and the Chief of the Bureau, the Officers of Services, and the Master of Services, Vice-Lord Steward and also the Lord Steward to the Empress Dowager followed one after another flanked by torch-bearers.

Behind them came the Bier borne by seventy men in ancient uniform; and flanked by maids of honour, and in front and behind the Bier, two Peers in Waiting walked abreast followed by two Officers of the Guard. Then came His Highness Prince Arisugawa, the Chief Mourner

the Princes of the Blood, the Vice-Chief Commissioner of Obsequies, the Commissioners of the Obsequies. Thus the procession proceeded from the front gate of Senyō Temple and crossing the newly built bridge, reached the Burial Mount.

Arrived at the spot, the Chief Mourner advanced forward to the grave and read the prayer of interment. The coffin enwrapped with silk brocade was taken down from the Bier and placed upon the cross beams spanning the grave. Then the coffin was slowly lowered down. The maids of honour who had been standing at the four sides of the grave could no longer restrain their grief and the eyes of the congregation showed that their sorrow met with a response in all hearts. When the



THE NEW MAUSOLEUM.

coffin was placed in the tomb, the Chief Mourner threw some earth tearfully upon it and retired into the Senyō Temple, followed by other officers, leaving the work of interment to ninety five *hochō* (the name given to grave-diggers of the Imperial family since ancient times). When the interment was completed, at 5 o'clock A. M., the Chief Mourner followed by others came out of the Temple, and arranging themselves in order before the grave, posted *omasakaki* and offered votive viands. It was

past 11 A. M. when the Chief Mourner and all others finished paying their final respects at the grave and withdrew from the mountain.

Ah ! Her Majesty the Empress Dowager has at last entered the place of tranquil rest amid the

shadows of the evergreen pines of Mt. Tsukinowa. The morning breezes carry in vain an everlasting incense, and moon-beams alone at evening offer their perpetual light to her last abode of rest. Sad is the heart which writes this account !

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO MARCH 13TH.)

THE ADOPTION OF THE GOLD STANDARD.

The second half of February and the first half of March may well be called a season of political enterprises in Japan. The sessions of the Diet, after being interrupted on account of the Imperial Funeral, were resumed on the 15th of February and a vigorous discussion of various important bills and proposals was at once entered upon. Among others, there was a bill pertaining to the reform of the monetary system. The nature of the proposed reform, as well as its necessity are sufficiently set forth in the article contributed to the present number of the FAR EAST by Count Matsukata himself. The main points of the new currency law are:

1. The weight of 2 *fun* (11.574 grs. Troy) of pure gold shall be the unit of coinage, which shall be called a *yen*.

2. The varieties of coin shall be :—

Gold ; 20 *yen*, 10 *yen*, and 5 *yen*.

Silver ; 50 *sen*, 20 *sen*, and 10 *sen*.

Nickel ; 5 *sen*.

Copper ; 1 *sen*; and 5 *rin*.

3. The hundredth part of a *yen* shall be called a *sen*, and the tenth part of a *sen* shall be called a *rin*.

4. The composition of the coins shall be as follows :—

Gold coins... 900 parts of pure gold to

100 " " copper.

Silver coins... 800 " " pure silver to

200 " " copper.

Nickel coins.. 250 " " nickel to ✓
750 " " copper.

Copper coins.. 950 " of copper ; 40
parts of tin and 10 parts of zinc.

5. The weights of the coins shall be as follows :—

The 20 *yen* gold .. 16.6665 grs.

" 10 " " .. 8.3333 "

" 5 " " .. 4.1666 "

" 50 *sen* silver .. 13.4783 "

" 20 " " .. 5.3914 "

" 10 " " .. 2.6955 "

" 5 " nickel .. 4.6654 "

" 1 " copper .. 7.1280 "

" 5 *rin* " .. 3.5640 "

6. Gold coins shall be legal tender to any amount. Silver coins shall be legal tender to the amount of ten *yen*. Nickel and copper coins shall be legal tender to the amount of one *yen*.

7. The free coinage of the gold coins shall be adopted while that of silver shall be abandoned.

8. The gold coins already issued shall circulate at twice the rate of the gold coins issued under the provisions of the new law. And the silver 1 *yen* coins already issued shall be gradually exchanged for gold coins, according to the convenience of the Government, at the rate of one gold *yen* for one silver *yen*.

After a hot discussion in the House of Representatives for two days, the bill, without the slightest amendment, was passed by a great majority and was sent

to the House of Peers. We do not doubt the Peers will also give their approval to the bill. In that case the law will go into operation from the 1st of next October.

THE HOUSE OF PEERS AND THE BUDGET.

The Budget for the next fiscal year was adopted as it stood by the House of Representatives despite the proposal of a few amendments, or reductions, by the special committee. By examining the estimated revenue and expenditures, the special committee of the Upper House, on the contrary, anticipated a future crisis in our national finances and asked the Cabinet's opinion regarding a reduction of about *yen* 30,000,000 from the whole expenditure, especially from that of the army and navy. This suggestion having been rejected, they introduced an address to the Throne on the subject. Their purpose was by no means to attack the Cabinet, but simply to strengthen the foundations of our finances. To tell the truth, the most of those who favoured the address have more or less sympathy with the Cabinet. But as for their plan to reduce the military expenditures, we cannot think it wise. The measure was rejected by a majority of eighty-two to sixty-nine. Judging by the present feeling of the House, it is almost certain that the Budget will be finally passed.

THE OLD AND THE NEW LIBERALS

In the Diet, the Liberals are growing weaker and poorer day by day. In addition to the ten or fifteen members who have already left the party, the Hon. Kono Hironaka, with two or three members of the Lower House and all the partisans of the Fukushima Prefecture recently went out of the party. Mr. Kono, one of the founders

of the party and afterward one of its managing committee, has given his life and property for the sake of the development of the party and, therefore, his withdrawal must, we believe, detract very much from the weight of the party as a whole. While the old Liberals are in this miserable condition, the detached members, except Mr. Kono and his followers, have organized a party called the *Shin Jiyuto*, the New Liberal Party. They celebrated their organization in Tokyo on the 28th ult. Their manifesto is not very different from that of the Progressionists, and their action in the Diet, too, will be similar to that of the Progressionists.

THE MINISTERS TO RUSSIA, CHINA AND KOREA.

Baron Hayashi Toru, ex-Minister at Peking, the Hon. Yano Fumio, ex-Chief of the Imperial Mausoleum Bureau, and the Hon. Kato Masuo, recently *Chargé d'affaires* at Seoul, have been appointed our representatives to Russia, China and Korea respectively, each of the two first named with the rank of envoy plenipotentiary and the latter with that of minister resident. Baron Hayashi was born in the family of a retainer of the Shogunate. Being still a mere youth during the Restoration he had no chance to distinguish himself at that time, but he has since held various offices under the new Government, first in the Department of Public Works, then as a prefectural governor, and afterward as Vice-Minister of the Department of Foreign Affairs. When peace with China was restored in 1895, he was appointed our Minister at Peking where he concluded a number of important treaties pertaining to war indemnity, commerce, navigation, etc.

The Hon. Yano Fumio was educated in the Keiogijiku, the famous private school in Tokyo presided over by the

Hon. Fukuzawa Yukichi. For a long time he was most widely known as the chief editor of the *Hochi Shimbun*, a daily journal in Tokyo. To Count Okuma he has been in intimate relations from the beginning of his public life. In the *Kaishinto*, which afterward became the nucleus of the present Progressionist Party, he took the position indeed of the party whip. But he gave up the work of party management and for about ten years has been an officer in the Imperial Household Department.

The Hon. Katō Masuo, lately *Chargé d'affaires* and Consul at Seoul, was educated abroad and spent much of his time at St. Petersburg, as a secretary in our legation there. Though still comparatively young, he has had much to do with Peninsular politics. We look to each of these three Ministers for valuable contributions toward the attainment of our hopes for the Greater Japan.

THE RETURN OF THE KOREAN KING TO HIS OWN PALACE.

The King of Korea is in his own palace once more. On the 20th ult., His Majesty left the Russian Legation where he had spent a year or more. The day was fine and the retinue observed the usual rules, even to the extent of sending the two empty chairs in advance. The universal rejoicing of the people filled the capital, and loud cheers were heard everywhere. To make this rejoicing possible, many a patriot's blood has been shed on the platform of the guillotine. The dead may sleep peacefully forever, for their purpose is now realized. We can not help hoping the Koreans will preserve their independence not in name merely but also in fact.

THE RUSSO-JAPANESE NEGOTIATIONS.

The long-talked-of Russo-Japanese ne-

gotiations regarding Korean matters were made known to the Diet by Count Okuma on the 26th ult., with the approval of the Russian Government. Of the nature and significance of the negotiations we have already expressed our opinion in the leading article of the present number. We add here

THE RUSSO JAPANESE CONVENTION.

Marshal Marquis Yamagata, Ambassador Extraordinary of His Imperial Majesty the Emperor of Japan, and Prince Lobanoff, Foreign Minister of Russia, having exchanged the ideas entertained by them on the affairs of Korea, have decided to conclude an agreement in the following terms :—

Art. I.—With a view to relieving the financial difficulties of Korea, the two Governments of Japan and Russia will advise the Korean Government to retrench any and every superfluous expenditure, and to endeavour to establish a balance between outlay and income. If, as a result of essential official reforms, it be deemed necessary for Korea to have recourse to a foreign loan, the two Governments of Japan and Russia, by mutual concert, will extend help to Korea.

Art. II.—So far as Korea's finances and economy permit, the two Governments of Japan and Russia shall leave Korea to organize by means of her own nationals and without recourse to foreign aid, such a force of military and police, as shall be deemed sufficient for preserving order within her dominions, and shall also leave her to maintain them.

Art. III.—With a view to facilitate communication with Korea, the Japanese Government will have control of the telegraphs now actually owned by it. Russia shall have the right to construct telegraphs between Sōul and her own frontiers.

So soon as Korea is in a position to

purchase the above lines of telegraph, she shall be entitled to do so.

Art. IV.—If it be deemed advisable that a more detailed or exact explanation should be formulated on the above points, or if other matters requiring conference present themselves subsequently, Representatives of the two Powers shall be accredited to negotiate in a spirit of friendship.

Done at Moscow on the 28th (9th) of June, 1896.

(Signed) Marquis YAMAGATA.
Prince LOBANOFF.

MEMORANDUM.

The Representatives of Japan and Russia stationed in Söul, having conferred together, in accordance with identical instructions from their respective Governments, have arrived at the following agreement :—

1.—Although the Korean King's return to his Palace shall be left to his own free will, the Representatives of the two Powers, should they deem that no apprehension need be entertained as to His Majesty's safety in spite of such return, shall advise the King to remove to his Palace.

At the same time, the Representative of Japan shall pledge himself to adopt strict measures for the control of Japanese *Söshi*.

2.—The Ministers of the Korean Cabinet now in power have been appointed by His Majesty's own choice. Most of them have filled, during the two years, Ministerial, or other distinguished positions, and are known to be men of liberal and moderate views. The Representatives of the two Powers shall always make it their object to advise the King to appoint men of liberal and moderate views as Ministers of State,

and to regard the people with magnanimity.

3.—The Representative of Russia holds views entirely identical with those of the Representative of Japan on the following points :—

Judging by the present condition of Korea, it is necessary that, in order to protect the Japanese lines of telegraph between Fusan and Söul, Japanese guards should be stationed at certain places. But the telegraph guards now organized with three companies of troops, should be withdrawn as quietly as possible, and gendarmes should be employed in their stead. These gendarmes should be stationed as follows : 50 men at Tai-ku ; 50 at Ka-heung ; and 10 at each of the 10 stations between Fusan and Söul. The mode of distribution may be modified, but the total number of gendarmes must not exceed 200. Moreover, these gendarmes shall be gradually withdrawn hereafter, from places at which peace has been restored.

4.—To provide against the contingency of Japanese settlements in Soul and the Treaty Ports being assailed by Koreans, and to protect them, two companies of Japanese troops, may be stationed in Söul, and one company at Fusan and Gensan. The numerical strength of one company must not exceed 200 men. The troops shall be stationed in the vicinity of each settlement, and shall be withdrawn so soon as the danger of attack is over. To protect the Russian Legation and Consulates, the Russian Government also may station guards at the above places, their numerical strength not exceeding that of the Japanese troops. The foregoing guards shall be withdrawn so soon as peace is entirely restored in the interior of Korea.

Done at Söul, May 14th, 1896,

(Signed) KOMURA JUTARO,
WAEBER.

THE INDIAN FAMINE RELIEF FUND.

The Indian famine is now causing such distress and wretchedness as is seldom seen. For the relief of those suffering from this terrible calamity there should be no distinction of nationality. The *Nippon Ginko*, the Central Bank of Japan, is now receiving subscriptions, the total sum having already reached \$6,737.87 on the 12th inst. In the lists we find the names of Ministers of State, presidents and managers of banks and firms, side by side with poor students and working men, which shows certainly that all our countrymen are in deep sympathy with the poor sun burnt creatures starving in the fields of India. We hope to see the sum very greatly increased before we issue the next number of THE FAR EAST.

THE ASHIO COPPER MINE.

Mr. Tanaka Shozo, M.P., in a powerful speech recently asked the Government on what conditions it permits the proprietor of the Ashio Mine to continue the work. According to his statement, poisonous compounds of copper are now devastating the fields of the four prefectures of Gumma, Tochigi, Saitama, and Ibaraki. The fields and orchards are now unable to produce rice, wheat, vegetables, nay even grass. The rivers are cleared of fishes and shells. The people are starving with nothing to eat. He may have exaggerated the injury, but it is a matter of fact that the damage is serious enough. A crowd of people from the above mentioned four prefectures recently came to Tokyo and appealed to the Department of Agriculture and Commerce. Their delegates interviewed the Minister, Viscount Yenomoto, and told him the real state of the case. The Department will no

doubt take proper measures, after having investigated the nature of the injury.

JOINT STOCK COMPANIES AND THEIR CAPITAL.

A report of the Department of Agriculture and Commerce tells us that the number of joint-stock companies and the amount of capital invested in them at the end of January last were as follows :

Kind of Co.	Number of Cos.	Capital.
Commercial	839	yen, 118,019,785.
Industrial	840	„ 151,695,506.
Agricultural	79	„ 1,938,755.
Total	1,758	„ 271,654,046.

Compared with those of the preceding month, there is an increase of twenty nine companies and an increase of yen 737,249 in capital.

THE GENERAL MEETING OF THE SHAREHOLDERS OF THE NIPPON GINKO.

The meeting took place in the office on the 20th ult. Baron Iwasaki Yanosuke, President of the bank, on taking the chair, delivered a speech upon the business transactions of last year and the general state of the money market during the same period. Then the votes were cast for two vacancies in the Board of Managers in which Messrs. Yamamoto Tatsuo, Usui Yoshihisa and Kawakami Kinichi received the largest number of votes, while Baron Iwasaki Hisaya and two other gentlemen came next. The two first named will be officially appointed by the Government. The accounts of the bank, for the last year, which were passed unanimously by the shareholders, are as follows :—

Total profit.....3,868,490. *yen*
 Expenses.....1,959,338. „

Net profit1,909,152. „
 Brought forward from
 previous account.....190,125. „

Total2,099,277. „
 Dividend (6 per cent)675,000. „

Balance1,424,277. „
 Reserves400,000 „
 Rewards and allowances....98,000 „

Balance926,277 „
 Another dividend(7 per cent)787,500 „

Carried to next account. 138,777 „

THE FORMOSAN BANK BILL.

The above named bill was recently introduced by the Government in the Diet. According to the bill, it is proposed to establish a bank with a capital of *yen*, 5,000,000, which will be collected from the shareholders. The nature of the bank is that of ordinary banks. Beside this, it will be expected to serve as the central bank of Formosa, and will be provided with special privileges for dealing with the Formosan taxes and will be allowed to issue a certain kind of notes. We believe the Diet will adopt the bill which has an intimate relation to the future industry and commerce of Formosa.

THE OFFICIAL REWARDS TO DECEASED PATRIOTS.

The sum of *yen* 2,400 has been presented to the surviving families of the military interpreters who gave up their lives at the time of the Japan-China war. Some of them were in the interior of China even after the declaration of war, and were captured and murdered. Others went in advance of the Imperial army, and became the victims of the enemy. Their nobility and patriotism were one and the same with those of the soldiers and sailors. We esteem it an honor to give their names viz., Messrs. Kusuuchi, Fukuwara, Fujishima, Takami, Yamasaki, Kanasaki, Fujisaki, Fujishiro, Ida, and Okuma.

OBITUARY.

The death of Mr. Kurimoto Jowun was announced on the 7th inst. Having been born in the family of a physician under the Shogunate, he distinguished himself as a scholar and a diplomat at the close of the Shogun's Government. He contributed much to that Government, first as the chief of a colonial office in Hokkaido and subsequently as the Minister of Foreign Affairs in the Shogunate cabinet, afterward being sent even to France as a minister plenipotentiary. A famous story still remains, telling of his rejection of Napoleon III.'s offer to lend forces enough to crush down the Imperial army. His judgment was against the policy of borrowing foreign forces for the settlement of civil disturbances. As soon as the Restoration was accomplished, he retired from official service and spent fifteen years or more as a member of the *Hochi Shimbun* staff.



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THE LAST SESSION OF THE DIET,
IN THIS NUMBER.

THE FAR EAST,

AN ENGLISH EDITION OF

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April 20th., 1897.

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THE FAR EAST.

Vol. II., No. 4.



April 20th, 1897.

THE LAST SESSION OF THE DIET.

Politics in Japan are gradually assuming a more favourable aspect. The old despotic ideas and forms of administration are losing force, while the so-called popular opinion is beginning to have considerable weight with the administration of the executive departments. The question to whom the cabinet should be responsible was discussed for a number of years. Almost all the parliamentary struggles and the subjects discussed on the platform of politicians since the inauguration of the constitution have had directly or indirectly an intimate relation with the solution of this question. It is however now approaching a practical settlement. The opinion maintained by the politicians and scholars of the German school is no longer powerful in our political circles; some of them may still advocate the idea, that Ministers of State should be responsible to the Emperor alone; but this is really an exploded theory.

Marquis Ito's measure in the last session of the Diet but one, actually entered into an explanation of the impracticability of the idea advocated by him for so long a time. The open alliance between his Cabinet and the Liberal Party was nothing but a result of the marked change in the ideas of the Cabinet. Marquis Ito and his colleagues have at last arrived at the conclusion that a cabinet independent of all other parties can do nothing. In fact, the last Cabinet got through a great deal of business with the assistance of a majority of the Lower House on its side. No matter what you may call the phenomenon, we do not hesitate to declare it a progress.

The recent Cabinet crisis brings before us this change in a marked degree. Not long after the organization of the Matsukata Cabinet, the new Premier made an address before the meeting of the prefectural governors, in which he said: "But I am at least determined to

endeavour to perform my duties with all sincerity, and, by exerting myself to the utmost of my ability, to fulfil, on the one hand, the grave office of advising and assisting the Emperor, and, on the other, to secure the hearty support of the Imperial Diet, to the end that, by bringing about cordial unity between rulers and ruled, the weighty responsibility that my position involves toward the Sovereign in the administration of the affairs of His Majesty's realm, may be successfully discharged."

Some advocates of the old ideas, would, by emphasizing the phrase, "the weighty responsibility that my position involves toward the Sovereign" maintain that the Premier was still of the old opinion. But by glancing at the sentence as a whole one evidently sees that this reasoning would be a fallacy. On the contrary it is positively stated, "by bringing about cordial unity between rulers and ruled the weighty responsibility toward the Sovereign may be successfully discharged." It certainly implies this meaning: Unless the Cabinet has secured the hearty support of the Imperial Diet, that is to say, a cordial unity between rulers and ruled, it can by no means discharge its responsibility toward the Sovereign. In the case of a cabinet not being able to discharge its responsibility toward the Sovereign there is no other way but resigning. Thus we dare say the long-discussed question of the ministerial responsibility is now practically settled.

With this metamorphosis of ideas the new Cabinet made its appearance. The

last Session of the Diet was, indeed, a stumbling-block in its path. In order to enable it to carry out its Manifesto it was necessary to command a majority in the Diet. Yet the Diet was and is still, the same in which the Opposition had the stronger party, and which only a year before, had done its utmost towards this development. As a matter of course, the new Cabinet came into power with an understanding, if not an alliance, with the Progressionists; but even this force in the House of Representatives was not stronger, possibly even it was weaker, than that of their opponents, the Liberals. With the addition of the votes of the various non-partisan members entertaining more or less sympathy towards the Cabinet, the total sum of votes did not surpass 130. Let us see how the Government and the Progressionists succeeded in this situation and what services they rendered the state.

Divisions cause weakness, but "*l'union fait la force*," is a well known proverb. A certain feudal lord, who distinguished himself in a civil war, fell sick before the conclusion of the same, and summoned his sons to his dying bed. He lifted his weary head and gave them a bundle of arrows corresponding to their number, ordering them to break the bundle. They tried one after another but in vain. Then the lord untied the bundle, gave each respectively an arrow, and told them to try again, and in this way each of the arrows was easily broken. The lesson was to face their enemies unitedly. The non-partisans on the

Government side took a similar course. Soon after the opening of the Diet they organised their parties under the names of the Diet and Business Clubs. Both of these clubs continued acting in aid of the Progressionists, and their number gradually increased till it reached 35. The work of these clubs was by no means light, but its history will be given elsewhere.

This combination alone was not all that was necessary; more must be done, and more arduous tasks be performed, before a majority could be looked for. Thus far, efforts had been made amongst friends, but henceforth, the enemy's ranks must be stormed.

How should the Government act under these circumstances? To move towards the point of least resistance is a fundamental law in physics. The Government did not hesitate to apply this law in human affairs, or more particularly, in parliamentary management. Both in the Liberal Party and the National League, a spirit of particularism prevails to the highest extent; especially in the former party, an antagonistic feeling between the so-called *Tosa* and *Kanto* sects has been growing more and more violent. In the National League also the two elements of *Satsuma* and *Chyoshu* have not been in good accordance from the first. They do not oppose each other in times of prosperity or when they command a majority in the Diet, but in times of party difficulties a feeling of enmity has broken out from time to time. Above all, since an alliance between the Ito Cabinet and

the Liberal Party was established, chiefly consisting of the *Tosa* sect, the *Kanto* members have been casting an envious eye upon their adversaries.

The Government utilized this feeling of antagonism and fomented it by every possible means. Subsequently seven or eight members from each party came over to the Government and this example was followed by twenty-two more. Among the detached Liberals there were men of considerable weight including the Hon. Kono Hironaka, the ex-Parliamentary Leader of the party. Most of these detached Liberals, excepting two or three, organized a party named the *Shin-Yiyuto*, the new Liberal Party, while those from the *Kokumin Kyokai* united under the name of the *Kokumin* or the National Club. Thus the Government was now reinforced by the above mentioned parties or more particularly, by two parties and three clubs. The other independent members began to vote unanimously for the New Cabinet, as soon as they saw a prospect of the Government's success.

It would be well to give a brief statement here with regard to this success. The tactics of the Government were extremely skilful, so much so, that it has been questioned if the measures employed were quite justifiable. One naturally wonders how it is that so many politicians from the Opposition suddenly changed their attitude; but to those who have a knowledge of Japanese politics, this is not surprising. As we have indicated in a previous number of

this paper, our parties are in reality not so much separated from each other by difference of opinion, as by sentiment. In fact the Liberals, Progressionists, and others, have an almost identical aim. Not one of them is a conservative or opposed the development of personal rights. Moreover, the questions before our politicians for the last ten or fifteen years were very simple and did not cause much divergence of opinion. Hence, if the obnoxious sentiment be eliminated, the enemy of yesterday becomes the friend of today. Thus one might nominally change his party without changing his political opinions. In this case, too, some members of the Opposition have simply changed their attitude but not their opinions. The fine strategem as well as the credit which the Cabinet has gained as the friend of progress and reforms, has attracted this large increase of votes. We cannot bring ourselves to believe what some writers have hinted that this marvellous success is due to bribes and threats; the representatives of our nation could not be so corrupt as this view would have us infer.

With regard to the work of the Diet during the last session the following is a brief account. Parliament was opened on Dec. 25th, 1896, and closed on March 25th of the present year; the Diet having sat for thirty two days in the Lower and twenty six in the Upper House. The number of Bills brought before the two Houses was one hundred and forty-nine, of which

fifty-five, excluding the Budget for the current fiscal year, were adopted by both Houses. Each of these bills was of great importance and necessary for the requirements of the time. To begin with, the Budget was passed after a small reduction considered necessary. The total sums of Revenue and Expenditure authorized by it amounted to yen 249,524,670 and yen 249,547,285 respectively. The increase in the total expenditure is chiefly attributable to the realization of the second term of Naval Expansion, which aggregates the sum of yen 24,996,947 in the current fiscal year. Among the other items of increase there are the enlargement of the diplomatic and consular services, the establishment and improvement of universities, the encouragement of tea exportation, the reconstruction of harbours, the expansion of the Patent Office, the systems of communication and the like.

On examining these, however, the special committee of the Upper House anticipated the necessity of future economy in our national finances and tried to make a reduction of about yen 30,000,000 in the total expenditure, especially in that of the army and navy, but the attempt failed. An address to the Throne on the subject was even proposed but it was rejected by a majority of the House. Their plan was to lessen the expenditure for the military expansion as far as possible, on the one hand, and to encourage the development of commerce and navigation, on the other. The address being rejected, the

Budget was passed as it stood.

One particular of the Budget for the current fiscal year was the specialization of the Formosan finances. In doing so the revenue of the island may not be increased nor the expenditure be economized, but still at the same time this will enable the Government to compile the Formosan Budget, independent of the Main Budget, if thought necessary. According to the new Formosan Budget the total sums of revenue and expenditure are *yen* 8,121,504 and *yen* 13,904,303 respectively. It must be remembered that the above mentioned fourteen million *yen* is to be devoted to the civil administration only. Besides supplementing this deficiency, Japan yearly spends *yen* 4,500,000 as the expense of keeping the garrison troops in the island. The newly annexed territory is still in the age of colonization. It can not yet support itself and shows a deficiency in revenue altogether amounting to about *yen* 10,000,000 or more. Japan, however, is not indifferent to its material progress, on the contrary she is doing her best for the welfare of her sister island. The Diet not only endorsed the enlarged scheme of civil administration in the island, but also passed the bills for the establishment of a central bank and construction of a railway. The funds for the bank and the railway are to be furnished by means of a system of joint stock, the capital of the former being *yen* 5,000,000 while that of the latter is to be *yen* 15,000,000. Though the Government at first decided to construct the

the railway at public expense, it has now altered its determination, partly owing to the difficulty of selling bonds quickly, and partly with a view to encourage the Formosan capitalists to invest their money in the undertaking. These measures, we believe, will be greatly conducive to the development of Formosan commerce and industry. The time will come not far in the future when the Formosan revenue will cover its expenditure.

Dismissing the Budget problems, the most important bill adopted by the Diet was that of the monetary reforms. The essence of the bill was to change our silver standard to a gold one, providing every means for avoiding any economical panic attendant on the reforms. As for its details we have already indicated them in connection with other matters together with an article by the Premier himself, and it is not necessary to repeat them here. In reality the opposition both in and out of the Diet was at no time strong, very different to that displayed a few months ago in a country on the opposite side of the Pacific Ocean. We were in favour of the bill from the first, for we thought it the only means at present to set our national finances as well as our commerce and industry on a firm basis. The bill now adopted is to come into action on the 1st of October next, and our Government will easily sell its bonds to foreign capitalists and our merchants be relieved from the troublesome computation of rates of exchange.

The development of personal rights is

Fin de la page

a subject to which our leading men of thought have been paying their utmost attention during the last fifteen years or more. For a few years following the Restoration there were no political organisations like parties and clubs. Newspapers, in the proper sense of the word, and magazines were not published. Political speeches were not made nor associations organized. In a word, the curtain of the political stage was yet undrawn. But soon after the organisation of parties, the Opposition began to use the sharp weapons of pen and speech. The cabinet, fearing the possible injury which might occur from these mighty weapons, restricted the freedom of the press, public speaking, and political associations. By this measure the press suffered most; the Minister of Home Affairs, an executive officer, being empowered to suspend or suppress the publication of any newspaper or pamphlet which he deemed dangerous, as well as to judicially punish the editor. Consequently at any period of political agitation, the press was, so to speak, gagged, and Ministers and Cabinets have availed themselves of this, to prevent any attack being made on them by public opinion. No matter what it may be called, the regulation was despotic in its effect, and was the means of depriving the nation of the opportunity of expressing its opinion. The last session of the Diet passed a complete amendment of this regulation. Though the original bill of the Government did not entirely come up to the desired

standard, the Lower House amended it to meet the wishes of the people. This amendment had been passed by the Lower House at every session, but invariably rejected by the Peers. In this session the special committee appointed by the Lower House came to an agreement with the representatives of the Government, as to the amendment they intended making, and consequently the Peers withdrew their long drawn out opposition. The clauses relating to suspension were entirely abolished, while those regarding suppression still remain as a judicial infliction. The final success of the amendment reminds one of the movement of the anti-Corn League in England.

Treaty revision is a work which has been accomplished by the energy and wisdom of our people during the last quarter of the century. The day of its coming into force being not far in the future, the Government introduced a bill of custom duties. The duties are all *ad valorem*. The rates vary between five per cent. and forty per cent. Common manufactured goods are liable to twenty per cent. and are to be reckoned as the standard of the new duties. Raw materials, scientific apparatus, machines, half manufactured goods and daily necessities are to be taxed at rates below twenty per cent. Goods of luxury such as liquors, tobacco, wares of precious metal and others are to be heavily taxed in amount to 35-40 per cent. The revised treaties proper, are based on equal terms,—jurisdiction over foreigners and

the right of taxation being in the hands of our Government. But there are appendices largely restricting the freedom of imposing taxes, and the rates of the items especially noticed in them, will be lowered as far as the most favoured nations are concerned. In the event of the bill in question being enforced, our Revenue will be increased by *yen* 11,300,000.

It is impossible for us to dwell upon all the bills endorsed by the Diet at its last session. Among those of most importance, we may mention the establishment of bonded warehouses, the encouragement of deep-sea fishery, of direct exportation of silk, the organization of trade unions for the leading exports, the prevention of maritime collisions, the precautions against plague, the opium regulations in Formosa, the abolishment of the census registration duties, the protection of forests, etc. Among the other bills sanctioned by one of the two Houses, there were still more important problems, the discussion of which we will reserve for some other time. One thing, however, must be mentioned here. In the last session of the Diet, a good many bills were brought forward by the Government toward the end of the session. This should be avoided; as it tends to make the Diet careless; in order to get a clear idea of a bill, the members of the Diet must be allowed time enough for calm deliberation. It should be an unwritten law not to introduce bills later than the middle of a session unless absolutely necessary.

On the afternoon of the last day the Lower House came to another noteworthy decision for the relief of the Government officials. When the Diet reduced the expenditure for the Naval Expansion in 1893, an Imperial Rescript was issued authorizing the royal gift of \$300,000 yearly for six years and ordering all the officials to subscribe one tenth of their salaries. Since then prices of commodities have become dearer and dearer; and the subscription has fallen very heavily on the officials, especially on those with small salaries. The Lower House therefore decided to petition the Throne for an abolition of the subscription. The address being tendered and accepted, some of the lower officials have recently been relieved from this compulsory subscription.

The last session of the Diet has now terminated. It celebrated its closing ceremony with a brilliant victory on the Government side. The Opposition was extremely quiet and inactive all through term, the Government having always a conspicuous majority, in fact, so much so, that the Opposition could do nothing. The Government, except on one or two extraordinary occasions, have passed their bills without either heated discussions or even eloquent orations. True, the smaller the majority, the finer the debate; but notwithstanding the smoothness of the Government's political course, no one can deny that the obstacles surmounted by the Diet in the last session have greatly forwarded the progress of personal rights in Japan.

SPECIAL CONTRIBUTIONS.

THE RESTORATION OF THE JAPANESE CURRENCY SYSTEM.

✓ The currency system in Japan is now based upon a more secure status than it has been hitherto.

At the Restoration, in the year 1870, our Government in changing the standard of currency, adopted the gold standard.

★ A gold dollar contained 23.15 troy grains = 15 metric grammes of pure gold : that is, it contained 90 per cent of pure gold, and 10 per cent of alloy.

★ The whole weight of a gold yen was to be 25.72 troy grains, that is, $1\frac{2}{3}$ metric grammes, which was taken as the unit. In accordance with the standard, two, five, ten, and twenty dollar pieces of gold coins were minted. Silver was simply used as subsidiary coins, consisting of four different kinds—five, ten, twenty and fifty cent pieces. However, as public affairs both at home and abroad forbade the exclusive use of gold coins, the Government was forced to mint a silver dollar containing 374.4 troy grains—24.26 726 metric grammes, which passed under the name of “trade dollars.” It was then decreed that this silver yen should only be used in export and import trade, in payment of taxes by foreigners, and also in all

commercial dealings with the latter, but neither in payment of taxes at home, nor in cases of public payment, and its general circulation was not allowed, but was confined to one locality. Its weight was increased from 416 to 420 grains, and the rate fixed was to be 101 yen of standard gold to 100 yen of silver. Its fineness was 900, whereas that of other subsidiary silver coins was 800. Thus, we find at this time that a certain silver coin was in circulation in Japan, the use of which was chiefly confined to her open ports. In May, 1878, we met with another regulation, which was to the effect that the silver dollar, henceforth, might be used in payment of taxes, and in public as in private dealings. In November of the same year, the weight of silver was restored to its original standard, that is, to 416 grains, and one hundred of these were reckoned as 100 yen. At the same time, another decree was passed which ordered that silver bullion imported both from the natives and foreigners to the Osaka Mint, should henceforth be minted in one yen trade dollar. Thus, we find Japan legally accepting a bi-

metallic standard, but in practice she is a silver standard country.

Does it not appear, indeed, a folly to have adopted a silver standard within the five years of improvement of the system of currency in Germany and her adoption of a gold standard?—but we must remember that such was the inevitable dilemma in which we were placed. With the opening of ports to foreigners and with the dawn of our foreign trade, no inconsiderable amount of gold had flowed out abroad, a very small amount being left at home. In 1870, a mint was founded in Osaka, and in the following year, regulations concerning currency were issued; yet, the amount of gold annually minted was very small indeed—not exceeding 23,000,000 dollars (in 1872) and 19,000,000 dollars (in 1873)! But even this amount flowed out to foreign countries, leaving behind a large amount of the paper note issued by the Government.

In the civil war in which the Great Saigo was supported by the sturdy children of Kyushu, a large amount of paper notes was issued to meet the expenses of the war, which must be, by the way, remembered were non-convertible notes. Public loan bonds were issued in exchange for grants which had been made to the *samurai*, national banks were established in order to keep up the value of public loan bonds in the eyes of the nation entirely unaccustomed to such an arrangement. The national banks mortgaged to the

Government public loan bonds as security, and issued some bank notes, which were as a rule convertible into coin. At this time, our standard currency was gold, which metal had considerably flowed out to foreign countries. Under these circumstances, the banks, on being demanded to exchange this non-convertible note, were greatly embarrassed, as they were short of coin. Whereupon, the unlimited use of silver coin was granted, thus fulfilling the demands made by bank notes, and rescuing the banks from a crisis. Such were the circumstances under which Japan was made practically a silver country. However, even silver was insufficient to meet the demands, owing to its scarcity. Seeing such a deplorable condition, a gate was opened for the free coinage of a silver *yen*. This arrangement proved a failure. Hence, it was necessary to grant that the bank notes should be exchangeable for non-convertible notes issued by the Government. Thus, the bank notes were turned into non-convertible notes, because that which was exchangeable was nothing more or less than the non-convertibles. This result was due to the inevitable amount of non-convertible notes issued by the Government existing side by side with the convertible notes which necessarily demanded exchange.

Indeed, the embarrassment of our currency system, by this time, reached its climax. The gold standard was changed to the silver standard, and silver in turn, was being driven

out by the introduction of paper currency. In January, 1882, we find the difference of 70 per cent. between silver and paper notes. The whole nation felt the effect, and was filled with fear and apprehensions. The readjustment of the currency system was loudly demanded. The change of the currency system in Germany, brought about the depreciation of silver which made it much easier for Japan, which is a silver country, to mint silver rather than gold. The unlimited circulation of silver which was allowed by the Government against its own will, proved advantageous in restoring the currency system; because silver which was rejected in Europe, could be used in exchange.

✕ The Bank of Japan was established as the organ of our finance and economy. All the national banks were now either to dissolve themselves, or to continue their business as private institutions, within twenty years after their establishment, and the bank notes were to be cancelled according to the law of union payment. Each bank was required to pay their reserve fund for the purpose of their cancellation to the Bank of Japan, with which the latter purchased public loan bonds, and the interest accruing therefrom was used to redeem the paper notes. This action took place in May 1883, and exactly one year after this, regulations concerning convertible bank notes were drawn up, in accordance with which the Bank of Japan issued convertible bank notes. In 1883, un-

registered public loan bonds convertible into paper currency were issued. Every effort, therefore, was being made toward the retrenchment of government bills. In June, 1885, it was decreed that the government notes should in course of time be exchanged for silver. Thus, the foundation for the unification of the currency system was laid, the system of convertible notes was securely founded: the difference between silver and paper notes was altogether cancelled: the silver standard was perfected. Certainly our currency system advanced a step forward.

Our people too were glad to see that paper notes were being exchanged for coin. During the time when non-convertible paper currency was abundant, they were obliged to exchange the depreciated paper notes for coin of high-value, in order to pay the foreigners from whom they made purchases, but under the new system, this disadvantage was entirely done away. They were overwhelmed with joy, seeing the seeming prosperity of trade, and utterly closed their eyes to the effect wrought by the depreciation of silver. Only far-sighted men perceived that Japan must sooner or later adopt the gold standard.

With the improvement of the currency system, trade and industry made marked and steady progress, and the change in the ratio between gold and silver began perceptibly to be felt by the whole nation. The news about the depreciation of silver which was brought from India in 1893, had startled the nation which had already displayed some interest

with regard to the question of gold and silver. The nation was exceedingly troubled about the question of silver. It was on this occasion that our Government appointed a commission with a view to the investigation of the currency system, which was composed of several high officials of the Financial Department, two professors of the Imperial University, and several celebrated economists, bankers and merchants. Silver had depreciated, but the price of things in our silver country had not perceptibly risen. Consequently our export trade had greatly advanced, and our commerce and industry had made wonderful progress. If our exports increase, our imports must increase also. Under these circumstances, there is nothing strange that the whole nation should seem to forget the danger resulting from the depreciation of silver; and should consider the silver currency for the cause of the improvement of commerce and industry: unfortunately for this conception, in a country with a standard of depreciated coin, the price of commodities will rise; and when it rises, the advantage of a silver country with a depreciated value will end. Utterly unconscious of this state of affairs, the nation was brought face to face with the Chino-Japan war.

The attention of the whole nation was drawn toward this war. The question concerning the ratio of value between gold and silver was buried *pro tem*. Although the war introduced a new order of things in our national condition, yet the same question again

revived in connection with the question of the adjustment of our *post bellum* economy. The eminent men of the nation saw here a grand opportunity for obtaining the reserve fund for the introduction of the gold standard, as vast amount of war indemnity was expected from China. Fortunately for us, the indemnity was to be paid in gold in London. They felt that the nation with a silver standard would be left out of question in the money market of the world. Public loan bonds with the interest of 7 per cent which were raised in London in former years, sold at high prices; but public loan bonds sold in London last year did not sell nearly so well as our countrymen had expected. They ascribed this state of affairs to the fact that Japan was still a silver country. They began to perceive that the depreciation of silver has unfavourably affected our commerce. They saw that both their own country men and foreign residents in Japan, carried on their speculations according to the fluctuation of silver. They felt that they were excluded from the currency system of the world.

Now the time to adopt the gold standard was at hand. The Government officials saw the signs of the times. On the 1st of March, the bill for the acceptance of a gold standard was submitted to the Diet. According to this draft, two *sun* (0.75 grammes) of pure gold was regarded as a unit; a standard which went by the name of a *yen*. This new gold coin in its weight was to be one half of the old one. There were to be three kinds of

gold currency—5, 10, and 20 dollar pieces—for which an unlimited circulation was granted. There were to be also three kinds of subsidiary silver coins—10, 20 and 50 cents pieces—which shall be legal tender to the amount of ten *yen*. These were the same in weight and fineness as the former ones. One *yen* silver coins were gradually to be exchanged for one *yen* gold. Until this exchange is completed, its free circulation shall be allowed. The fact of the suspension of the circulation of silver coin shall be announced six months previous to the time, and after full five years from the date of its suspension, one *yen* silver coin shall be treated as bullion.

The chief characteristic of this plan was to fix the ratio between gold and silver almost at par with the respective current value, and to establish that one *yen* of new gold was to be one half of the former gold coin. The ratio was to be changed from gold 1 to silver 16.17 into gold 1 to silver 32.34. Indeed, such an arrangement is unknown in the world's history. According to it, the transition from the silver standard to that of gold does not involve changes in the price of commodities.

It is the plan of our Government to mint 48,000,000 gold dollars by the 1st of Oct., the time when our new system shall be put into effect, and reserve them to meet demands made by one *yen* silver coins and convertible bank notes; They will then proceed at once to suspend the circulation of one *yen* silver currency and

mint thereby subsidiary silver coins. Now, the question is, what amount of silver coins will be returned for exchange? Since the foundation of a mint in Osaka 160,000,000 dollars and a fraction over were minted, out of which 100,000,000 dollars flowed out to foreign countries, especially into the hands of the Chinese, who appreciate silver bullion more than silver coin. They cancelled the marks on silver coins or turned them into bullion, making them utterly useless as currency. According to the investigation of our Government 8,000,000 dollars in the Strait Settlements, 500,000 dollars in Shanghai and some in other parts of China, are still in circulation, and it is unimaginable that they will be returned to Japan for exchange.

When this plan was submitted to the Imperial Diet for discussion, the majority of our people received the news with approval but it was not without some opposition from the members of the Diet and the people. To mention some of them, let me go back to that commission appointed in 1895, which reported the result of their own investigations to the Minister of Finance, in which they affirmed the singular fact that there is comparatively a greater depreciation of the prices of commodities in a gold country, whereas the rise of price of commodities in a silver country is comparatively small. Unfortunately the committee overlooked the fact that, in Europe, with the development of agencies for the distribution of productions, the price of commodities

has greatly fallen, hence, in a silver country, it has been prevented from following its natural inclination. Others opposed the adoption of a gold standard on the ground that our export trade flourished because of our being a silver country. These controvertialists forget the fact that the development of our commerce and trade was due to the development of our industry, the cancelling of non-convertible notes, and the organization of the convertible system. The depreciation of silver was nothing more or less than a temporary impetus to the development of commerce destined soon to come to an end with the rise of the price of commodities. There are those, on the other hand, who from the feeling that the international bimetallic standard will be accomplished before long, strenuously opposed the adoption of the gold standard, but these men are not aware of the fact that this union will not take place so soon as they expect. Granted that it will soon take place, there is one thing to which I want to call the special attention of my readers, that is, that the change from a gold standard to a bimetallic does less harm than that which takes place from silver to a bimetallic standard.

Some opposed it on the simple ground that the present is not the time to adopt the gold standard. These and other arguments adduced by these opponents are mere pretexts of those who being ignorant of the condition of the times, blindly follow the dictates of the political parties to which they belong.

Now, both the commoners and peers have accepted the bill with a large majority. There were some who proposed various amendments in the House of Commons.

An opinion as to the ratio of subsidiary coins is worth mentioning. According to it, the ratio of gold 1 to silver 28.752 is too much, and that of gold to silver 24 seems more rational. However such a thing is impossible at present for various reasons, and the Government was obliged to adopt the present system as it is.

Thus, the gold standard was passed as a law. This news was followed by the unexpected depreciation of silver in foreign countries. No doubt, this arose from the belief that Japan, with the abandonment of the silver standard would probably begin to sell silver. This was, indeed, an erroneous conception. Japan in spite of her being a silver country, possesses a very small amount of silver. The net amount does not exceed 27,000,000 dollars which must be turned into subsidiary coins, thus leaving no room for disposing of silver. The foreigners ought to know that Japan has enough ability to deal with such an important problem.

As the amount of gold in reserve to meet the demands made by the non-convertible bank notes is 100,000,000 dollars, and a fraction over, which is more than one half of convertible notes, our preparation is pretty complete. The amount of subsidiary coins current is large enough. As gold is used in trade,

obstacles in commerce are naturally done away with. Tendency to speculation and enterprise will be lessened. The fear of the outflow of our capital is done away. Has not our currency system then been placed on a more secure basis? The devised plan at the time of the Restoration is now accept-

ed, and being realized to our full satisfaction.

Taketomi Tokitoshi.

[The Hon. Taketomi Tokitoshi, who contributed an article on the Total Capital of Japan to the vol. I. No. 3 of THE FAR EAST, was elected as Chief of the Special Committee for the Investigation of the Monetary Reform Bill in the Lower House. Recently he was appointed Chief of the Commercial and Industrial Bureau in the Department of Agriculture and Commerce.]

THE CAREER OF CONSTITUTIONAL GOVERNMENT IN JAPAN.

It is not yet ten years since the constitutional form of government was introduced into Japan. Her people are now engaged in the act of directing the growth of that form of government, so as to insure the permanent welfare of the whole nation. Some foreign nations, however, have concluded that our people are not fitted by their nature for that form of government and they base this judgement on their conviction that the Japanese nature lacks patience and constancy in every thing. When superficially considered, we can not attach very much blame to this conviction and judgement on this point, but facts are in existence which make it difficult for us to entirely disprove our weakness in this respect. But when carefully considered, it can not be denied that Japanese have a capacity to understand, digest, and assimilate things of very different kinds, for both the past and the present

experiences in the national career of Japan go to clearly prove that they are endowed with this capacity in a marked degree.

Even in the days of our fathers, when the intellectual development was yet limited, such a religion as Buddhism, so infinitely broad, profound and complicated in its doctrines, and also the Chinese philosophy, so intensely comprehensive, subtle and intricate in its teachings, were understood and appreciated. In modern times, when the Western knowledge was brought to our notice, it took only a few decades to have it fully introduced and understood in its various departments of science, philosophy, religion, law and politics. With these facts before us, it would be premature, in the face of apparent difficulties attending the introduction of a constitutional form of government in Japan, to say that the

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national character of the Japanese is not fitted for such a form of government.

If we would be frank, however, we must not hesitate to own that both the Government and the people of Japan were too apprehensive as well as sanguine in their expectations when introducing the constitutional form. Those in authority feared that they would at once lose their power when that form of government was introduced while the people believed that by its establishment they would immediately become possessed of the governing power and authority. But the fact proved to be quite the reverse. The reasons why those in authority as well as the people were led to expect too much from that form of government we will now briefly state.

Since the Restoration it was the clansmen of Satsuma and Choshu that came into power and continued in authority, in spite of several changes that had taken place in the mean time; so that the actions of their Government came to form the principal elements of the political history of the Meiji period. The political parties in Japan were organized solely against this monopoly of power by the two great clans. The reaction first showed itself in a memorial to the Government advocating the advisability of establishing a house of legislature composed of members elected by the people. This was followed by the organization of the Liberal Party under Count Itagaki, and of the Progressionist under Count Okuma.

Then followed the Conservatives under the joint leadership of Viscounts Tani and Tori-o. The *Daidodanketsu*, or the Great Corporation, was also organized by Count Goto. Thus several political parties had been formed before the twenty-third year of Meiji when the national assembly was to be established. During that period, those parties passed through several stages of change in their power and influence, but it is an indisputable fact that their sole object was in the destruction of the Government. Erroneously did they expect that the establishment of a constitutional form of government was the attainment of their object, while those in authority entertained fear on that account.

Such having been the conviction of political parties, when the Imperial Diet sat for the first time in the 23rd year of Meiji (1890), the hitherto hostile parties, the Liberal and the Progressionist, rallied themselves under one banner that of the "popular party," and tried to carry the day against the Government on the question of the Budget. This warfare, however, after mutual concessions, ended in the cutting down of the appropriations set forth in the Budget. When the first session was closed, some changes occurred in the *personnel* of the cabinet, and the "popular party" became all the more expectant. At the second session, the union of the "popular party" became stronger, and the Government resolved to present a firmer front, and organized the so-called military cabinet. They dissolved the Diet,

and also interfered in the election of the members of the Diet. Here the friction between the Government and the people became all the stronger. But when the so-called cabinet of the elder statesmen was formed, the Government and the people began to show a tendency to drawing closer to each other, for by this time the government had come to know the strength of the "popular party," while the latter had been aware of the difficulty of shaking the foundation of the Government from outside. Thus the political parties which had been organized with the object of destroying the clan government gradually went hand in hand with the cabinet, while on the side of the Government, the so-called *chozen naikaku*, or the cabinet standing aloof from political parties, began to open communications with the same. The people began to see that the shortest way to assume the power of government was to coalesce with the existing cabinet, and thus the excessive expectations on the part of the people, and the undue apprehension on the part of the Government were more or less dispersed.

Along with the dispersion of excessive fears and expectations attached to a constitutional form of government, the advancement of political knowledge led the nation to see that that form of government, was nothing more than a conventionality and that the tyranny of a majority was worse than that of a despotic government. The people began to see that

a government by majority was a government of quantity but not of quality, especially in diplomacy. They commenced to see the reason why Russia was often ahead of England in her actions, and those who had knelt at the altar of the constitutional government even went so far as to advocate the inadvisability of that form. Here we are reminded of the remark made by some of the foreign nations in reference to our adoption of a constitutional government; that this can not be anything else but a mere reaction of an extreme character. It would be too bold to try to pass a final judgement on the true merit and character of our nation by its experiences of less than a decade. In our opinion, Japan today is in a period of transition not only in her constitutional career, but also in every respect she is passing from the old to the new. Take a walk in one of the streets, and observe the multifarious forms of head dress and foot gear. It might be said of the people of Japan that every conceivable form and style of bodily comfort was offered them but they were left in doubt as to which to choose. In Japan, at present, a battle is being fought between nationalism and occidentalism, and civilization and relics of feudalism. In education also, a rivalry is existing between the cosmopolitan and the national principles, while in law the two principles of equalization and nationalism are disputing the ground. Just as the old characters are in conflict

with the new in every grade of society, so the old elements are in constant friction with the new elements in every department of our national institutions, hence our avowal that Japan is now in a period of transition.

As an inevitable evil existing in a transition period, the social morality is always at a discount, and it is sad to say that such at present is the case with Japan. We do not take pleasure in exposing the evils now existing, but in fairly surveying the present and future of Japan in her constitutional career, we are obliged to examine the state of things as they exist at present.

Should some one ask what forms of pleasure and pastime are prevailing in society at present; we doubt if any person could publicly name them without a feeling of shame. Examine the kinds of pleasure indulged in by the educated class, such as politicians, business-men and wealthy merchants, and also glance over the pastimes of the laboring classes. At home and in society, how do they spend their evening and leisure-hours? Are not the kinds of pleasure equally too low and dark in their nature to permit public mention of them? Without going to the trouble of naming the kinds of pastimes that are now indulged in by all classes, their character will be self-evident if we consider the fact that the Academy of Music, that source of national elevation and of purifying delight and pleasure, is left without much patronage and is barely kept in existence by the State fund alone.

This state of things must be due to the introduction of the so-called material civilization. With it has come that tendency of attaching too much importance to physical and material at the expense of moral considerations, and the result is the decline of that high sense of morality that formed the foundation of the *Samuraism* of the good old days. Social sanction having thus declined, worship of Mammon and the material consideration began to assume ascendancy over the old system of morals of the feudal times. Thus it was that a want of balance was caused in the distribution of wealth and education, which can be no other than an issue attending the period of transition in the course of Japan's constitutional career. How deeply this evil has crept into political society, how far its evil influence is being disseminated, will next be considered.

Since the promulgation of our constitution, no cabinet has been organized without a declaration of its platform; and no cabinet was ever in power but what failed to act up to its declaration. But that failure was passed over by the people, as if not deserving of serious consideration. No political party ever was organized here that did not issue their manifesto, but they never carried out their programme. Still the people did not blame them for this failure. Again, the members of the Diet held out some pledges to their electors, but their pledges were never fulfilled. Still society passed that over without a reproach.

The gravest evil existing at present is

the blindness of the people with regard to the private morals of politicians. "A slight defect weighs little before a great merit" is an old adage; and this principle is now stretched and extended to every body, so that politicians have come to be allowed great latitude in their morals. However grave their defects may be in their private morals, the present politicians of Japan can hold their position without any difficulty. Such as they are, they go about unabashed and can enjoy full liberty without the least restraint. A failure to fulfil pledges by politicians has come to be considered as an ordinary occurrence. Deceitfulness and cheating have come to be looked upon as clever actions. Bribery has ceased to call down social opprobrium, while mean actions have failed to meet with a deserving penalty. Such being the actual state of things, the private morals of Japanese politicians are regarded as entirely aside from political questions, and politicians have come to present the strange phenomenon of possessing one moral code for their private life and another for their public dealings. Such is the decline of the power of social sanction here at present.

Having reached this stage of corruption, our politicians have come to be devoid of responsibilities and obligations. The absence of responsibilities

and obligations have resulted in the lack of a fixed policy in the Government, and of a principle in the political parties. This remark not only applies to the Government and the political parties, but also applies to individuals as well. They assume no responsibilities, and how can the Government adhere to a fixed policy, and the political parties uphold any principle? We are not exaggerating, but are stating naked facts. We are in a period of transition and it is this fact that makes the smooth working of the constitutional government difficult at present in this country. The fault of the present state of affairs is not to be attributed to the form of government, but to the state of society at large.

There is another fact that impedes the smooth progress of constitutional government. It is the want of a proper balance in the distribution of wealth and education. In other words, the present condition of our society is such that the moneyed class in general are at a discount in point of education, while the intellectually developed are mostly deficient in wealth. This lamentable fact so generally pervading the whole nation can be easily seen by referring to the accompanying table in which are shown the various occupations of the members of the Imperial Diet.

TABLE SHOWING THE OCCUPATIONS OF THE MEMBERS
OF THE IMPERIAL DIET.

Year.	Agricultural.	Mercantile.	Member of commercial firms and banks.	Barristers and public notaries.	Journalists.	Physicians.	Government officials.	Industrial.	Miscellane- ous.
23rd (1890)	144	12	14	24	12	3	27	10	5
25th	175	15	15	21	10	3	8	8	5
27th	183	15	16	30	14	5	1	6	5
„	185	15	16	24	16	1	3	7	6
30th	156	30	13	18	11	1	5	1	3

By the above table it is clear that men engaged in agriculture constitute the majority of the members of the House of Representatives. It does not necessarily follow, however, that the agricultural class are invariably deficient in intellectual development; but it is an undeniable fact that the remaining influence of the feudal times has created a distinct barrier of separation between wealth and education, and made it difficult for them to coexist in any one individual. This state of things has not yet been remedied in this period of transition, so that owing to the want of proper balance in the distribution of wealth and knowledge, coupled with a decline of the power of social sanction, the smooth working of the constitutional form of government has been greatly impeded in this country.

How to adjust the want of balance in the distribution of wealth and knowledge is a great social problem which does not admit of a simple solution. How to revive and elevate the power of social sanction is also a question which in-as-much as it concerns the grade of national morality, does not admit of an easy remedy.

But one way is opened if a remedy should be applied. It is the reformation of the existing institutions. At present the political society of Japan is divided into too many small factions. The political parties of Japan remain without changes in their respective spheres. They neither extend nor decrease in their respective influence. There being no party large enough to command a majority in the Diet, the question of party government remains only a subject

of discussion by those who advocate it, but never carried into practice. There being no change in the extent of the respective spheres of the parties, a re-election of the members of the Diet brings out nearly the same result as before the dissolution of the Diet. In order to remove these two defects the only way open is to modify the existing Law of the Houses and the Law of Elections for the members of the Diet.

The present limit of an electoral district is too small. Consequently it makes bribery easy, and the election of capable men difficult. The present qualification for both electors and eligible persons to serve in Parliament are not only too high to allow an adequate representation, but there is also a liability of losing able men thereby. The present number of the membership of the Diet is too small to admit of all the classes of the people being represented. The smallness of the membership also facilitates the Government's influencing the resolutions of the members of the House. The present amount of stipend allowed them is too small to defray the expenses necessary for their social standing, and this fact makes them liable to be tempted with money. The time fixed at present for the session of the Diet is the busiest season of the year for those who are possessed of properties, so that those who own properties and are educated show a tendency to avoid election to the membership of the Diet. We will now proceed a step farther and indicate

such points in the laws of election and of the Houses as will require immediate modification.

I.—According to the existing law, a county or counties of a prefecture are made the limit of an electoral district. Hence the numbers of electors being limited, it is comparatively easy for the candidates to resort to unwholesome practices in order to insure their success, and the evils hereby resulting are by no means small at present. Should this limit be extended, and the whole city or prefecture be made the limit of an electoral district, those evils will be removed.

II.—According to the existing law, the following only are qualified to be electors :—

1. Male subjects of the Empire of Japan, aged full twenty-five years and upwards.

2. Those who are registered in the census of, and have been residing in, the city or prefecture for full one year before the completion of the list of electors.

3. Those who have been paying in the city or prefecture a direct national tax of fifteen *yen* and upwards per year for full one year before the completion of the electoral list; and are still continuing to pay the same; and in case of income tax, those who have been paying the above stated sum for full three years before the completion of the electoral list, and are still continuing to pay the same.

Of the above regulations, the third provision must have been made in order

to give the electoral right principally to the agricultural class, for those who reside in the district where they have their census registered and pay each amount of tax, are mostly those of agricultural occupation. But such class of people, as already stated, are still under the influence of the remaining evils of the feudal times and their intellectual grade is by no means commensurate with the amount of their properties. Not only that, but they have also a strong tendency to attach undue importance to personal gains, hence making them accessible to bribery. This condition of things is apt to render the election of proper persons rather difficult. Therefore it would be better to lower the minimum amount of tax, so as to extend the qualification even to other than those of the agricultural class.

Again, the existing law requires of persons eligible to the membership of the Diet, that they be male subjects of the Empire, aged full thirty years and upwards, who have been paying in the city or prefecture a direct national tax of over fifteen *yen* per annum for full one year before the completion of the electoral list, and are continuing so to pay the same; and in case of income tax those who have been paying the above sum for full three years before the completion of the electoral list, and are still continuing to pay the same. But when we turn to the actual state of things at present, we find that able men mostly live in the principal cities and pay their tax in the place of their residence.

Consequently the above limitation closes the door of election against those who are capable for the office yet fail to satisfy the actual requirements. Therefore it would be better to remove this limitation as to the place of paying the tax, and thus open the door wider for those who are competent for the office.

III. The existing law limits the number of the member of the House of Representatives to three hundred. In a country like Japan having a population of 42,000,000, three hundred are rather too small, for their representatives. The smallness of their number makes it easier for the government to influence and overpower the members of the House. Therefore it would be advisable to double the number and make it six hundred.

IV. According to the present Law of the Houses, the yearly stipend allowed to the members is eight hundred *yen*. This stipend is not paid as remuneration for their labor, but for the purpose of enabling them to maintain their social standing. But as already stated, there being a want of balance in the distribution of wealth and education, those who are educated are generally deficient in point of wealth. For those members of the Diet who have sufficient education, but are not possessed of properties, the sum of eight hundred *yen* per year can not be sufficient to enable them to keep up an appearance befitting their social standing. Such being the case, even the educated

members become liable to corruption, therefore it would be better to increase the amount of the stipend to two thousand *yen*. Moreover, the expenses of living having gone up very much since the time when the Law of the Houses was issued, an increase becomes all the more necessary. Some might be inclined to compare this stipend with the salaries of the Government officials, but the former not receiving an allowance by way of remuneration, the two must be kept entirely separate.

Should the above modifications be carried out into practice, bribery can be restrained, the members of the Diet be enabled to maintain their honour, competent men be obtained, and the existing disparity between wealth and knowledge be adjusted to some extent. This done, a way will be opened for a greater political party, and thus the beauty of a constitutional government will come to be realized. As to the power of social sanction, it being dependent on the moral status of a nation, which is again dependent upon the tendency of the times, even the great and the powerful can effect very

little in way of an immediate change. The constitutional experience of Japan is not yet ten years old, and the full merit of that form of government could not have been realized in that short period. But if we should carefully survey the tendency of the times, and root out the existing evils, and thus seek the proper line of policy to be followed, who can say that the full merit of a constitutional form of government will never be realized in the Empire of Japan? Shallow and premature is the conclusion that the people of Japan are not fitted for that form of government! Such a conclusion can be no other than the result of a superficial observation. But it would be well for us Japanese to bear in mind this remark passed upon us by some of the foreigners, and do our very utmost to allow them no occasion to see their hasty prophecy fulfilled.

Yoshito Okuda.

[The Hon. Yoshito Okuda, Chief Secretary of the House of Representatives, studied law in the Imperial University, and has been occupying several offices in the Government. He is also professor in the technical schools and has written several books of judicial value.]

THE MORAL CRISIS IN JAPAN.

The late Chinese war has called forth an immense outburst of patriotism. It showed in striking contrast the moral superiority of the Japanese over their huge neighbor and antagonist.

Europeans all over the world were most unexpectedly surprised to find that there was one Asiatic people who could not only "use 'the resources of science,' the enchanted armour in which

Europe fancied herself panoplied for ever," but also that their hearts could be animated to overflowing by one enthusiasm of an enlightened patriotism which is so marked a feature of European countries. Europeans although surprised have shown a sincere recognition of these admirable features in the life of new Japan, and Japan has suddenly found herself as it were by one supreme effort among the powers of the world. All this has not a little flattered the egotistic pride of the Japanese, and it seemed to confirm in the minds of a certain class of thinkers, the wisdom of a course in moral education pursued for more than fifteen years past. Early in the eighties a powerful tide of reaction had set in with regard to the method of moral instruction in schools, contrary to the earlier method introduced in the middle of the seventies. For the first time in the latter period the European educational system was introduced into Japan, and text books were prepared, modelled after the American. In one of these reading books, some such statement as the following was to be found; "God is the sovereign of the Universe, and man the lord of creation: Wine and tobacco are injurious to health." A curious mosaic of Christian dogma and the temperance programme. Wayland's moral philosophy also was translated and used very extensively in schools. The system of morals taught in those early days was thus essentially Christian and European, and it was but natural that a strong reaction should take

place as soon as this state of things was realized by the conservatives. The system was denounced as "individualistic," "Christian" and "anarchic," as conflicting with the special and distinct condition of an Asiatic country like Japan. It was moreover a time when the Government was engaged in the elaboration and realization of their policy of centralization, and when against this policy a very strong force of opposition was being mustered among the people. Looked at from the standpoint of to-day these two opposing tendencies were both necessary as preparatory to the inauguration of the constitutional régime. If popular agitations were necessary in order to educate the nation at large in political knowledge, the centralizing policy was equally necessary as another name for the unification and reorganization of administration, without which the introduction of representative institutions would have been but the inauguration of the reign of chaos. The former supplied the spirit, the latter the body. It is not without reason that the greatest representatives of these two tendencies Count Itagaki and Marquis Ito, in recent days have joined hands in the great task of constitutional administration. However, at the time we are speaking of, the two tendencies were in deadly conflict, and the Government lent themselves all the more readily to the influences of this moral reaction, since they imagined they saw before them the forces of what they regarded as anarchism and re-

publicanism daily growing stronger. The reactionists first looked to Confucianism for aid, loyalty and filial piety, the two cardinal virtues of old-time Japan, as they were supported by Confucianism, were held up henceforth as the backbone of Japanese morality. The old gray-haired professors of Confucianism who had been living in voluntary seclusion, being dissatisfied with the new order of things introduced through the reforming enterprise of the previous decade, were now suddenly called forth into the world and invited to fill chairs of moral instruction. No spectacle could have been more striking than this spectacle of old-fashioned Confucianists occupying professors' chairs in school rooms, which were furnished with apparatus and text-books of newest pattern, and teaching classes composed of bright-faced youths, whose minds were otherwise daily being filled with the latest theories in physics or the most recent discoveries in biology. The spectacle was altogether too comical to be much longer seriously endured. The attempt of the revival of Confucianism broke down, and the whole system of moral instruction fell to pieces. It was at this juncture in 1890 that the Emperor's rescript on morals appeared. The document was noble in style, catholic in sentiment, candid in tone. On all sides it was hailed as a welcome shower in the sultry moral atmosphere of the time. Some desperate attempts have indeed been made by the reactionists to wrest the rescript from its

proper and normal interpretation, but the document remains to this day the earnest of the Emperor's fatherly counsel to his loyal subjects on the essentials of sound morality. Characteristically the rescript contains at its close a sentence which must be a perpetual stumbling-block to all reactionary interpreters. "These unerring principles," so stands the statement, "run through all past and present time, and belong alike to all peoples."

The reactionists are however blind to the noble and world-wide spirit breathed throughout this rescript. Their profession of loyal adherence to it is always followed by their own narrow and peculiar interpretation. Since the appearance of the rescript they have advanced one step further and talk no longer of Confucianism, but of Japanese morality. The illustrations and examples of moral principles must be drawn from Japanese sources. Japanese history has been ransacked for biographical anecdotes illustrative of the virtues of loyalty and filial piety. And what was the result? Numbers of text books appeared, filled with stories of men and women who at times of great emergencies sacrificed their lives in devotion to the service of their sovereigns or parents. So much insistence was laid on the unusual and heroic sides of these virtues, that it must have appeared to young minds that only on such unusual and critical occasions could these virtues be practiced, while the quiet peaceful performance of daily duties, small and

unheroic but so necessary for the highest social welfare, seemed to fall into comparative neglect. The matter has finally reached such a stage that the late Minister of Education was compelled to give a written instruction to teachers in government schools, pointing out the mischief done through the one sided emphasis in moral teaching and advising that the due inculcation of the importance of quiet performance of the daily duties of life be not neglected. The reactionists are however unmoved in the pursuit of the path they have chosen. I hear that there is an attempt just now being set on foot to revive Shintoism and make it the basis of Japanese national morals. What the revived Shintoism, or New-Shintoism, is, I am at a loss to say. I wait for the appearance of their promised manifesto, which I hear is now under contemplation. The attempt is said to be "to codify the old Japanese spirituality" as expressed in terms of loyalty and filial obedience. Certainly when the manifesto appears, it will be an interesting subject for criticism and speculation. I can not but think, however, that this present attempt to revive Shintoism and make it a motive moral power, will be the last desperate attempt in the course of this reactionary movement. When it fails, as I confidently predict it will, the reactionary movement will have practically ceased to exist. In fact if I am right in my sense of perception I seem to feel the presence of a new atmosphere around me. The very study of Japan-

ese history on which the reactionists lay so much emphasis will show if properly carried on, how great have been the influences of Buddhism and Confucianism on the moral training of the people, and while there are features in the ethical life and conceptions of the Japanese, which are distinct and characteristic,—and it would be most surprising if there were not,—yet it would be unhistorical to claim that Shintoism and Shintoism alone lay at the bottom of the whole thing. And just as Buddhism and Confucianism have constituted so important a factor in the evolution of Japanese morals, may it not be further true that Christianity and the Christian ideas of the West are necessary in order to bring up the "old Japanese spirituality" yet the step further, and into harmony with the new and changed atmosphere, social, political and intellectual, our people are now breathing?

The very prominence into which the Japanese virtues of loyalty and filial piety have suddenly been raised, largely as a result of the late war, seems to reveal their essential shortcomings. These Japanese who are so virtuous when dealing with their sovereign or parents, have not proved, if the constant reports that came to us are to be trusted, to be equally virtuous in their dealings with peoples of other nationality, or with reference to their own personal conduct. Under the high sounding proclamations of Japanese chivalry fighting for the independence of Korea or for the deliver-

ance of the Formosans from Chinese oppression, we have heard with shame of a steady course of high handed and haughty dealing on the part of the Japanese towards both Koreans and Formosans which has done much to alienate the hearts of those unfortunate people from their would-be deliverers. Do we not see thereby the lamentable lack of virtues of a personal nature, all the more clearly brought to light, when brought into contrast with the superior development of the virtues of loyalty and filial piety. Truthfulness, gentleness, temperance, thrift, honesty, as well as the great idea of human brotherhood, which leads us to pursue, in personal and private relations, the same course of conduct to foreigners as to our own nationals, are not these strikingly missing in the "old Japanese spirituality," so highly thought of by some?

As a rule the moral ideas of a people keep pace with their social condition. In a self-contained, self-centred nation like old Japan, so completely kept out of touch, with the great movement of thought in the world at large, and existing under a most highly developed feudal constitution of society, no other system of morals could possibly arise than an "old Japanese spirituality." Our old conception was essentially the conception which has prevailed in all ages and countries under a tribal or paternal system of social constitution. But when feudalism with its innumerable artificial distinctions and restrictions has been swept away and democratic

ideas and systems have come in to take its place, as is the case in Japan to-day, it is impossible to insist, that on morals alone the old ideas and formulas shall continue to rule. Individuals are thrown back ultimately on themselves. Each one is free to choose for himself his own course or profession. He is no longer bound to pursue the profession of his ancestors, or to live in a place where his family may have lived for generations. He can go anywhere and do anything, and in fact if he does not act with pluck and energy, he is in danger of being trampled under foot in the general rush for the world's success. Under these circumstances filial piety can no longer be the foundation of all virtues, but only one of the many virtues, though it be a supremely important one. A man does not do all good things for the sake of his parents, but first feels responsible to his own moral nature—to the dictates of his own conscience—and his obedience to parents will form part of the basis of his responsibility to himself. So also with regard to the virtue of loyalty. We live no longer under an aristocratic government but under a constitutional. The Emperor's will is no longer law in everything. Under the constitution the people have rights granted to them, which may not be taken away from them. Profoundly loyal as the present generation is, and the future generations will be, their loyalty is necessarily different from the loyalty of men of former generations, of men like Takayama Hikokuro or Rai Sanyo. Education and the accumula-

tion of personal property are working revolutions as to the popular conception of personal rights. Conjointly with their own personal responsibility to their own nature, their first devotion will be to an ideal in morals which they know to be reasonable, and as part of the service to such an ideal, will be their performance of loyal and filial obediences.

In fact these old cardinal virtues are to be set so to speak in an entirely new setting. The newer generations of the Japanese are disposed more and more to question the reasons for their course of conduct. It seems to me to be a sacred task of the leaders of thought today to supply some adequate philosophy which shall not only furnish a basis for the old distinctive "spirituality" but be comprehensive enough to include and present in due proportions the new ideas which are needed to make up the defects in the old system. In this philosophy, individualism, I am profoundly convinced, will have to occupy the central position. The worth and dignity of man as man, of each individual as a human being, and in one sense equal with all others, such in fact will be the corner stone of the new edifice of ethics. The Imperial house is supreme and sacred, because it embodies the interests and aspirations of the whole nation. The state is great and sacred because it is only in and through a state, that the individual can realize his greatest personal consciousness and satisfy the need of his social and political nature. Once the new ideas of human brother-

hood and civil liberty have entered into Japan, it cannot but be that they will have their full course, in transforming through their effective working the whole fabric of our social and intellectual life. Our legal, industrial, military and political systems are already constructed on the base of the theory of personal right and duties, and our ethical conceptions must as a matter of course be transformed so as to harmonize with the new order of society. New bottles are necessary for new wine. Nay, the new social and political machinery we have introduced is not workable with the prevailing ideas of the "old Japanese spirituality." Let the inspiration come from the world-wide field of humanity, and under such an inspiration let the particular national form of ethical structure be conceived and developed. As these isles so unique in beauty do not form part of a small Japan Sea so called, but have stood and shall stand for generations and generations in the midst of the great world-wide ocean, so let Japan's new ethical structure stand not in a small artificial sea of "old Japanese spirituality," but in the midst of the great ocean of humanity, being always in touch with the mighty currents of the progressive ideas of the world. One profound need of the time, it seems to me, is the production of some great books on politics and ethics, which shall deal with these fundamental problems, and supply foundations for the magnificent structures now in the course of construction.

TOKIWO YOKOI.

WOMAN'S EDUCATION THE KEY TO GREATEST PROGRESS.

"No nation can rise higher than its mothers."

New Japan is ambitious. It is a well known fact, and one often commented upon, that the Mikado's Empire has made more rapid progress during the last twenty-five years than in any previous century. One can scarcely read a newspaper or magazine article, or even a book that does not in some way refer to this matter. The same may be said of the whole world. Indeed marvelous have been the changes everywhere, that men and women in their prognoses are now declaring that there is nothing we shall not know, and nothing we shall not be able to do,

"When the race out of childhood has grown."

Truly, optimists can conceive of no height to which man may not attain, but as to the agencies which have brought us to this degree of unprecedented development not all are agreed. Some see the path along the line of our great military achievements, some through the many wonderful scientific discoveries, etc., while others believe our unusual progression is mainly the result of a fuller appreciation of womanhood; that conditions to-day are largely due to the fact that woman has been permitted to emerge from her semi-zenana life and

let the radiance from her tender mother heart shine out upon the cold commercial world.

It is not the purpose of this article to discuss the question of why we have reached such heights, (although the writer pleads guilty to leaning toward the last proposition) but rather to make some comments concerning what would be the benefits to the homes and national life of the "Land of the Rising Sun," if Japanese women's horizon were widened by a liberal education, and then they were allowed to make their own choice of what their life-work should be, the same as their brothers, and as their sisters in some other lands are permitted to do. Doubtless such a course would produce some fanatics as it has elsewhere, but we venture to assert without fear of successful contradiction, that nine hundred and ninety-nine out of every one thousand would choose the home still, providing the home offered real companionship, as well as "a shelter in the time of storm." What do we mean by companionship? "Two heads in counsel, as well as two beside the hearth," a recognition of the fact that wifehood means man's complement not in the mere physical sense, but in the higher, nobler, diviner relations in life. Man need

not fear to make woman the sharer of his dearest hopes and joys. A womanhood educated in the truest sense would not only prepare food for the material man, but would stimulate his mental and moral faculties as well, and would cherish the interests of his home. Lady Henry Somerset says :

“He loves home best who knows the most of the dangers that lie outside.”

^{W. D. Howells}
A popular Tokyo writer recently said, editorially, many lovely things concerning the patient, unselfish, gentle women of Japan, but congratulated himself and his countrymen because their wives were so submissive and dependent. Perhaps a degree of “sweet submissiveness” is a beautiful virtue in both men and women, but this good brother knows not of what he speaks if he thinks an utter dependence on the mother’s part is a cause for rejoicing. It cannot tend to the ultimate glory of Japan. Why? Read again the quotation at the head of this article.

A careful study of the subject of heredity has proved that it is from the mothers that the child receives its courage and its brain power. If a scholarly man is anxious his off-spring shall possess talents equal to, or superior to his own, and so go on and on in a search after the knowledge that absorbed his life—and every man should be ambitious to live again in this way—he must see to it that he chooses, not so much the fairest flower in all the “rosebud garden of girls,” but the

strongest intellectually and morally.

“A partnership with God is mother-hood. What strength, what beauty, what self control, what love, what wisdom should belong to her, who helps God fashion an immortal soul.”

Is Japan to be a nation of great scholars and statesmen, of philanthropists and poets? Then she must give woman larger liberty, for, to say nothing about prenatal influences, she is the first teacher of your sons—is almost their sole instructor at their most impressionable age. To her they will owe all that they are. History repeats itself. Search the records and find that when a great man is discovered the world says : “He had a great mother.” How often we have noted, with surprise in the past, that so few great men have been succeeded by brilliant sons. An investigation of the laws that control life solves the mystery, however, —great men have been more prone than any other class to marry weaklings. Find a father whose son has risen above mediocrity, and you will find a talented mother, too, every time. Not a clinging, simpering half imbecile, who can talk about nothing but her neighbours’ affairs, but a reader, and a courageous, selfreliant, sympathetic heart must be the woman of the future, or Japan cannot take her coveted place.

Thinking men of the Far East, what are you going to do about it? The solution of the problem is in your hands. The future of your country

depends upon your right interpretation of its needs. The women of no nation have risen until men voluntarily opened the jeweled gates. The women of Japan cannot "arise and shine" as bright lights morally and intellectually until you stretch forth a hand and sever the cords of prejudice that binds them more securely than bands of iron. Who will be the first to strike the blow for real freedom? Would you not be as proud of a Frances E. Willard as of a Count Okuma?

There are "knights of the new chivalry" in Japan, there are "kingly souled men" who believe in "a white life for two," and who know that upon the ideals taught in the homes the progress and safety of any country depends. To these we appeal, in behalf of the beautiful women of this fair land. Who

will champion the cause of woman's better education and declare to his coadjutors that she should have opportunity to prepare herself to live with husband and children, instead of for them as in the past? Who believes with Tennyson and will prove his faith by his works, that—

"The woman's cause is man's,
They rise or sink together,
Dwarfed or god-like, bond or free."
Clara Parrish.

[Miss Clara Parrish was born in a village not far from Paris, Ill., U. S. A. She was teaching science in the High School at Arcola, Ill., when she was impressed by a lecture of Mrs. Louis S. Rounds, Chicago on the subject of the Woman's Christian Temperance work and determined to offer her life for it. After passing many stages, she was elected, in 1892, a National Organizer for the Young Woman's Branch, and in 1896 the seventh round-the-world missionary of W. C. T. U. She came to Japan in October last and is still working for the organization of a new branch.]

MISCELLANEOUS.

LA TEMPETE.

Un vieillard appuyé sur un bâton, du rivage de Suzunomori, contemple la mer. Il y a presque quatre vingts ans que la fleur de la jeunesse a brillé sur son visage. Il est à cette heure tout courbé sous le poids du passé, et son visage est ridé par la main du temps. Il avait autrefois beaucoup d'enfants, de trésors,

de terres, mais il n'a plus maintenant pour consoler sa vieillesse qu'un seul fils nommé Sanziro. Sanziro est pêcheur, aujourd'hui il est, comme à l'ordinaire, sur la mer. Ce que le vieillard contemple en ce moment c'est son fils qui est au large. La mer est très paisible, les voiles blanches courent comme sur

un grand miroir, et les oiseaux, balancés au gré des flots, dansent sur le profond abîme où les monstres de la mer cachent leurs ombres. Les montagnes situées vingt lieues au delà paraissent clairement, il semble que d'un pas tranquille elles s'approchent par mer de ce côté. Les rayons du soleil tombent comme une colonne d'or sur la mer, et étincellent comme de l'argent qui se fond dans un grand fourneau. Le vieillard regardait ce spectacle avec plaisir, et benissait la mer tranquille, à laquelle la destinée de son unique fils était confiée. Quand tout à coup une vapeur noire s'élève du sommet de la montagne de Boshio, elle ne paraît qu'une fumée. Au même instant le visage du vieillard pâlit. La vapeur s'accroît peu à peu et devient un épais nuage. L'obscurité en se répandant semble dévorer la montagne de Boshio et toutes les montagnes voisines, bientôt elle a absorbé tout le ciel. Les vents impétueux lui servent d'avant-coureurs. Elle lance de toutes parts sur la terre et la mer des foudres et des éclairs. Les cieux en sont éblouis, la terre en tremble. À l'aspect de ce nuage monstrueux toutes les barques s'enfuient à la hâte et en frémissant vers le rivage. Les pêcheurs de Suzunomori viennent aussi se réfugier sur la rive. Ce pendant ce vieillard va et vient sur la grève, d'un pied chancelant, pour chercher son fils, dans la foule des gens qui viennent d'aborder; c'est en vain. Il soupire amèrement, l'inquiétude et la crainte sont peintes sur son front. Il regarde avec anxiété la mer. De ses yeux troublés il voit au loin une barque; alors son visage consterné s'illumine, éclairé comme par une lueur d'espoir. Enfin la barque approche, hélas! ce n'est pas celle de son fils. Un jeune homme à peu près du même âge que Sanziro

aborde avec elle, mais ce n'est pas Sanziro. Le vieillard désespéré lui demande :

"N'avez-vous pas vu mon fils? ne savez-vous pas ce qu'il est devenu?" Le jeune homme répond "lui et moi avions malheureusement cassé nos avirons; soudain les vagues, comme une montagne, m'emportèrent si loin de lui que je n'ai plus pu le voir. Moi heureusement je suis sauvé à grand 'peine de la mort. Lorsque les vagues me séparèrent de lui, je l'entendis appeler au secours, c'est tout ce que je sais." A ces mots, des yeux du vieillard des larmes plus brûlantes que le feu tombent sur ses mains amaigries. Le vent redouble de fureur, le vieillard s'appuie péniblement sur son bâton, pour se soutenir contre la tempête. Le jeune homme et les autres pêcheurs s'en retournèrent dans leurs maisons; mais le vieillard resta seul debout au milieu de la tourmente, abîmé dans sa douleur. Pendant de longues heures il regarde en vain la mer; à la fin il s'écrie du ton le plus touchant :

"Sanziro! Sanziro!".....

En effet quelque chose lui répondit, mais c'était le bruit des flots, vingt fois il répète son appel, vingt fois il prête l'oreille, mais toujours en vain. Quoique ce soit inutile, il ne cesse pas d'appeler. Enfin il a perdu la voix, et de sa bouche le sang jaillit. Malgré tout, ses yeux restent encore fixés sur la mer. Bientôt le voile de la nuit vient la lui cacher; les ténèbres profondes s'étendent devant lui, et la voix de la tempête grandit toujours; il se tient toujours là à la même place... La nuit passa et le soleil reparut entre les nuages. Le vieillard y était encore, mais il était mort.

H. I.

FÊTES AND FLOWERS.

So much has already been written by foreign writers on the manners and usages of our nation, with all our peculiarities and grotesqueness, as reflected through the eyes of Westerners, that my present attempt may, I fear, serve to make even my generous readers murmur, "Again the same old story!" But I take consolation in the fact that a few lines on a light subject such as the present will not come amiss to them after being treated to profound discussions upon weighty subjects.

Deeply rooted in our minds, nurtured and developed in the unwholesome soil of feudalism is the Japanese habit of "taking things easily." The people of this country are not, however, insensible to the hard grind of fact in this earthly life but their mode of living, so free from rush and nervous strain of Western civilization, tends to make them prone to amusement and pastime. Not a month in the year but has some *fête* days devoted to peculiar traditional enjoyments which would make a long list if all enumerated. Then again, Nature so favours this land which Dr. Rein called "the Kingdom of magnolias, camelias and azaleas" that the people never experience a death of flowers all the year round; and so passionate is their love for floral beauties that some of the ease-loving people here make every month regular visits to different flower resorts in the metropolis.

January. January opens with all the cheerfulness of happy prospects, when the houses along the streets are decorated with the conventional straw festoons, and lanterns and flags, and the thorough-fares animated with busy New Year's callers flying in *jinrikisha* in every direction. As to the particulars of New Year's festivities and celebration, I would refer the reader to my article entitled "New Year in Japan" which appeared in this magazine last

December. Suffice it here to say that New Year in Japan offers far more attractions to youngsters than to older folks who are called upon to discharge divers social duties during January, leaving but little leisure for amusements as in other months of the year. Every pastime has its season in this land; card-playing, kite flying, battle door and shuttle-cock, for instance, form the chief attractions of January, after which they will not be touched till another year. In the good old days it was customary, and to some extent binding by force of long-established usage, for every family to offer New Year's callers a cup of *tozo* (spiced liquor) and light refreshment peculiar to the occasion, and the visitor would not dare offend the host by going away without drinking the toast proposed. This practice is not strictly observed now-a-days except among relations or intimate friends. Far more convenient and practical, though devoid of the indescribable charm of the old style, is the modern *shimou-enkai* (New Year's banquet) in vogue among all classes of the people in this country. Members of a club or society, for example, meet one day in the New Year at a restaurant, where they exchange congratulations with one another and enjoy a subscription dinner, thus being exempted from the trouble of making house-to-house calls. What can be simpler and more economical than this, however one may condemn it as being too conventional and inartistic? Frequent social gatherings and banquets thus constitute the main features of January when the climate is too severe for any out-door amusements.

February. Fetish worship has not altogether died out in this country; sometimes temples and shrines are dedicated to the most unheard of beings. Serpents and white foxes, which are supposed to have magic power to

bring wealth to their devotees, are objects of veneration among the ignorant and superstitious, and travellers in the interior will be struck with a large number of shrines dedicated to such lower creatures especially in rural districts. It is in the month of February that the temple of *Inari* (dedicated to the fox) reaps a rich harvest of contributions from devout worshippers. The fête days fall on the *uma-no-hi** (horse-day) in February when drum-beating



THE DRUM-BEATING ON THE "HORSE-DAY."

goes on all day and night, much to the annoyance of those living in the vicinity of the temples. Oblong paper lanterns, with comical pictures and homely texts, intelligible even to the least educated, are hung on posts planted along the road leading to the temple. These together with a ponderous drum to which boys have free access on the occasion form the characteristic features of the *Inari* festival.

In olden days when the lunar calendar was in operation, spring used to set in the beginning of January, so that New Year was called *hatsuharu* (beginning of spring), but since the in-

* In the old calendar, days are called by the names of the twelve different animals, i.e., rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog and bear, so that if the first day of a month happens to fall on "Snake" the 4th will be on Monkey, etc.

auguration of the solar calendar the cold spell does not begin to wane till near the end of February. In consequence of this, the plum, which used to blossom in January, now shows no sign of opening till the end of February at the earliest. Even by the furthest stretch of imagination, foreigners will never be able to conceive the exuberant welcome the Japanese manifest toward this first blossom of the year. Volumes might be filled with odes and poems dedicated to the plum, some adoring the serene beauty of the blossom, and others the tasteful form of the branches or even its frost-enduring nature. That it is not popular with the mass of the people as in the case of the cherry, renders it all the more appreciated by the select cult of its admirers. From the middle of February to that of March all the plum gardens in the city are frequented by pleasure-seekers who find unspeakable delight in sitting on the benches by moss-grown trees, enjoying the delicious scent and delicate snowy blossoms, over a cup of tea and sweets.

March. The 3rd of March finds Japan in the midst of the *hinamatsuri*, (the doll festival)—an occasion made much of by the



THE DOLL FESTIVAL.

fair sex of this nation. Every family, where there are daughters, takes much pride in a rich collection of dolls, tastefully arranged on shelves constructed for the purpose, which friends and acquaintances are invited to admire. At the advent of the first daughter in a family, the parents express their joy and gratitude by investing their money in purchasing a set of little figures, representing the Emperor and Empress in their magnificent royal robes, five court ladies in their immaculate white garments and scarlet skirts, and five musicians in the attitude of playing a tune. Year after year as the *Hinamatsuri* recurs some additions are generally made to the stock, so that in course of years the dolls become too numerous to be displayed all at one time. Miniature household utensils and other paraphernalia, such as tables, toilet cases, musical instruments, writing cases, palanquins, cups, dishes and what not—all beautifully lacquered and some of exquisite workmanship—form the important and costly accessories. Tracing the history and legends connected with the doll festival, some interesting lessons illustrative of characteristic Japanese notions may be drawn, but limited space compels me to defer writing on this subject to another opportunity.

April. April comes, and what will then turn up? The celebration of the birthday of Buddha! On the 8th of April devotees are seen making their way to temples where the unique ceremony is to be observed. An image of Buddha is set on a pedestal in the middle of a big tub, with a temporary roof over it; the vessel is filled with hot tea of peculiar aroma and flavour, called *amacha* (sweet tea) somewhat resembling the flavour of weak black tea. With a long-handled ladle the devotees take the tea from the tub and pour it on different parts of the body of the sacred image. Making a trifling contribution to the temple they are allowed to carry home some of the tea, which is supposed to contain restorative qualities, if administered to one suffering from disease. Of late years this religious ceremony has fast been disappearing; indeed, there are now but few

temples that observe this curious custom, and at no distant date it may be added to the already long list of the lost ceremonies of antiquity of this country.



THE FLOWER PICNIC AND THE SWEET TEA.

Perhaps foreign tourists can choose no happier time to pay a visit to this Land of Flowers than the month of April, when the fields and hills are covered with tinted clouds of cherry blossoms. It is at this time of the year that the people of the metropolis stroll out for the *hanami* (flower picnic). The first impression that may possibly come to foreigners when they witness the surging crowd of holiday-makers, some in fantastic costumes and others with paper masks over their eyes, strolling on the banks of the *Mukojima*, will be the recollection of a big masquerade in the open air. They will be, however, sadly disappointed if they attempt, in the presence of such boisterous pleasure-seekers to cultivate a taste for this much-talked of blossom which with its rosy pink tints looks so pretty in a framed picture in a drawing room. A branch thrown in a vase, or a distant view of the hill enveloped in "fleecelest masses of cloud faintly tinged by sunset" to borrow the poetical expression of Professor Hearn, gives one the best idea of this beautiful blossom, upon which native writers have lavished all the eulogy their voca-

bulary could furnish. With all its prosaic features, the *hanami* is none the less an interesting and popular institution in Japan, and after once enjoying it the scene will long linger in the memory of the participant. /

May. What March ^{3d} is to the female section of a family, May 5th ^{is} to its male members; both occasions, together with January 1st, July 7th, and September 9th, celebrated as *gusoku* (the five great fête days of the year). The May festival is essentially the product of the feudal system, when military achievements



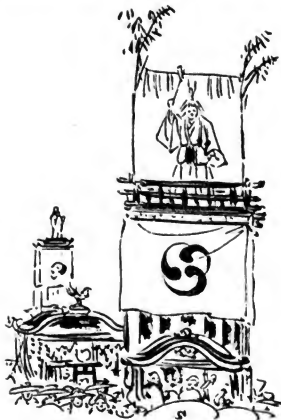
THE HUGE CARP.

were honoured above all other accomplishments one might attain. Hence the parental ambition was to see boys some day win laurels in the field of battle. Miniature flags and streamers such as were used in warfare in olden days, figures representing warriors and other heroic characters, form the principal ornaments of a *tokonoma* (place of honour) in this warlike festival. The display of a huge paper (sometimes cloth) carp, on every house-top, announces the advent of the May festival, the significance of the practice being that the perseverance and energy shown by that particular fish in stemming the current of a stream may furnish a model for boys, who should make their way against the rough tide of the world, in spite of

all obstacles and hindrances that stand in the way of their progress.

In May, the azaleas are ablaze like burning bushes, where Okubo, the western suburb of the capital, draws a huge crowd of picnickers. Rich varieties of the flower are cultivated there, and the sight of an extensive garden flaming with crimson in different shades is beyond the brush of an expert. To those enjoying the reposeful solitude of a secluded spot the place may prove too bustling with a crowd of noisy pleasure-seekers who visit the scene of beauty more for carousal than for the admiration of the blossoms.

June. In former time it was said that the prosperity of Yeddo was best exemplified by her *matsuri* (temple festival); indeed, it surpasses our imagination how in olden times the citizens used to be carried away by enthusiasm and excitement on that occasion. Since the Restoration the *matsuri* along with other old national ceremonies has lost its popular and thrilling features. A procession consisting of a



THE FESTIVAL CARTS.

mikoshi (portable shrine), carried on men's shoulders, numerous *dashi* (carts with tower-like structures surmounted by figures of well-known warriors and drawn by oxen), and men in uniforms chanting strange hymns as they move on, is a sight at once unique and interesting. Now-a-days paper lanterns are hung up on the house-fronts on every conceivable occasion, but in olden times they were devoted exclusively to the *matsuri* or festival.

July. The milky way is in Japanese mythology the *amanogawa* (heavenly river), in which goddesses wash their robes in the month of July. On this is based the *tanabata* festival, celebrated on the seventh day. The *tanabata* is a bamboo to whose branches are stuck small pieces of tinted paper with autograph by juvenile members of a family. The bamboo thus decorated is displayed on the house-top or in the garden for the first seven days in July, on the evening of the seventh it is cast into a river, the popular belief being that it flows on till it finds itself in the milky way to be picked up by the ladies of Heaven. After the autographs have been honoured with inspection by the ladies, the writers are supposed to be rewarded in the way of improved handwriting—a highly coveted prize as good hand-writing



THE *tanabata*.

was and still is considered a rare accomplishment in this country.

August. It is customary among a class of people in this country to hold a banquet on a moon-light night, and to admire the serene beauty of the moon rising up from behind a mountain or reflected on the glassy surface of a lake—a scene which unfailingly induces the admirers of nature to give vent to poetical effusions. The fifteenth of August is especially set apart for this festival, as the moon is to be



THE *susuki* AND RICE DUMPLINGS.

seen to the best advantage at that time. The usage once prevalent in olden days and still practised among some people of this country to a certain extent of offering rice dumplings and a few sprays of the *susuki* (a species of reed) to the orb of night, has at present lost the religious significance, now being observed as a time-sanctioned usage which their conscientious

scruples make them reluctant to give up entirely.

September. In the days of old, September was celebrated by the people of this country as *kikuzuki* (the month of the chrysanthemum),



THE CHRYSANTHEMUM.

which now does not begin to blossom till the end of October. Being the queen of flowers in this nation, as the rose is in England, the chrysanthemum enjoys the honour of being the crest of the Imperial Household. Only Japanese florists, and only the specialists among them, can cultivate this beautiful plant to perfection, with hundreds of big flowers, often measuring over five inches in diameter, on the branches issuing from a single stalk. Wild chrysanthemums with their straggling branches, have lately come to be appreciated for their simplicity and natural grace among a class of the people here. There are marvellous varieties cultivated and admired, especially in the precincts of the Akasaka Detached Palace, where Their Majesties annually give achrysanthemum banquet to the Japanese dignitaries and Foreign Ministers one day in November. The beauty of the flower might suffer by a feeble description, and so I will not attempt to make any further comment on this marvellous product of Japanese floriculture.

October. October is a desolate month, as, according to the Japanese popular saying, all the gods are then absent attending the annual divine conference held in Idzumo. Matrimonial ties of mortal beings are said to be decided at this august assemblage. So ominous a significance is attached to this month that the people of the old beliefs dare not celebrate weddings nor observe any events connected with the joys of home at the time.

November. But November brings with it joy and happiness to atone for the gloomy aspect of the month just passed. It is in this month that parents celebrate the third, fifth or seventh anniversary of their children, for whom new suits may be specially ordered for the occasion, and banquets given to friends and relatives who will make in return some appropriate presents in expressing their congratulations to the happy recipients.

December. Busy winding up the business



THE SNOW PICNIC.

of the year passing away, and preparing to hail the New Year's coming, not much leisure is left for the people here to indulge in amusement and festivities in the last month of the year. The streets are lively with the *tochinoichi* (the fair where articles requisite for New Year's celebration are sold) and *mochitsuki* or the "pounding" of rice pastry (a food eaten especially at New Year) while the attention of womenfolk of every family is directed to dress-making and the *susuhaki* (soot and dust sweeping). Even in this busy time of the year, men of leisure are to be seen, at the first fall of snow, rowing skiffs on the Sumida river enjoying the poetic beauty of leafless trees along the banks adorned with silvery white.

So far I have tried to take my readers through the monthly enjoyments in this country. But

I apprehend the above description may give to my readers an impression that banquets and flower picnics form the sole occupation of the people of the Mikado's Empire. Be assured, the stern reality of life is appreciated by the people here as in other countries; only the Japanese possibly understand better than their foreign friends how to make the most of the poetic and artistic in this world. Life in Japan, as elsewhere, its bright side as well as its dark one. In this season, when nature expresses happy thoughts and new vigour by adorning the trees with blossoms and the fields and meadows with verdant vegetation I had better forego for the present the attempt to depict the gloomy features peculiar to this country.

Suteta Takashima

TYPICAL JAPANESE WORKERS.

Tokyo, the capital city of Japan, with its population of one million eight hundred thousands is not only cosmopolitan in its social make-up but also in its industrial composition. Here where flock from all parts of the country, manners and customs peculiar to each section of the country are to be observed, dialects of various different localities are freely resorted to, and, with this socially cosmopolitan aspect, industries as carried on in this city present the same cosmopolitan features. the most advanced forms of industry are carried on side by side with the most unprogressive trades. In one corner of the city, countless factory chimneys are to be seen shooting up high in to the sky ; in another,

workshops of a most primitive kind are to be found. Here, in an area of twenty-six square miles the modern and ancient Japan, both equally well represented, may be seen at a glance in amazing contrast with each other. Even to the Japanese themselves this heterogeneous assemblage of industries within the same narrow bounds is a source of much admiring wonder ; effectually reminding them, as it does, of the grand achievements of this nation during the past generation in the direction of human progress.

While the industries carried on in the city are so diversified and the occupations of working people necessarily so varied, the condition of their

life is monotonously uniform. The writer is well aware of the great difference existing in the style of living between the skilled and unskilled workers of Europe as well as of America. It cannot be expected that there will be so great a difference in this country, and whatever difference does exist is only a question of degree. In this country a man as a worker is socially a doomed being, whether he be a skilled mechanic or a waste paper picker. When we look at the life condition of the workers the demarcation-line of their trades is completely blotted out; for they lead, one and all, a life of hopelessness. The conspicuous characteristics of the class, ignorance, vulgarity and want of decency, are noticeable on all sides. In a word, their life condition, socially considered, is one of the most gloomy, and is remarkable for the absence of all genuine comfort and pleasure.

Leaving our readers, however, to judge for themselves of the relevancy of our general statement, we shall proceed to present the condition of life of three typical classes of working-men in

Tokyo where it is considered that, in comparison with other parts of the country, a higher rate of wages and higher standard of living are prevalent.

FACTORY OPERATIVES.

It is estimated that over 3,000 factories, large and small, are in operation in Tokyo, among which are several large factories, cotton spinning, paper, printing, tobacco and others, equipped with modern machinery, employing in the aggregate over 20,000 people. As representatives of this class of workers we will take cotton spinners.

There are three large cotton mills in Tokyo with an aggregate number of 70,000 spindles and a monthly capacity of turning out 240,000 pounds of yarn. According to the reports submitted by these companies to the Cotton Mill-owners' Association for the month of November, 1896, the number of days of operation during the month, the hours of operation in a day, the number of operatives employed and their daily wages averaged as follows:—

	No. of spindles.	No. of days of operation.	Hours of operation in a day.	No. of male operatives.	No. of female operatives.	Average daily wages of M. O.	Average daily wages of F. O.
Kanagafuchi	40,578	28½	22	568	1,763	† <i>sen.</i> 27.18	<i>sen.</i> 18.93
Tokyo	23,686	26	23	357	1,214	22.90	12.50
Onakigawa	4,925	25	22	56	240	25.50	15.30

† 185 *sen* are about equal to a gold dollar.

As will be seen from the above, the mills run at least twenty-two hours per day, the operatives being thus compelled to work at least eleven hours, taking up the night work by weekly turns, and this at the same rate of compensation as the day work. The operatives working in these mills are generally under contract for a term of three or five years and are not allowed to leave the service unless under unavoidable circumstances. The ages of these operatives range

from eleven to forty, those between seventeen to twenty-five forming the majority. The majority of the female operatives are brought from the interior of the country and are given board and shelter in the boarding houses conducted by the companies in connection with the mills, a charge being made of six *sen* per day for each. Considered from a sanitary point of view, the boarding houses are generally well managed, the meals furnished are not

indeed very wholesome, yet they are fully up to the standard of the prevailing style of living among the working classes. Educational facilities, in some cases, are provided, but seem to be very little appreciated by the operatives, (what can be expected from operatives working eleven long hours !). Of those who are boarding in the mills, (and they are all unmarried) it is rare indeed for any one to be able to clear three silver *yen* per month after paying for board, or to succeed in saving two *yen* per month after deducting necessary incidental expenses. Nevertheless, they are the best paid spinners of their class in the country ; for those in other parts especially in the west, only earn an average of eight cents each per day.

It is in this industry that child labour is most largely employed. In collecting the operatives in the interior, preference is given to those who have technical skill but as such persons are very scarce, female children of above ten years of age are taken as apprentices. The children so brought over are given free board and lodging, together with thirty or forty *sen* each per month as pocket-money and are required, irrespective of age, to work full time whether by day or by night. When they acquire skill after several months of patient working, they begin to earn eight or ten *sen* each per day and are not able to earn as much as twenty-five or thirty *sen* until after four or five years. Of married male or female operatives who board outside of the mills, theirs is a lot of hardship and misery. They have to maintain a ceaseless struggle to support themselves on their small earnings and often this struggle ends disastrously for them. Furthermore the rules of the mill companies require each operative to deposit a day's earning at the end of every month and this deposit is liable to confiscation in the event of failure to fulfil the contract. The rules also provide (and they are rigidly enforced) a punitive measure—generally a fine—for those who neglect their work, together with a provision for occasional rewards to attentive operatives.

The long hours of work, the rigid enforcement of the rules, the scanty wages, together with the limitations of their contracts, prevent the operatives in general from enjoying life ; for they are always left devoid of comfort and pleasure. Such is the life of the factory operatives, in factories which are conducted in accordance with modern methods of industry and which are supposed to be the forerunners of civilization !

MECHANICS AND ARTISANS.

A recent statistical report on daily wages prevalent among the Tokyo workers of this class gives us :

Carpenters.....	{ 60.	Bricklayers	70.
	50.		
Masons	{ 75.	Furniture makers {	100.
	70.		70.
Plasterers	{ 60.	Painters.....	50.
	50.		
Matting makers...	70.	Blacksmiths	{ 65.
			40.
Roofers	50.	Printers	{ 50.
			20.
Shoemakers.....	12 silver <i>yen</i> per month.		
Tailor (for European dress).....	10 to 15 silver <i>yen</i> per month.		

(In the trades connected with building, we have given the prices charged by contractors the actual sum paid to the workers being from five to eight *sen* less).

There are at least 10,000 skilled workers in Tokyo engaged in the building trades ; the blacksmiths, tailors, printers and others constituting another 10,000. Fully one half of this class of workers are single and generally board and lodge with their foremen, who are invariably contractors, who pay them four or five *yen* each per month. Apprenticeship in the building trades is for a term of ten years, printers, six years, and shoemakers, five years. To cite a case connected with carpentry : a boy, at the age of ten, goes to a foreman as apprentice and there remains ten years, the first seven years being spent in gaining a practical knowledge of the trade and the remaining three years in working for the foreman, as an acknowledgment of the

past favor, during which years he receives only two or three *yen* per month as pocket money. It should also be remembered, that the acquisition of even a common education is wholly out of the question. When it is finally over, he begins to earn for himself but his contributions to the foreman continue, under one form or another, for a long time to come.

As a rule, the mode of living prevalent among the unmarried workers of this class is irregular. Money is hardly earned, and often a great deal more than is earned is spent in drinking and debauchery. It is a rare thing to find an operative of this class possessing a holiday suit or any dress other than his working clothes. When it becomes necessary to get new clothes he will borrow money for the purpose and two or three days after the new clothes have been used, and the immediate occasion is past, they will be either sold or pawned, not to redeem the debt but to satisfy an unquenchable thirst for debauchery. The keeper of a popular restaurant in this city has furnished us with an interesting statement bearing upon this subject. During the month of November last, out of 9,000 customers who visited his shop 3,500 were artisans and mechanics, 2,300 small merchants and clerks, 1,300 wives and children of small merchants, clerks &c. Of the receipts of the month, artisans and mechanics contributed 40%, small merchants and clerks 20% &c. This goes to show where most of the money earned by the workers of this class disappears. It may be argued that it is very foolish of them to spend money so recklessly but we must also take into consideration that with their lack of education, the pleasures they are able to seek are necessarily limited and that drinking and debauchery being the most easily accessible pleasures, it is natural that they should go in that direction. Moreover, there is a custom prevalent among these classes, which has been handed down from generation to generation, to be liberal in their expenditure on food; and this custom has been so prevalent that it has finally given rise to the common saying that the eatinghouse is the place

where a workingman empties his pocket. We must admit, however, that this is a fault of the workers for which they alone are to be blamed. Let us now see what life the other half of them, the married workers, are leading.

We often witness workingmen of this class, with wives and children, striving hard to keep away from evil friendships, and sometimes even braving the ostracism of their comrades. One of them came under our special observation, and after repeated entreaties we succeeded in drafting an annual budget of the current expenses of his family. The worker in question is thirty-two years of age, a painter by trade. His wife is twenty-five years old and they have two children, three and six respectively. The house in which he lives is located in a back alley with two rooms, 9 x 12 and 9 x 3, together with a kitchen. He pays a rent of one and a half silver *yen* per month. There are two small bureaus in the house; one containing clothing, the other cooking and eating utensils, and there is no other furniture except a *hibachi* with a charcoal fire. The kitchen utensils are somewhat antiquated and in bad repair. By way of explanation, he informed us that all the furniture he now possesses together with the kitchen utensils and bedding was left to him by his deceased parents and that he spent nothing so far in obtaining new furniture, and has only occasionally been replacing vessels which were accidentally broken. The budget, which follows, fairly exhibits the standard of living of the family and, at the same time, substantially represents the expenses of other families similarly situated.

	Silver <i>yen</i> .
Clothing for husband	18.45
" " wife	12.
" " Children	7.
Food for husband.....	30.
" " wife	30.
" " children.....	10.
Rent	18.
Shoes (wooden clogs, straw slippers &c.)	5.75
Fuel (fire wood and charcoal)	8.

Wine (<i>sake</i>)	15.
Replacing broken dishes &c.	2.
Oil	1.50
Miscellaneous expenses (candies for children, baths &c.)	12.

Total expense of the family ... 169.70

Husband's earnings for a year. 160.

Deficit 9.70

In the above budget no estimate is made for expenses incurred by the family for social intercourse nor is any provision made for sickness or occasional pleasures. Even so, it was found necessary for the head of the family to seek some other source of income in order to make both ends meet; hence, we were told that his wife occupies herself at home in rolling up cigarettes, at which she can earn on an average five *sen* per day. If he should ever be confronted with the necessity of meeting any additional expense, he told us that he had nothing for it but to send some of the family clothing to a pawn shop, though the consequence of this proceeding was to augment the current expenses by the amount of the interest on the loan.

Legitimate as his expenses are, gloomy and cheerless as his life is, still the joint earnings of himself and wife are not sufficient to secure the stability of the family; and this being a fair example of the families of this class of working-man what conclusions are we to draw as to the rest?

COMMON LABOURERS.

As representatives of this class of workers we will take the *jirinikisha* men, a name undoubtedly familiar to our readers. There are over 60,000 men who are subsisting upon incomes derived from pulling these two wheeled carriages in the city. The occupation, though really modern, may be almost called a remnant of ancient Japan; and, strange to say, the *jirinikisha* is in full swing by the side of the locomotive and the tramcar. A very few of the men own their "*rikisha*" (which cost from ten to fifteen silver *yen* a piece), the others hire the vehicles by the

day at a cost of three or five *sen* per diem. Three distinct classes are noticeable among the men: Class I, comprising the able bodied men, ranging from eighteen to thirty-five years of age and earning on an average forty *sen* a day; Class II, able bodied but not so strong and robust as their younger comrades, ranging from thirty to forty-five years of age, with an average daily earning of thirty *sen* each; and class III, old and feeble, none of whom are able to earn an average of more than ten *sen* per day. Class I comprises 1/5 of the whole number of *jirinikisha* men, the second 1/2 and the third 3/10. The majority of the first class men are single, and board and lodge with their bosses, every one of whom generally keeps several vehicles for hire. These men pay about five silver *yen* per month for board and lodging besides daily charges for their vehicles. The men of this class spend most of their daily earnings on food and drinks; seldom are they satisfied with the meals furnished by their bosses. It is the general rule with them that, as soon as they have conveyed their passengers to their destinations and have been paid the fares previously agreed to, they hasten to a restaurant near by, there to satisfy their thirst for refreshment. Here they will spend ten or fifteen *sen* each, for which sum they can procure three bowls of boiled rice, a dish of fish (boiled, baked, broiled or raw), and pickled vegetables, together with a pint or two of *sake* (a spirit manufactured of rice). The recklessness prevailing among the unmarried mechanics and artisans is also characteristic of the men of this class, and the same means of raising funds are freely resorted to. The second-rate men are really typical of this class of workers—common labourers. The great majority of them are married, some of them having four or five children, and keeping houses, if they can be so termed. The houses are generally located in an alley or in a street mostly inhabited by poor people and are built in a row 10 ft. x 50 ft., this long row being partitioned off into four houses, thus giving each abode a space of 10 x 12. There are certainly

no parlors, dining or bed rooms in these houses; the front room of each mansion, about 10 x 10, is used for all purposes and a little space in the rear constitutes the kitchen. The rent of one of these houses ranges from sixty *sen* to one *yen* per month according to the location and condition of the house. The daily living expense, excepting house rent, foot up to something like twenty-five *sen* on an average for each family of five, generally absorbing all that the head of the family is able to earn, and leaving the house rent to be paid from what can be earned by wife and children at home by the pasting of match boxes. The food taken by these families generally consists of rice, bean soup and pickled vegetables for breakfast; rice, pickled vegetables and fish or some other dish for lunch and dinner. When the head of the family takes his meal out of the house it will cost him three or four *sen* if he is not particular as to what he gets. The clothes worn by the members of the family are only fit to be called rags and they have no change of clothing. These families are great customers of pawn shops and money lenders, and some of them frequent pawn shops twice or thrice a day, each transaction costing them heavily. The readers may wonder how they procure things to pawn. Indeed, the economy practiced among this class is of a most instructive nature. For instance, if early in the morning they find that there is not sufficient money to procure their morning meal, their bedding will fly into a pawn shop there to remain until night time, when the heads of the families return with their day's earnings. For purposes of raising money, even a tiny article of kitchen ware is utilized to its full value. Not only do the pawn brokers reap a great profit from these people but also the money lenders whose custom it is to loan on *c Yen*

to be redeemed by daily instalments of three *sen* for forty consecutive days, or to loan eight *sen* to be redeemed by daily instalments of two *sen* for fifty consecutive days. These highly rated moneys are in great demand among the *jinrikisha* men class and are most urgently sought for in cases of accidents to the heads of houses or of sickness in the families; and the recurrence of such misfortunes finally ends in reducing the families to beggary.

The men of the third class, the majority of whom are single, more properly belong to the class of *paupers*. Some of them keep houses jointly but the greater number live in cheap lodging houses, each paying three or four *sen* per day. Of those who keep houses, it is but seldom that a man owns his bedding which is generally borrowed at a rate of one *sen* to one *sen* and half per night. Meals they seldom take with regularity. When any of them is fortunate enough to earn some money before a meal-time so as to allow him to enter one of those low restaurants, where a bowl of rice with a little raw or cooked fish or vegetables are served for the sum of two or three *sen*, he will avail himself of the opportunity; if not he will satisfy his hunger by eating a *sen's* worth of rice cakes. Often during summer time they will go without lodging, taking shelter under roofs or in untenanted houses. Generally speaking, the men of this class constitute a reserve army of *paupers* and are destined, sooner or later, to become inmates of charitable institutions.

FUSATARO TAKANO.

[Mr. Takano stayed in the United States for a long time, investigating various questions pertaining to workmanship. After his return to Japan he was for a time on the staff of the "Japan Advertiser" Yokohama.]

BAMBOO AND SPARROW.

The frontispiece of our present number is the work of Kubota Heisen, one of the most celebrated painters in Japan. It was painted by him by our special request. The original was humbly presented to the Rev. D. C. Green, in acknowledgment of his warm sympathy, and the

invaluable assistance which he has rendered toward The Far East, ever since it was brought into existence. It is hoped that it will be to him a perpetual testimony of the respect and gratitude which we owe to him and of our great grief at his departure from Japan.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO APRIL 13TH).

CHANGES IN OFFICIAL CIRCLES.

When the new Cabinet came into office, they issued a manifesto containing a clause to the effect that the gates of officialdom should be thrown open to men of ability. This is undoubtedly a sound principle upon which to work, for it is a reasonable maxim that the state-administration should be entrusted to the best men that can be found. It is however a departure from the practice hitherto in vogue; for the Cabinets have up till now sought by their appointments to strengthen the hands of the one or two clans which have been mainly instrumental in the work of Governmental reform. The time has however come when it is absolutely imperative to draw our officials from a wider area than these few clans, and the clause, in the manifesto of the Matsukata Cabinet, to which we have already alluded, was welcomed by all classes of the people. Several changes in the *personnel* of the various departments have already been made. These we will discuss under separate heads.

DEPARTMENT OF AGRICULTURE
AND COMMERCE.

No department has been so thoroughly re-organized as this. The Minister, Vice-Minister, and two chiefs of bureaux have sent in their resignations and new officers have been appointed to fill the vacancies thus made. The late Minister

of this Department, Viscount Yenomoto, holds the rank of Admiral in the Navy, but his fame belongs rather to the period of the Shogunate. Since his surrender to the Imperial Forces at the time of the Restoration, he has had a seat in almost every cabinet, though he has never been a leader. He was the only member of the late Ito Cabinet who did not resign with the Premier, and he continued as a Minister in the new Cabinet as re-organized by Count Matsukata. During the last session of the Diet he was somewhat unpopular, and his unpopularity increased in consequence of the agitation about the Ashiwo Copper Mine. Soon after the close of the session he resigned his portfolio, which has been temporarily assumed by Count Okuma, the Minister for Foreign Affairs. Since then, the following appointments have been made to the Department.

Vice-Minister Mr. Oishi Masami.
President of the Commercial and
Industrial Bureau
Mr. Taketomi Tokitoshi.
President of the Mining Bureau
Koizuka Ryō.

Mr. Oishi, the new Vice-Minister of the Department of Agriculture and Commerce, was formerly Minister Resident at Seoul, having been sent to Korea for the settlement of the Corn Prohibition Question. He has had very little official experience: but was for a long time one of the organizers of the Liberal Party. Recently, he has severed his connection

with the Liberals, and has rendered important services to the Ministerial party. Messrs. Taketomi and Koizuka have made their reputation in the Diet, in which both have been leading members of the Progressionist Party.

CHANGES IN THE HOME DEPARTMENT.

Equally striking are the changes in this Department, though, owing to the fact that changes in the Department proper have already been made, we have especially to record changes among the provincial governors. Eleven governors have been transferred to other districts, and fifteen new appointments have been made. Of these newly appointed governors, nine were taken from the Lower House of the Diet, and six from official circles. The names of those who were taken from the Diet are as follows :

Mr. Tamura Sei.....	Saitama	Prefecture.
Mr. Muro Kojirō	Ehime	"
Mr. Hatano Denzaburō...	Fukui	"
Mr. Kikuchi Kuro	Yamagata	"
Mr. Kashiwada Moribumi...	Chiba	"
Mr. Yumoto Yoshinori...	Gifu	"
Mr. Gondo Kan-ichi.....	Nagano	"
Mr. Nakamura Hikoji...	Shimane	"
Mr. Ishida Kannosuke...	Toyama	"

With regard to their parties, the first four are Progressionists, the fifth, a member of a Diet Club, the next three Independent National Unionists, and the last an Independent Liberal. We do not know whether all the newly-appointed Governors are competent men, indeed it is possible, that some of those who have been dismissed are abler than their successors. But, we may take it as a good omen, that these appointments are sanctioned by popular approval

ENLARGEMENT OF THE DIPLOMATIC SERVICE.

In accordance with the Budget for the current fiscal year, new Legations were lately opened in Mexico and Hawaii, Messrs. Murota and Shimamura, Consul-Generals in Mexico and Honolulu being respectively promoted to be Minister Residents. On the same day, Mr. Inagaki Manjiro, the Hon. Secretary of the Oriental Association, was appointed Minister Resident in Siam and is to start for that country for the purpose of negotiating the new commercial treaty. This gentleman was educated at Cambridge University, England and is well-known as the author of "Japan in the Pacific." Nothing has yet been done officially with regard to the new legation in Brazil, and the consulates which are to be established in Chicago, Manila, Newchwang and Antwerp. Most probably they will soon be opened and the appointment of suitable persons made. By the way, important changes have taken place among the officials of the Foreign Department. Mr. Fujii Saburo having been appointed Minister Resident, Mr. Takata Sanae, an able member of the Progressionist Party, has assumed the charge of the Commercial Bureau. Mr. Takata is a graduate of the Imperial University, and has been a member of the Lower House since its opening, is a professor in the Waseda Technical School and has written many books of political and literary value. There will also be the appointment of Ministers to Foreign Courts in the near future.

THE CREATION OF A *CHOKUNIN* COUNSELLOR.

A proposal to add a chief counsellor to each Department of the Government was once laid before the Administrative Reform Committee and was rejected by a majority of the same. Notwithstanding the rejection, the Government recently issued an Imperial Ordinance for the creation of the *chokunin*, but not chief, counsellor in each Department. Though the rank is higher than the other counsellors, the function of the new official is in reality the same. The creation of this post may be useful in attracting new elements into the ranks of Government officials but we are not at present in a position to pass an opinion as to the necessity for the same. It seems however the Cabinet would do better to make changes among those at present in office; the ordinance having been issued we shall probably see ere long numerous appointments in accordance therewith.

THE HAWAIIAN QUESTION.

A trouble has arisen between Japan and Hawaii owing to the latter's refusing to allow some 600 Japanese emigrants to land from the *Shinshu Maru*, which arrived at Honolulu at the end of February last. The reason for this refusal is not yet correctly known, but if we judge by what we hear it was utterly barbarous and illegal, and in violation of our treaty rights and an interference with the official proceedings of our Consul-general. The vessel having met with such a fate has recently returned to Japan with most of her passengers. It is not the *Shinshu Maru* alone which has encountered this

refusal. The *Sakura Maru* with 160 emigrants and the *Kinai Maru* with 670 emigrants were neither of them permitted to land their passengers. In view of this situation, two other vessels just preparing to leave Japan for Honolulu are waiting for the settlement of the question. Indeed, the action of the Hawaiian Government is injurious not only to these fourteen hundred emigrants, but also to our nation as a whole. Minister Shimamura is now authorized to conduct negotiations with the Hawaiian Government on the subject. The cruiser *Naniwa* will be despatched in a day or two with the instructions of the Foreign Minister to Mr. Shimamura who has been clothed with full powers for the settlement of the affair.

THE ACTIVITY OF THE KOREAN GOVERNMENT.

An office has been newly established in the Korean Government for the codification of laws, customs and systems of administration now prevailing in the country. Ever since the Peninsular Kingdom came in contact with modern civilization, entirely new forms of administration have been finding their way into the Kingdom, and these stand side by side with the old. The establishment of the new office looks simply towards the unification of these more or less conflicting laws. The officers in charge of this work are chiefly the Ministers of the present Cabinet. We hope they will make a useful contribution to the development of their state.

Besides this, the Koreans are now contemplating the return of the sum of

yen 1,000,000, or one-third of the total debt they owe to us. Some have thought that this sum is borrowed from the Russian Government in accordance with the Russo-Japanese Negotiation. But this is not the case, the surplus was acquired by a skilful financial retrenchment supplemented by a good crop of rice last year. If so, the country is to be congratulated.

QUEENSLAND AND THE REVISED TREATY.

The Colony of Queensland has availed herself of the right to establish commercial relations with Japan on the basis of the Revised Treaty with Great Britain. The essence of the protocol on the subject is as follows:—

1. That the stipulations contained in the first and third articles of the above-named Treaty, shall not in any way affect the laws, ordinances and regulations with regard to trade, the immigration of labourers and artisans, police and public security which are in force or may hereafter be enacted in Japan or in the said Colony of Queensland.

2. That the said Treaty shall cease to be binding as between Japan and the said Colony of Queensland, at the expiration of twelve months after notice shall have been given on either side of a desire to terminate the same.

By this we see that Japan pledges her subjects, visiting, or trading with, Queensland under the Revised Treaty, to abide by the laws, ordinances, regulations of the Colony with regard to trade, the immigration of labourers and artisans, etc, while the Queensland Gov-

ernment accepts a similar obligation *vis-à-vis* Japan.

THE DEPARTURE OF THEIR MAJESTIES TO KYOTO.

Their Majesties the Emperor and Empress are going to leave the Metropolis for Kyoto on the 17th inst. The chief aim of the Imperial journey is to attend in person at the one-hundred days' festival in honor of the late Empress Dowager. Owing to ill-health, Their Majesties could not attend the Funeral Services which took place on the 7th, February last. The weather being now warmer and Their Majesties' health having also recovered, a large festival will soon be celebrated in Kyoto. May all Their Majesties' subjects imitate Their filial piety.

THE ASHIWO COPPER MINE.

The question of the Ashiwo Copper Mine is still unsolved. Although the Government has been engaged in a serious investigation of the subject, it has not yet reached the conclusion that the work should be stopped. The special committee of the Government as well as certain members of the Diet are now on the ground observing the actual condition of affairs. The settlement of the question is no doubt difficult, for it will be an important precedent showing the national preference as regards agriculture and other industries. In case the work of this mine is stopped, most of the people in the vicinity of other mines will undoubtedly demand a similar measure. The Government must sooner

or later choose either one of these two propositions: either to sacrifice some part of agricultural profit for the sake of the mining industry or to stop the works of the most important mines for the sake of agriculture.

THE SPECIAL SUBSIDY TO THE NIPPON YUSEN KAISHA.

A bill was introduced in the Diet for an annual subsidy of *yen* 3,400,000 to the Nippon Yusen Kaisha, but it was not passed, for the last session terminated before the report of the special committee, to which the bill was submitted. The above sum is to supplement the deficiency caused by the loss in the European and American lines. The statistics made by the company give us the following account for each of these two lines:

The European line.

Monthly expense	202,940.
„ income	93,438.
Loss	109,502.

The American line.

Monthly expense	102,990.
„ income	38,720.
Loss	64,270.
Total of monthly loss	173,776.
Total of annual loss	3,399,536.

With this account in view the company petitioned the Government for a special subsidy and secured its endorsement. But the bill having failed to receive the sanction of the Diet, what will be done with these two lines? The company would of course not give up the services which they have undertaken for the honour of our countrymen. Honourable as it is, the company should not continue an unprofitable trade. Yet the navigation of these two lines is different to that of other lines in its

nature and the company will surely continue the trade until a proper measure is adopted by the Diet at the next session.

COLONEL FUKUSHIMA.

The well known Siberian traveller Colonel Fukushima recently returned from his second journey through the interior of Asia. He left Japan in October, 1895 and returned to Tokyo on the 25th of March last, after a long trip covering 43,000 miles. What part of the continent he travelled through and what was the nature of his observations the public is not informed. We now simply congratulate him upon the success of his second brave undertaking.

OBITUARY.

The death of Lieut.-General Baron Yamazawa, Commandant of the Fourth Army Division, was announced on the 30th ult. He was born in the Satsuma clan and distinguished himself at the time of the Restoration war. In 1871 he was sent to America and afterward to France for the investigation of various military questions. During the Russo-Turkish war, he was attached to the Russian forces as a major and displayed the typical courage of Japanese soldiers. After many promotions, he was appointed Commandant of the Fourth Division. During the Japan-China war he was unable to proceed to the seat of war on account of severe illness, but after peace was concluded he spent one year in Liaotung Peninsula as the commandant of the garrison troops. It is much to be deplored that Japan should lose so brave a soldier in so high a position.

Sam. Jones

PROF. FENOLLOSA'S ARTICLE ON JAPANESE ART,
IN THIS NUMBER.

THE FAR EAST,

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THE CARP AND TORTOISE.
"SYMBOLS OF NOBLENES AND LONGEVITY."
(PAINTED BY HOKUSAI.)

THE FAR EAST.

Vol. II., No. 5.



May 20th, 1897.

THE DEVELOPMENT OF BANKING IN JAPAN.

The present system of banking in Japan is an offspring of the last Restoration. In former times, no such system, as far as we know, can be traced definitely. This is perhaps owing to the imperfectness of our historical works; but most probably to the non-existence of any definite system which was the natural result of the insignificance of trade and industry. In those days, the whole nation was occupied in encouraging military training, and agriculture alone was regarded, as the sole source of national wealth. "Be a *cherry* among flowers and a *samurai* among men" was a favorite proverb, showing how highly esteemed and powerful were the *samurai*. They alone were regarded as the important class of people, enjoying legitimately rights and privileges. As for the tradesmen, artisans, mechanics, etc., they were held in contempt and despised as mere slaves and were considered of little account.

How can one expect a developed system of banking in such a state of things? Little protection was given to the money-changers; the rate of interest was fixed by strict enactment; and the debtor was generally the more favoured party. It was even permitted that, after a certain term, the creditor was obliged to surrender the right of demanding payment. The only business engaged in largely ^{always} (and in secrecy) was pawn-broking by blind men.

Yet, the so-called banking system, by which we mean the Western system now prevailing, is not an entirely new experience for our countrymen. Our fathers and fore-fathers invented their own method of banking and carried it on, though its form may have been simple and its sphere of action limited. This is especially true of the time of the Tokugawa Shogunate, when peace prevailed for two centuries or more.

If we trace back its history chronologically we find that, the system of money-lending, the simplest form of banking, was the first to be developed. In the Fifteenth Century (1433 A.D.) we find already an edict to the following effect:—

I. Articles of daily use may be pawned, but the term for wearing apparel is limited to a year, and that for weapons to two years; II. the rate of interest must not exceed fifty per cent.; III. those who engage in business without sufficient funds shall be punished, and should they abscond, the people of the district shall be held liable. In 1544 A.D., the maximum rate of interest was lowered to twenty per cent. for pledges and to thirty per cent. without pledges; and again, in the famous "Hundred Clauses" (1790 A.D.), the creditor was allowed to sell pawned goods after the lapse of eight months. Some of these enactments may seem rather ridiculous; but this is the origin from which the present system of banking has been developed.

Next to pawn-broking we must take into account what are called the "usury laws." The enactment of these laws is no doubt very old, but their application to a more definite and systematic form of business is comparatively modern. In 1744 A.D., the number of the so-called *Fudasashi* was limited to one hundred and nine, and the rate they could charge was fixed at less than fifteen per cent. *Fudasashi* were originally nothing but keepers of waiting-places in front of the Government storehouse where the feudal vassals received their salary, which was

generally paid in rice. As the disbursement took some time, the vassals began to entrust the right of receipt to these *Fudasashi*; gradually these rights were discounted, that is to say, the keepers bought up the rights at a discount, and obtained payment from the storehouse in due time. In the course of time this business became very profitable and some of the *Fudasashi* very wealthy men. They went so far as to lend the vassals money, received their deposits, and borrowed from other firms in the same business. The Exchequer gave them special permission to lend Government money at five per cent. interest, on pledges which were worth two and a half times the amount of the loan. They employed a regular staff, and kept various necessary books, among which the big-book (or ledger), the cheque-book, the rice account, the stamp-book, the salary book, the receipt book, etc., were the most important.

Toward the end of the Tokugawa Shogunate, this business developed into something similar to a banking system, which was very necessary among the feudal vassals; the maximum rate of interest fixed by the Government fluctuated between ten and fifteen per cent. according to the necessities of the time. Indeed, the business lasted, even after the inauguration of the new regime, till 1873, when salaries of officials became payable in currency. Limited as their customers were, the *Fudasashi* made a considerable contribution to the development of our system of credit.

We will endeavour to give our readers a more definite idea of our old system of banking. The commencement of real banking was first evident in the city of Osaka. This town, from its geographical position as well as from the character of its inhabitants, has always been the centre of commerce, business here, having always been conducted more or less in accordance with trade usages. Especially among money-dealers and exchange houses, various branches of banking business were conducted in a comparatively comprehensive way. Amongst others, the system of bill brokerage was fairly developed; it is recorded that the inventor of commercial bills was a native merchant named Tennoji Gorobei who lived in the Seventeenth Century. His example was soon followed by others and was even encouraged by the Government of that time. In order to control trade and encourage the growth of credit, the Inspector-General, Ishimaru, made a code of rules and established wholesale houses and the gold exchange; the number of money-changers was limited to a guild of ten who transacted banking business. Besides these, there were twenty-two smaller guilds that conducted similar business with a less amount of capital. Among these guilds, the followings seven kinds of bills circulated freely :—

1. Bills of Remittance, used mostly between two capitalists; 2. Deposit Bills, issued by the bankers to their depositors; 3. Bills of Exchange, drawn

on the exchange houses by their customers, or by other houses; 4. Mutual Bills, current among exchange houses only; 5. Large Bills, drawn by large firms on settling-up day; 6. Promissory Notes, issued by a buyer of goods on an exchange house and handed to the seller; 7. Storehouse Bills, issued on goods deposited in storehouses.

The greater the expansion of trade in Osaka, the more the use of these bills increased. Traders coming from other localities gladly made use of them, and through the wide circulation of these bills the money market of Osaka was in a very flourishing state. This success was chiefly due to two reasons, the protection of Government, and mutual help. The law suits concerning them were treated as exceptional cases, being tried and decided outside of the ordinary courts. When complaints were made, decision was given at once, and if the fault lay with the exchange houses, they were visited with the penalty of handcuffs or imprisonment, as the case might be. It was very seldom, however, that punishment was necessary. The exchange houses, instead of disputing, were in the habit of helping each other in times of need. In cases where a small house issued bills far beyond its capacity, and could not pay them, the bills were passed on from one holder to the other till they reached the largest guild and were settled there.

It was on these lines that our banking system developed prior to the influx of Western civilization. The enactments

of the new system, the failure of the first attempts, their final success and their future prosperity will be treated later on.

(To be continued.)

L'ANGLETERRE ET LE JAPON.

Durant la révolution qui aboutit à la restauration impériale, quatre puissances européennes ont manifesté leurs dispositions à l'égard du Japon ; la France a bravement prêté la main à Tokugawa, l'Angleterre protégé sagement le gouvernement du Mikado, l'Amérique instruit avec bienveillance le peuple japonais, et la Russie l'a menacé comme un brigand. La conduite que les trois premières nations ont tenue, quoique leur objet ait été différent, se ressemble. Elles ont également eu de la bonté et de la pitié pour le Japon en détresse, tandis que la Russie seule a montré contre lui une ambition redoutable. C'est pour cette raison que depuis le temps où le Nouveau Japon était encore dans les entrailles de la révolution, les relations du Japon avec ces trois Pays ont toujours été très amicales.

Il est certain que la civilisation européenne, assimilée par l'esprit *l'amato*, a donné naissance au Japon d'aujourd'hui, mais ce qu'on appelle la civilisation européenne est un terme trop général. Il faut le préciser d'avantage par l'analyse. En ce qui concerne les lois, les systèmes militaires, l'idée politique, la littérature, il y a eu deux

sources auxquelles le Japon a puisé, savoir, celle de l'Angleterre et celle de la France. Maintenant quoique ces deux courants soient mêlés l'un à l'autre pour former ensemble le Japon actuel, leur trace imprimée profondément dans l'esprit des Japonais se trouve partout. Il faut reconnaître aussi l'influence de l'Allemagne. Elle a beaucoup contribué à l'organisation militaire d'aujourd'hui, elle a fait passer son idée dans la politique et dans les lois, mais le temps qu'elle a inspiré les Japonais est court, ce n'est que pendant ces derniers dix ans. Quand l'Allemagne a commencé à exercer son influence au Japon, le fondement du Nouveau Japon était à peu près établi. Son action tend peu à peu à augmenter, mais jusqu'à maintenant elle ne touche qu'à la surface de la société japonaise, et n'a pu encore entrer au fond du cœur des Japonais, comme celle de l'Angleterre et de la France. C'est pourquoi il est permis de dire que la civilisation européenne qui a contribué à faire le Nouveau Japon est celle de l'Angleterre et de la France.

Ici mon sujet m'oblige à me séparer de cette dernière, car le but de cet article est de mettre en leur jour les

dernières relations entre l'Angleterre et le Japon.

L'Anglais dit du Japon qu'il est "l'Angleterre d'Orient". Le Français dit des Japonais qu'ils sont "les Français d'Orient." Sans doute le Français et le Japonais ont plus d'une ressemblance dans le caractère; l'un et l'autre sont simples, gais, agréables, sensibles et polis, quelquefois sans retenue. Mais les conditions dans lesquelles se trouve le Japon ressemblent plus à celles de l'Angleterre qu'à celles de la France. Ils sont l'un et l'autre un pays composé de grandes îles près du continent, ils sont l'un et l'autre en position de commander le continent, ils semblent naturellement destinés à être le roi et la reine de la mer, et l'ordre du Ciel paraît être qu'ils établissent leur empire par le commerce. Leur cour et leur gouvernement se rapprochent l'un de l'autre. Quelques Européens songeront peut être que l'Empereur, au Pays du soleil levant, est un despote déguisé sous le masque de la modération, comme les autres souverains asiatiques; mais on ne saurait commettre une plus grave erreur que celle-là. Sa Majesté n'est pas encore familière avec son peuple, mais Elle aime son peuple comme un père aime ses enfants. Le cœur de son peuple est son cœur, la volonté de tous est sa volonté. De sa personne, l'Empereur est un homme d'une grande bonté et digne de tout respect. Il n'a pas refusé une seule fois de ratifier les propositions de la Diète, il n'a jamais fait passer de force sa volonté contre

l'opinion publique. En réalité il est né souverain constitutionnel. Quelques politiques, japonais ont prétendu que leur Empereur est ambitieux et despotique, un peu comme l'Empereur d'Allemagne, mais la vérité est que sa Majesté est plutôt calme et douce comme la Reine d'Angleterre; En conséquence, l'état politique de l'Angleterre et celui du Japon, sans être les mêmes, se ressemblent. De la ressemblance naît la sympathie; il est naturel que "l'Angleterre d'Orient" et "le Japon d'Occident" s'aiment l'un l'autre.

C'est un fait connu de tous que l'Angleterre a jeté dans l'esprit du Nouveau Japon la plupart des éléments dont il se compose. L'opinion politique des partis japonais est fondée en général sur les systèmes politiques de l'Angleterre. Shakspeare a une place dominante dans la littérature japonaise. L'essai de Macaulay se trouve partout, jusque dans les pauvres librairies des provinces les plus reculées. La plupart des jeunes gens s'étudient à parler, et à écrire la langue anglaise, et s'appliquent à comprendre la littérature, la science, et la philosophie au moyen de cette langue. En beaucoup d'endroits, elle est enseignée aux garçons, même dans les écoles primaires. Les écoles de la langue anglaise sont au nombre de 90, contre 6 écoles Françaises et 8 allemandes. Le nombre des élèves de ces écoles est de 5646. Si l'on compte ceux qui étudient l'anglais dans 42 écoles de l'Etat, dans 59 écoles spéciales, dans 47 écoles normales, dans 82 collèges d'enseignement

secondaire, le nombre monte à 50000.

Les relations commerciales entre l'Angleterre et le Japon sont très importantes. La plupart des marchandises importées au Japon, après la restauration impériale, sont venues d'Angleterre. Avant 1877, il n'y a pas eu de statistique exacte relativement au commerce japonais. En voici une de 1877.

EXPORTATION.

Angleterre	.....6,298,219	<i>yen.</i>
Amérique	.....5,219,886	„
France	.....4,866,518	„
Allemagne	.....55,948	„

IMPORTATION.

Angleterre	.....15,679,111	<i>yen.</i>
Amérique	.....1,736,651	„
France	.....3,031,037	„
Allemagne	.....700,981	„

A cette époque, l'Angleterre occupait le premier rang au point de vue de l'exportation, et pour l'importation elle dépassait de très haut, comme un cèdre, tous les autres pays. La somme de ses marchandises importées était dix fois équivalente à celles de l'Amérique, six fois à celles de la France, quinze fois à celles de l'Allemagne. Le tableau suivant présente une statistique du commerce japonais en 1895.

EXPORTATION.

Angleterre	.....7,883,091	<i>yen.</i>
Amérique	.....54,028,950	„
France	.....22,006,385	„
Allemagne	.....3,340,013	„

IMPORTATION.

Angleterre	.....45,172,111	<i>yen.</i>
Amérique	.....9,276,360	„
France	.....5,180,135	„
Allemagne	.....12,233,159	„

En dix-huit ans l'importation de l'Angleterre a augmenté dans la proportion d'un à trois, celle de l'Allemagne d'un à dix-sept, et celle de l'Amérique d'un à huit. Sans doute le progrès de l'Angleterre comparé à celui de l'Allemagne et de l'Amérique est en retard ; mais le total de toutes les marchandises réunies de l'Amérique, de l'Allemagne et de la France n'atteint pas celui des marchandises anglaises seules. De plus, voyez le nombre des étrangers qui sont au Japon.

D'APRÈS UNE STATISTIQUE DE 1895.

Anglais	.....1,878
Américains	.....1,022
Allemands	.....493
Français	.....391

Pour cette raison encore il est naturel que l'Angleterre soit en relation plus intime avec le Japon que les autres pays.

D'ailleurs pendant ces deux dernières années, ils ont fait entre eux échange de bienveillance. Un peu avant la guerre Chino-Japonaise, ils se méprisaient l'un l'autre; l'Anglais croyait que la Chine forte et riche était la maîtresse de l'Extrême-Orient, et que le Japon pauvre et faible n'était rien. D'autre part le Japonais mal impressionné, regardait l'Angleterre comme une ennemie irréconciliable. Mais le malentendu de l'Anglais a cessé

dès que les canons ont tonné à la campagne du Liao-Tong. Après la signature des traités de Shimonoseki, le Japonais a éprouvé pour la seconde fois l'amitié de l'Angleterre. Le gouvernement du Mikado choisissait l'Angleterre, parmi les puissances européennes en rivalité, pour lui faire construire ses navires. En consentant à la révision de son traité avec le Japon, l'Angleterre a causé une vive émotion parmi les Japonais. Le cabinet Ito a cherché la faveur de la Russie, et affecté de s'éloigner de l'Angleterre; mais le peuple Japonais a méprisé le Russe que le cabinet craignait, et sympathisé avec l'Anglais qu'il repoussait. Quand le cabinet Matsukata a été organisé, et le comte Okuma, partisan d'une "politique forte," nommé ministre des affaires étrangères, les rapports entre le Japon et les puissances européennes ont changé entièrement; et le sentiment des Japonais à l'égard de l'Angleterre est devenu doux comme le soleil du printemps; tellement que le prince Arisugawa est parti pour Londres afin de prendre part aux fêtes du jubilé de la Reine d'Angleterre. C'est un gage d'amitié offert à la Reine et à son peuple par l'Empereur et le peuple du Japon. Quand notre ambassadeur a été envoyé en Russie pour le couronnement du Tsar, le peuple japonais le regardait partir avec un coeur glacé, parce que célébrer ce couronnement par l'envoi d'un ambassadeur n'était pas sa volonté. Au contraire pour la Reine d'Angleterre, le peuple était pressé de dépêcher une ambassade, au point qu'il accusait im-

patiemment la lenteur de son gouvernement. Ainsi les relations entre le Japon et l'Angleterre sont amicales, le coeur des Japonais est ouvert du côté des Anglais. Si donc l'Angleterre donne la main au Japon, une alliance sera aussitôt formée, et une alliance entre eux est la paix de l'Extrême-Orient.

Nous aurons dans peu de temps une flotte de 200,000 tonneaux et treize divisions de forces militaires; en temps de guerre nous pourrions jeter 500,000 soldats sur le continent; mais ces forces ne sont pas notre unique ni notre principal appui. Nous aurons par-dessus tout et toujours, l'amour de notre pays, "*l'âme japonaise*" (*Yamato-damashii*). C'est là une force plus puissante qu'une escadre de mille cuirassés. Elle sera notre bouclier, elle sera le rempart du Pays du soleil levant. Quand elle n'existera plus, il y aura au Japon 40,000,000 de tombes. Lorsque cette âme de la Patrie nous anime, nous n'avons plus aucune crainte, si non, de dépasser les bornes de la justice.

Nous ne ferons pas de bassesse pour demander l'alliance de l'Angleterre, nous nous trouverions méprisables à nos propres yeux. Mais puisque les circonstances ont fait naître, entre l'Angleterre et le Japon, une amitié rafraîchissante comme la rosée du matin, cette amitié, semble les engager à s'embrasser l'un l'autre. A plus forte raison leur intérêt doit-il les unir, quand ils viennent d'imposer une réforme à la Chine, et de la mettre sur la voie de la civilisation, quand ils seront forcés d'em-

pêcher la Russie de s'annexer la Corée, quand le chemin de fer trans-Sibérien passera par le Liao-Tong et que la puissance militaire et commerciale de l'Angleterre en sera diminuée à un très haut degré...

Quoi qu'il en soit, nous ne désirons

que de continuer longtemps les bons rapports commencés entre les deux Pays. Que le nom "d'Angleterre d'Orient" et celui de "Japon d'Occident" soient vraisemblables...

HITOMI ICHITARO.

SPECIAL CONTRIBUTIONS.

THE FORMOSAN ADMINISTRATION.

(*Authorized Translation.*)

The Formosan island was added to our Empire, as a result of the second article of the Shimonoseki Treaty, and in June, 1895, Count Kabayama being appointed Governor-General, was sent there to bring about a peaceful settlement of the island. On his arrival, he found the whole island in arms against the country of which he was the representative. Apparently, the island submitted peacefully to the new government, but in reality, it was necessary to have recourse to a good deal of force in order to subjugate it.

In the face of various difficulties, the Formosan government was founded at Taipei, introducing, for the first time, a systematic and orderly form of administration. The government at that time was none other than a triumphant military force occupying the whole island.

The Governor-General, in his character as Commander in chief, superintended all his officials. The officials in the executive department were temporarily empowered to act like the executive officers at home, and to exercise their function in those parts of the island which were completely subjugated, and all the expenses of the Formosan government were defrayed out of the military fund.

However, when the peaceful and normal condition of the island was restored in March, 1896, the Board of Formosan Affairs, which had hitherto superintended the Formosan government, gave place to the Colonial Department which was newly created. The minister of the latter Department was to direct the Governor General of Formosa, and to manage all the administrative affairs of the island. According to these new regulations,

the Governor-General was authorized, within a certain limit, to direct both the navy and army in connection with Formosa ; to superintend, under the auspices of the Minister of the Colonial Department, various executive affairs ; to secure the defence of towns under his charge ; to use even military force if necessary to preserve the general peace. He enjoyed also the power of issuing Government edicts and by special commission, he might assume the right of punishment. He had also the power, with the consent of a body of councillors who formed a part of the legislature to change any regulation of the Government. Thus, a system of administration came into being in this island. The pecuniary expenses ceased to be supplied from the military fund, and a regular budget was drawn up both for ordinary and incidental expenses, which, on being submitted to the Diet, was received with warm approval by both Houses. The amount of revenue for the past fiscal year was estimated at *yen* 6,571,924, and the annual expenditure at *yen* 10,621,508. The improvement in the executive department naturally tended to increase the expenditure in 1897. The following budget was passed by the Diet for the present fiscal year :—

	<i>yen.</i>
Annual revenue—	8,121,504.
Supplements —	5,782,798.
Total —	13,904,303.
Expenditure —	13,904,303.
Additional for	} 176,250 <i>yen.</i>
the railway }	

It is evident that Formosa, with all its new and multifarious regulations and institutions, can hardly be reduced to order all at once. We have to carefully consider the actual condition of the island ; any sudden change in the administration should be avoided as far as possible. Laws should be enacted in consideration of the condition of the people. As a matter of fact, in July last, when the new laws were enacted, the natives of the province of Taichung rose against us in arms. Our soldiers employed every possible means to put down the rebellion, and the main force of the rebels was, ere long, subjugated. However, some of the survivors scattered here and there, were still making depredations and havoc all over the island. It is true, they were not prompted by any political motive, but their object was simply to pillage and plunder the people. Although the rebellions seemed trifling, nothing could have more damaged the advancement of our interests in that island than the conduct of these rebels.

Under these circumstances, our policy must necessarily be first to restore peace in the island. In order to effect this, some changes in the system of the local executive must be made ; the system of inferior officials should be reformed more fully to carry out the regulations of the government ; and means of communication must be improved. Moreover, a system of universal education must be organized in order to train the rising generation to become loyal and faithful subjects.

A bill with the various reforms and plans for the present year, was presented to the Diet, and received the unanimous approval of both Houses. According to the new administrative divisions, the present three prefectural, one insular, and twelve provincial governments are to be reformed into six prefectural, three provincial, and sixty or more district governments. In each district, there will be cities, towns, and villages, and several persons are to be chosen as representatives. Nearly 3200 gendarmes and policemen were employed in the year 1896. However, owing to the change of climate, customs, and habits, many fell sick. A greater police force by far was required. The expenditure for keeping up the *status quo* was considerably increased this year.

As for encouragement of communication, a special allowance was made to the Osaka Mercantile Navigation Co. in 1896. A steamship service three times a month was opened between Formosa and Japan, and another around the coast. This year, however, it was found necessary to increase both services. At the same time, due precaution was taken to ensure safety of navigation, and plans were adopted for the conveyance of military stores. The chief highways were very much improved during the last year, and it is confidently hoped that the Government will be able to extend gradually the improvement of the paths and by-ways throughout the island in

course of time.

Education is divided into two parts, partial and thorough. According to the former, a number of young men in the normal school, and some of those officials who have direct connection with the natives, are to be trained in the native tongue and the natives, on the contrary, are to be educated in Japanese; thus laying down a firm basis for the future education of the people, and providing, at the same time, for the smooth working of the executive offices in the provinces. According to the latter, the Japanese school, and the normal school are to be permanently established, with a view to a better and broader training of the natives.

The Government is, at present, making an annual allowance of six per cent. of the capital to the Formosan Railway Company, and is eagerly looking forward to the completion of the railway across the territory. When it is completed, it will connect the northern and southern parts of Formosa, facilitating transfer of goods. Indeed, it will not be long before we shall actually behold the black, puffing smoke darkening the blue sky of Formosa, and changing it to new Japan. Let us express our warmest sympathy for the future progress of this promising island of beauty, and may the banner of the Rising Sun float far up in the azure sky at the southern gate of the Japanese Empire.

VISCOUNT TOMONOSUKE TAKASHIMA

[Lieut.-General Viscount Takashima, Minister of Colonial Affairs and of War, was born in the province

of Satsuma, distinguished himself in the Restoration War and the Civil War of 1877. After having occupied many important offices in our Army, he was appointed Commander of the Fourth Division. In 1892 he took charge of the Department of War in the First Matsukata Cabinet, which he resigned with the

Premier the next year. In 1895 he was appointed Vice-Governor-General of Formosa and advanced with the army to the southern part of the Island. On his return he was appointed the first Colonial Minister of Japan. In the present Cabinet he is regarded as an important factor.]

VIEWS CONCERNING THE WORLD'S GREAT EXHIBITION AT PARIS.

INTRODUCTION.

Japan, taking interest in the World's Great Exhibition to be held in Paris in 1900, has already appointed some committees for the purpose of planning and preparing for this great occasion. Since our victories in the recent war we have suddenly been promoted to a more important position and stand side by side with the great Powers of the world. With this fair renown, however, the real worth of the country has been perhaps exaggerated; and consequently from a commercial point of view, even a little feared. We are now intending to exhibit our productions at Paris, the centre of all the luxuries of Europe, and we must take great care not to disgrace the fame already gained, but endeavour to increase it more and more.

There have already been several opportunities of exhibiting our industries at the different world's fairs, but none so important as the coming one, and it behoves us therefore to take the greatest

care not to fall below the high estimate already formed by other nations of our capabilities.

I have had very close connections with many exhibitions, and it pertains to my official position to take cognizance of and in a measure prepare for the coming one. While I was pursuing my studies in the United States, the Great International Exhibition of 1876 was held at Philadelphia in honour of the centenary anniversary of American Independence, and I naturally often visited it. During my residence in Europe in 1889—for investigating Legislative systems—the World's Fair in memory of the Revolution was held at Paris and afforded me an opportunity of again making myself acquainted with the latest improvements in art and science. The following year, on passing through America on my way home, I found the country considering the opening of the Great Columbian Exhibition in Chicago in 1893, and was at once asked by the Government to become a member of

the honorary committee appointed for that purpose. I accepted the request and acted to the best of my ability. And now, once more, it falls to my lot to take an active share in preparing for the Paris Exhibition. It is not only in my official capacity, but because I take the deepest interest in the welfare of international exhibitions that I willingly take upon myself the responsibilities for the coming exhibition, and do my utmost to encourage and stimulate the nation not to fall short of what is expected from it. The Paris Exhibition will afford us a good opportunity of improving and developing our commerce, and a part of the expense was voted last year by the Diet. An international exhibition is of equal importance to every nation, and it is consequently the duty of us all to take an interest in it. Moreover, our position towards this Exhibition has a different aspect from formerly, and these are important reasons why we must do our utmost to further the undertaking. In the first place, since the last war, we have come much more before the world and obtained the recognition of other nations as a power to be reckoned with in the future. We may almost say we have obtained a higher position than we are warranted in claiming; therefore, the more must we endeavour to deserve the credit given to us, and to bear in mind that many eyes are upon us that will not be slow to mark if we show any signs of falling off.

In the second place, the year 1900 is the year in which the Revised Treaties

come into operation, and we commence to compete with other nations, on an equal footing. It is therefore well, at this time, to exhibit our products at the World's Fair, and show our industries to other nations, freed as we shall be from the restrictions imposed on us by Extra-territoriality. Is it not then a weighty affair, both commercially and diplomatically, to unite, one and all, to discuss and prepare for so important an occasion?

In thus stating my views, let me divide my subject into trading commodities, fine arts, artistic manufactures, and machinery.

TRADING COMMODITIES.

Our most important aim in furthering an international exhibition is to enlarge our foreign trade. There are many points in this matter that call our attention.

1. The nature of an international exhibition differs greatly from that of a domestic one. A domestic exhibition, as its name signifies, aims to encourage the domestic products. It tries to concentrate and exhibit every product from every city and province throughout the land. On the contrary, a world's exhibition looks upon each nation as one individual, and the aim is to compete for commercial profits with other nations. Consequently, it is of no use for an article to gain a reputation in the fair, unless it be a trading commodity. Take—for example, rice. If it were a domestic exhibition it would be well to

command all the provinces to exhibit their products, and to judge of their superiority or inferiority. In a world's exhibition, however, it is useless to display those products for which we have no export trade. The only rice at present exported is that of the provinces of Nagato, Suwo, Chikuzen, Buzen, and Ise. It suits the taste of the foreign market, and enough is produced to be available for export. The rice of other districts does not meet the foreign taste, or if it does, there is not enough of it to export. Rice is therefore hardly a commodity to be exhibited at a world's fair.

2. An international exhibition is really a bazaar, where specimens of commodities are shown; to exhibit in it is to advertise in the market of the world, and also to get orders from customers from all parts. It is, therefore, useless to exhibit those things which, after being advertised in the world's fair, obtain orders which cannot afterwards be carried out. Previous exhibitions, however, have shown that we have an inclination to exhibit articles not likely to bring us any profit, or any orders, out of mere vanity to have them inspected, and to receive some medals. This tendency must be avoided; we speak of a nation distinguishing itself, not of an individual's exhibit.

3. It is well to exhibit only those things that can supply the abundant demand in the world. Since the exhibit is an advertisement to the customers of the world, it is a plain fact that it is unwise to advertise any thing which can

not meet the wants of the world.

4. It is well to decide on the qualification of the exhibitors, by consulting each respective guild or chamber of commerce. The qualification ought to be such that the capital and producing power of the exhibitor are able to respond to the demand of the world, otherwise, it only shows the weakness of our producing power. To judge this, however, does not lie in my province, but I must own it will be no easy task. In former cases the matter was intrusted to certain officials, but the result has not been successful; we hope therefore this time, by consulting the respective guild of each occupation or chamber of commerce, to remedy this defect; for example, with regard to agricultural exhibits, we should consult the Japanese Agricultural Society; for silk, the Guild of Silk Traders; for tea, the Guild of Tea Traders; and other trading commodities, the Gojikkai; and then, for general commerce and industries, the chambers of commerce. By these means, the outcome of our previous experiences, we hope to be successful in dealing with the difficulties of the case.

5. Previous to consulting the respective guilds or chambers of commerce, on the qualification of exhibitors, there is the necessity of selecting the kind of products for exhibition. Deeming it not wise to leave this matter only in the hands of officials, we have made arrangements to appoint committees formed of experts among the people, and ask them to consult with the Government officials.

wall. If one should buy it out of curiosity, he would be troubled where to put it. The exhibit made with so many trials and so much trouble was in vain; its unfortunate destiny to be sent back to its native land, was due to the ignorance of the exhibiter of the conditions of foreign countries. Especially, if the artistic manufactured articles are intended to be ornaments for rooms, careful consideration of the structure of houses and of conditions of living in foreign countries is a point to be noticed.

Moreover, one thing we have to expect of artistic manufactures is the solidity of substance. Many of the manufactured goods for export, of late, have become rather coarse in quality and wanting in durability. If such be the case, no foreigner will care to buy of us. Or, if the substance be found good and solid, yet if the dozen forming a set be not exactly similar, it will not gain for us a good reputation, however, excellent a single one may be. The articles of the Occident are generally made in sets of one dozen and it is only considered when the whole number of a set are exactly a like, in colour and in size. Exhibitors must pay particular attention to this.

MACHINERY.

There are two kinds of machinery manufactures; namely, the characteristic Japanese kind, and those where Western machinery is applied to our manufactures. In exhibiting the former, we ought to select those things which are of Japanese

origin and especially excellent in workmanship, and thus indicate the native intention of our people of old in constructing machinery. In exhibiting the other kind, that alone is acceptable which, though the machinery may have been invented by foreigners, has been appropriated by Japanese, and rectified, and applied to our manufactures, making at last very fine and choice articles which can proudly compete with foreign manufactures. For instance, a weaving machine named "Jacquard Appendage" was first invented by a foreigner, but it having been introduced to this country, we now produce various Japanese fabrics.

As fine arts, artistic manufactures and machinery mentioned in the preceding paragraphs, can not be produced in a day, and moreover, require immense outlay, there must be provided a way to help and encourage the people so as to make them exhibit the choicest things possible. Therefore, in the bazaars of the Bijitsu Kyokwai (the Fine Arts Society), the Hakubakwai (the Painters' Society), the Chokokukwai, (the Sculpture and Engraving Society), the Shikkokwai (the Laquer Society), and other bazaars, which will be opened between this and the year 1900, let the Government select excellent specimens and buy them, or, by giving some assistance, enable them to be held over during the three years.

Then, when the year 1900 opens, let a careful inspection be made of the articles before sending them abroad, and, selecting only the choicest, send them as exhibits to the coming exhibition with

the name of the corporation or of the manufacturer. In this way great incentive will be given to the exhibitors in the bazaars of these corporations, and consequently the development of design and art will be greatly forwarded.

CONCLUSION.

I have discussed above the qualification of exhibitors, the selection of goods for exhibition, the mode of adjustment of exhibits and the due caution required of exhibitors concerning the manufacturing of goods. If we exhibit with such due precaution, we may probably be able to show the world the worth of our products.

The year 1900, however, happens to be the time for our Fifth National Exhibition. We fear that there may be many among the manufacturers who, wishing to exhibit on both occasions, can not devote themselves entirely to one special purpose. The Government, therefore, might well postpone the National Exhibition to one or two years later, and let the energy be directed wholly toward the Great Paris Exhibition. With the experiences gained there try to make the National Exhibition greater. Thus the Great Paris Exhibition will afford a model for our Fifth National Exhibition. The Government should

send architects, in order to inspect and examine the mode of constructing the Exhibition buildings; and send some committees to study the way of setting apart the rooms, and the mode of arranging exhibits and also of the manner of carrying on transactions at the Fair. Manufacturers, likewise, should, by presenting themselves, or by sending some committees out of their own corporation, scrutinize the way of adorning the rooms for arranging exhibits, the designs of ornamental boxes, and how to add to the beauty and attraction of the exhibits. If both the Government and the people would endeavour to let specialists and artists study these points, the effect on our future exhibitions would be no small one.

The Great Paris Exhibition is not only a fair occasion for us to show the real producing power of this victorious country, and thus to profit in the development of our future trade, but it gives a grand model for our future exhibitions. Should we not then stand and endeavour to make good use of this precious "Opportunity?"

KANEKO KENTARO.

[The Hon. Kaneko Kentaro, ex-Vice-Minister of Agriculture and Commerce, lately resigned his office. The present article was written and contributed by him when he was still in a high position in the Government.]

JAPANESE ART, FROM THE WORLD'S POINT OF VIEW.

To the Editor of The Far East.

Dear Sir,

You have asked me, after my return to Japan from a long residence in foreign countries, to write you something of my views concerning Japanese art. I am glad to do so, though I must premise that I have not yet had time fully to study the present situation. I hope you will allow me to confine my remarks to some leading generalizations.

First then, let us take a universal point of view. Some fifteen years ago the question of art for Japan seemed a more local one. It was a problem of policy and method, not of aesthetic criticism. It was part of the national struggle to find whether Japanese genius should adopt Western forms as such, or develop new forms out of native seeds. Since then, the decision has, fortunately, been for self-consciousness, and self-development. Japan's interest in her art today is more thoroughly Japanese than ever. It is not any longer necessary to force upon her incredulity the fact that all foreign lovers of art place Japanese genius, principle, and method at the head of modern achievement.

The problem today is a less desperate one; not how to save a great national art from death, but how to make it live for the world. In other lines Japan's self-revived vigor has forced its way

among all nations, as a factor to be reckoned with in future civilization. In war, diplomacy, scientific research, invention, industry and commerce, Japan stands today, not for herself alone, but as a contributor to the strength and life of the world. Why is it that in art alone, that in which she confessedly enjoyed special supremacy, she is still provincial, timid and prone to self-isolation? Assuming this to be but a temporary phase, let us frankly take the universal point of view, Japanese Art for the World!

There are two aspects in which we may regard universal problems of art today, criticism, and economic conditions. Criticism concerns the distinction between good and bad qualities in art. It knows nothing of races, parties, prejudices, or schemes. It crowns the best, however produced, wherever found. It cares little for methods, tools, or materials. Canvas or silk; oil, tempera, or water; marble or wood are to it indifferent; *because good can be produced with each, and bad can be produced with each.* The line between bad and good cuts the line between oil and water at right angles. That was the weakness of Japan's long controversy. Either party was in danger of deifying stupidity in the name of a method. They were like blind men disputing about microscopes.

Ernst H. Rieu.

Under the aspect of criticism, the world's art of recent years is seen to be passing through a severe crisis. It used to be, and is sometimes still, a fallacy of Japanese writers to speak of Western taste and practice as fixed, and sanctioned by the acceptance of "civilization." This is to reckon the volcano of man's heart to be extinct. "Western civilization," as all others, is a conglomerate of fragments and make-shifts, like the debris of mountain avalanches seeking temporary equilibrium. It is really plastic. It is, and shall be, whatever the upheaval of the moment shall make it. In fact, taste and practice in Western literature and art suffer radical revolution at least three times in a century. The Japanese rate is at present more rapid.

The larger crisis of the world's art has resulted from its recent cold plunge into realism. This is a matter which lies at the root of criticism. There is no question that the great art of Greece was the Phidian; in which arrangement, splendor and awe used fact only as so much raw material. In later days, the craze for more fact, realism, led to the debasement of Greek art, of the squirming Laocoön type. So creative Italian paintings of the Fifteenth Century solved magnificent art problems of composition, massing, dark, and color. They overwhelm us with feeling. It is not fact that constitutes their greatness, but technical mastery of structure in the world of Beauty. Later came a craze for fact, projected shadows, perspective, anatomy;—the skeleton of thought, the corpse

of feeling,—and clever painters buried their own art. So once more, in the early part of this century, a little flame leaped out of the ashes in France. The magic of color, value, and emotion flashed forth in its own right, and burnt up facts, in the work of Corot, Daubigny and Millet. But the heel of realism, worn by the French Academic schools, soon stamped out the heart of genius. The course of Oriental art has been similar; in China the superb poetic painting of Kakei in the Twelfth Century sinking to the crabbed pragmatic literalism of the Nineteenth; in Japan the grandeur of Sesshu and Korin yielding to the cold facts of Okio's chicken wings and Hokusai's cut melons. And as for Meiji, have not the sages been clamoring for more facts, and is not art in the mud?

A universal conclusion is irresistible, that a craze for realism has always helped to destroy great art. There is nothing of much importance being produced in the world today. The same is true of literature. The cause is clear.

Great art is always the expression of a single, clear, and strong emotion. It is more; it is emotion translated into terms of special sensuous impression. In music the sensuous impression is sound; in visual art it is lines, masses, and colors. To translate a single, clear and strong emotion requires corresponding qualities in the language of lines, masses, and colors. They, too, must be pure, strong, and unified. To make them a fit vehicle for emotion they have to be

treated in a special way. This way we call beauty. But it has laws depending upon the natural affinities of its own constituents. Until these laws are mastered, there can be no purity, strength or unity in lines, masses and colors. There will be only muddiness, weakness and disorder. Such ignorant attempts at art produce only a mass of accidental fragments. They are like the poem of an uneducated man who knows nothing of the delicate possibilities of his own language. Such a writer cannot translate and express any pure emotion of the soul.

The way in which realism has destroyed art, in both East and West, is its deluding men into forgetting these fundamental principles. The recognition of a fact is not an emotion. A group of scientific facts stimulates the intellect to understand them, but does not summon the soul to translate them, to transmute them into a single crystalline emotion. There may be some emotion attending their recognition, but it is only a side accompaniment, not a chemical reaction. There is no chance that such emotion can be strong, clear, and unified. Still less is it an emotion translated into terms of sense, order. It is, at best, an intellectual emotion, not a music to the eye. The emotion which beautiful line and color produce is of an entirely different kind; it is pure and complete; absorbent of all its materials; pictorial, not intellectual. Hence it is art.

When people become hungry for facts only, they lose the taste for that more

refined sort of emotion called art. They become utilitarian, practical, selfish; good business machines perhaps, but stunted souls. Next they lose their power of criticism, for criticism is the capacity to judge of the purity of the translation of emotion into line and color. If they do not prize the emotion, how can they judge of its expression? Next they lose the sense of beauty altogether, and the laws of art-language. In sensitive days all men feel keenly a fine grouping of lines; in realistic days they feel absolutely nothing in it. All the art of the past becomes a book they cannot read. They are looking only for some fragments of fact. They are like barbarian Vandals marching through conquered Rome, blind to its marble temples, and looking only for something to eat and steal. Next, all reference to the laws of art, to the affinities of line, to the principles of coloring, drops out of their art education, and we have left only the mechanical imitation of models. It focusses the mind upon disjointed facts, and so tends to destroy the latent art-sense of the pupil. No wonder that art is then dead.

A further misfortune happens. That which was best in the fact itself is no longer felt or cared-for. Because love of fact is the antithesis of aesthetic feeling, it does not follow that art cannot absorb something of fact. This is not its primary function, but its frequent privilege. The art of music is pure emotion which involves almost no

absorption of fact. The same is only a degree less true of the art of architecture. That art of decorative design which consists of abstract lines, masses and colors also absorbs no fact. Other decorative design with pattern may absorb a small amount of fact. In some kinds of painting, like Corot's or Sesshu's, only limited kinds of fact can be absorbed into the feeling. In the historical paintings of Titian and Keion a large amount of fact has been melted up. What determines the amount in each case? The law of the fact? Most assuredly not. The fact is passive and obedient. It is the law of the emotion which melts down the fact. It is the capacity of the fact to be melted: its suitability for emotional treatment, its affinity for the laws of line and color. Not an atom more of fact than the pictorial emotion will bear! It must be a saturated solution; such is the law, and it is always this more sensitive part of the fact, this gold in the fact, which the realists fail to distinguish from the dross.

Such has been the lamentable attitude of the world toward art, both in East and West, of recent years. All the discussions about art have turned upon the subjects of art, the facts only, never upon the law or the purity of the art itself. All conception of art education has become narrowed to the one study of the fact. A few years ago, there was not, so far as I know, a single art school in the world that had any method of teaching the fundamental law and exercise of pictorial construction. The

results were world wide. The inanity of the yearly Paris exhibitions matched the prevailing inanity of Japanese *Tenrankai*. There was much talk about art in Tokio; but apparently little grasp of what that was in Japan's older art which made it great. Is the world to be cheated of the universal lesson which it still expects to come out of Japan?

But within the last ten years the signs of a general reaction against realism have become apparent, though as yet confined to the more sensitive few. In Japan people are returning to the old recognition that art is the expression of an emotion. A similar phenomenon is witnessed both in Europe and America, all the new schools run toward feeling; hence the name "impressionism." Like old Japanese artists, they scorn whole hosts of disturbing facts. There is a similar movement in Western literature; romance tends to supplant mere scientific analysis. It is true that the new artists have discovered several species of new facts never before painted; but just because they were not mere facts, but *pictorial* facts. The limits of the old schools are breaking up. Every year sees new freedom and strange forms. We witness something like this in Japanese exhibitions also.

But the weakness of this reaction against realism lies in its excessive subjectivity. What is true of Eastern art today is true also of Western; it tends to be lawless. All kinds of vagaries and boyish fancies assume to take the place of the solid pictorial creation of past

ages. If realism has given us an excess of formless facts, the new subjectivity tends to give us an excess of formless feelings. Where lies the error? Surely not in compromise, the cherished solution of little minds. The "mean" does not signify a namby-pamby hybrid, neither one thing nor the other; but a true synthesis of both. The higher principle of synthesis, in this case, lies at hand. The error and the weakness of the new art, East and West, have consisted in the fact that "feeling" alone was appealed to, and not "pictorial feeling." The necessity of translating the feeling into terms of pictorial harmony has still been ignored. The true corrective of weak feeling is not more fact, *but more art*. This is the next step for both European and Asiatic art to take. Whichever learns to take it first will be doing the world's service.

What I have now written explains, under the aspect of criticism alone, the state of art which I find here in Tokio today. The two exhibitions of paintings at Uyeno, oil painting, and Japanese painting are about equally bad, and for the same reason. They neither of them show sufficient acquaintance with the principles of line, dark and light, and color:—that is, with pictorial language. This common defect reveals the nullity of the issue the two parties have been raising for years. Who cares whether Japanese artists paint bad pictures in oil or in water? Stop quibbling about technical mechanism, gentlemen, and learn

to express great pictorial emotions. I was surprised to find a general absence of any systematic or consistent understanding of the qualities of dark and light in the works of either exhibition. I expected to find fine construction in dark and light in the Japanese style of work, because it was characteristic of their old masterpieces. I also expected to find some of it in the oil painting exhibition, because of the depth of oil colors, and the fact of shadows. But I found instead the same weak and scattered spotting, without unity, without breadth, without consistency or force. Both sets of artists need to be put through an identical set of disciplinary exercises, I should judge.

It may interest your readers to know that, in America, the beginnings of such a new system of art education, whose principles and exercises are primarily concerned, not with fact, but with pictorial structure, already exist. From the excesses, both of realism and subjectivism, artists are turning their attention again toward art. But since original power in art cannot spring from mere copying the works of old masters, however good, it is necessary for the world to find a way of training young artists in the language of their profession, and that too, according to a progressive plan. Such a method is now being carried on in the Pratt Institute of Brooklyn, and is about to spread to other cities. It is based as much upon the procedure of old Oriental masters, as upon that of European. In its higher

grades it has life classes, drawing from the model; but, in instruction, it allows no mechanical copying of facts, insisting that an artistic feeling shall be the justification for every line drawn. Especially severe is the early training in exercises of dark and light. Here is a universal desideratum, as much adapted to the needs of Japanese as of Occidentals.

In another paper I shall advance quite another set of considerations concerning art, based, not upon the aspect of criticism, but upon that of economic

conditions under which art has to thrive in industrial communities, particularly in the peculiar industrial systems of the present day.

ERNEST F. FENOLLOSA.

[Mr. Fenollosa was a graduate of Harvard University of the year 1874. He came to Japan as Professor of Philosophy in the Imperial University in 1878, devoting himself largely to Aesthetics. The present system of fine art administration, in Art School and Imperial Museum, was proposed and expounded by him between 1880 and 1886. In 1886 he became a Fine Arts Commissioner to organize these institutions. In 1890 he went to America to organize an Oriental Department in the Fine Arts Museum of Boston. His writings have strongly affected art education in America. He returns now to Japan, with full experience of East and West, to complete his writings upon fine art subjects.]

MISCELLANEOUS.

LA PEINTURE JAPONAISE.

La peinture n'est autre chose que l'expression des sentiments humains, traduits en formes des objets sur une surface plane; et, les sentiments humains varient eux-mêmes, en grande ligne, suivant les caractères des pays, puisque nous, les êtres humains n'étant que de tout petits corps éclos et vivants dans une certaine température, dans un certain milieu, comme les lézards dans un mur et les grenouilles dans une mare.

La nature est donc la mère de tout : la peinture est sa fille la plus chérie et la plus obeissante.

Cet air transparent, cette lumière franche, ces innombrables montagnes, ces arbres puissants, ces fleurs multicolores et ces oiseaux variés, voilà notre cher pays du "Soleil Levant." Les hommes qui l'habitent, ont un caractère tout spécial : ils sont gais, braves, assez philosophes et très superficiels : de là, notre peinture rien qu'en lignes et couleurs. Elle est faite tout simplement pour plaire aux yeux et non pas pour parler à l'âme.

La peinture occidentale est tout à faite le contraire. L'obscurité mysté-

rieuse, la lumière tremblante mais douce, se prêtent naturellement à la méditation ou à la complication des pensées. Le clair-obscur en est une preuve la plus évidente en couleurs.

Combien les artistes européens ont des idées sombres et souffrantes ! Combien nous autres, nous manquons de profondeur !

Simple que nous sommes, nous nous contentons de l'harmonie des couleurs et des lignes ; représenter photographiquement la réalité belle ou affreuse, ne peut jamais entrer dans notre tête.

Nos braves *samourai* légendaires ; pour prouver leur innocence ou pour avouer leur crime, s'ouvrent volontiers le ventre ; mais ce sont les Européens qui trouvent le moyen de compiler des innombrables codes dont les articles sont indéfiniment controversés. Ce sont eux aussi qui s'agenouillent dans une triste paroi, pareille au trou des morts, demandant

le pardon à un être invisible de leur propre création, tandis que nous, nous buvons sous les arbres en fleurs, chantons au clair de la lune, et pour la peinture nous n'exigeons que d'être belle et agréable.

N'est-il pas vrai que la peinture est l'expression de nos sentiments ? Les sentiments peuvent-ils être jamais séparés des caractères des pays ? Pourquoi demander aux aveugles des renseignements sur les nuances de couleurs ? Pourquoi parler aux sourds du charme musical ? Vouloir faire ce que l'on n'a pas dans la tête ne sert qu'à créer des monstres.

Aimons toujours et les lignes *simples* et les couleurs *claires* ! Soyons Kôrin, mais pas Rembrandt !

KIYOTERU KURODA.

[For life of Mr. Kiyotaru Kuroda, the well known painter in New Japan, see *The Far East*, Vol. I., No. 11., page 41.]

THE WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AT HOME AND ABROAD.

The Young Men's Christian Association is one of the marvellous achievements of the Christian young men of this century in the West.

It was little more than fifty years ago that the seed of the Association was planted by a zealous young man named George Williams—then but twenty-one years of age, only a clerk in a mercantile establishment. The idea of Williams in forming a society of this kind was to gather his careless and profligate fellow-clerks

and to furnish them moral and spiritual assistance through Bible study and the holding of prayer meetings. Thus the purpose in its beginning was, as in many other cases, simple and limited. But this small and simple undertaking received in a special manner the blessing of God and little by little gained the sympathy of generous merchants and earnest ministers,—though at the outset it was overlooked and depreciated by many “A grain of

mustard seed," said Christ, "when it is sown in the earth, is less than all the seeds that be in the earth, but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." This may be truly said of the Young Men's Christian Association. The small gathering of clerks established by young Williams, in an obscure house under the shadow of the magnificent St. Paul's Cathedral, has been incessantly growing in numbers and constantly spreading out its influence.

And notice what a wonderful development it has made. In June three years ago (1894.) the Jubilee World's Conference of Young Men's Christian Associations was celebrated in London. Numbers from all lands, who had been looking forward to it with deep and intense interest, were welcomed to the celebration. Upwards of nineteen hundred delegates—representatives of twenty-six different nationalities and seventeen different languages—gathered together. The Lord Mayor of London welcomed them; St. Paul's Cathedral and Westminster Abbey were opened for their use by special permission, as in recognition of a special occasion. Her Majesty the Queen conferred upon the founder the honorary title of Knight to show her appreciation of his labour, and her good will towards his undertaking; and as a further expression of her sympathy with the work, she invited the representatives of the Associations to the royal castle at Windsor. From this single incident alone any one can perceive the fact that the Young Men's Christian Association is looked upon by the English people as a very important factor in their national strength and growth.

Hitherto we have spoken of the growth of the Young Men's Christian Association in England only. If we cast a moment's glance at the country across the Atlantic from England, we may well be led, with surprise, to exclaim at the marvellous progress that the Association work has made in America. There the associations are established in almost every city and town of

over 5000 inhabitants and are centres of powerful influence,—not only in enabling young men to fight successfully against fierce temptations, but also in training and building them up into a strong and bright young manhood. To speak of the work of the New York City Association alone would require a volume. In brief, however, the Association in that City has fourteen branches and nearly 7000 members. Every day more than 5000 young men crowd into its various buildings. The work is divided into four main departments, viz. spiritual, intellectual, social, and physical. Bible classes and evangelistic services are conducted by famous and experienced teachers and preachers, for the spiritual and ethical instruction of young men; the latest editions of books and papers are furnished in the libraries; various evening classes are opened for busy young men who have no time for study during the day; an employment bureau is provided for the help of young men who come from various parts of the country, or from other countries, to find some means of living, and the number of young men who get positions through the Association amounts to several thousands every year.

The Association work is not limited to England and the United States but is extended into almost all parts of the world,—to Germany, France, Italy, Norway, Switzerland, Denmark, and other countries. In the course of its development, the work was introduced into the colleges in America as early as 1857, and the College Young Men's Christian Association was formed with the same object but with slightly different methods of work. As a natural outcome, the College Associations have come to hold Special Conferences apart from the conventions of the City Associations, and are extending their work among the colleges of even Australia, Asia, and Africa. If we look at the recent reports, we may know the growth of the Association throughout the world. Reports show an increase for the last year of 497 Associations and 19,165 members, making a total of 6,232 Associations with a membership of 511,750.

It was in the early part of the 13th year of Meiji.—1879, that the first Japanese Young Men's Christian Association was organized in a room of the house where Rev. N. Tamura was holding his evangelistic meetings, at Shinsakana Cho, Ginza. The Rev. Messrs. Uyemura, Kozaki, Tamura, Ibuka, and two or three others, were the chief promoters of the work. It is said that the idea of forming this first Association was suggested chiefly by Professor N. Kanda who had been in America for a long while, and who had been well acquainted with the institution there. At first, the principal work consisted of evangelistic meetings conducted by the above mentioned gentlemen. The *Rikugo-Zasshi*, which was the first and, until recently, the only powerful religious magazine issued by Christians, was born of the Association. Thus the principles and methods of the Young Men's Christian Association were first introduced into Japan. As years went by, students of various schools—mainly Christian Schools,—and young men of various churches, established Associations in their own circles.

About nine years ago a considerable change and development began in our Association in the following way. A young man from America who had been trained in the Association work and who had been sent by his friends to encourage a similar work in Japan, one day passing along the Ginza, was surprised to see on a white sign board over the entrance of a building the words "Tokyo Young Men's Christian Association." He knocked at the door and was most cordially welcomed by the Association members. This young man was our friend Mr. J. T. Swift whose name is inseparably connected with the history of the growth of the Japanese Associations, and who will be remembered as long as the Association exists in our country. From that moment Mr. Swift extended his sympathy and aid to both college and city Associations in Tokyo and throughout Japan. Later, judging the times to be fully ripe for such a movement, he was led to decide to attempt to raise a fund for the erection

of a building dedicated to the spiritual and moral welfare of Japanese young men. With this purpose he returned to America, and presented his plans to his relatives and his friends in such a way as to open their hearts and to lead them to contribute the the sum of *yen* 50,000 for the building. By this grant of our American friends through Mr. Swift, the building of the Tokyo Young Men's Christian Association was erected three years ago in the most suitable location for young men in the city. The possession of such an attractive and well-furnished building has been a constant source of courage and strength to us and our friends, and has marked the beginning of new life in the plans and prospects of our Association.

Soon after Mr. Swift's return to Japan, our American friends also sent to us Mr. R. S. Miller, who up to that time had been the general secretary of the Young Men's Christian Association in Cornell University. Mr. Miller is still connected with the Tokyo Association, though at present he is also in the service of the United States Government in its Legation in this city.

The reorganization of the Tokyo Young Men's Christian Association upon lines now recognized as those best fitted to promote the welfare of young men, took place in the 23rd year of Meiji (1890). From that date to the present year, its affairs were managed by a Board of Directors consisting of a number of prominent Christian laymen under the presidency of the Hon. Tairo Miyoshi. During this period the membership increased from about 80 to nearly 400. Upon the resignation of Mr. Miyoshi at the beginning of the present year Capt. R. Serata, I. J. N. was elected president, and under his active direction the work is being steadily developed. Sunday Evangelistic meetings for young men, a Christian boarding house, evening classes, popular lectures, the publication of a magazine, library, employment bureau, etc, are some of the ways in which the work is being prosecuted. Furthermore we may say that the Tokyo Association is not for

the city alone, but occupies a position of responsibility toward all the other Associations throughout the Empire, thus having a truly national character.

Passing now to the College Associations, we find them in a most promising condition. In the closing months of last year and the first part of this year, Mr. J. R. Mott, honorary general secretary of the World's Student Christian Federation, reached Japan, and, after visiting almost all schools of higher learning, strengthened and consolidated the Associations already established and also organized 16 new College Associations, thus increasing the number from 11 to 27. Through the influence of Mr. Mott the College Associations have formed a union called "The Students' Young Men's Christian Association Union of Japan," and have entered into the World's Students' Christian Federation. This Federation consists of American, British, German, Scandinavian, Australian, Chinese, Indian, and Swiss Associations, so that to enter the Union means to connect with a great Christian student brotherhood. What a wonderful tie binds them together! Upon what a grand career they are entering! Who can sound the notes of peace and righteousness and lift the banner of love and brotherhood among contending nations like the Christian students of the Federation? Therefore we say that the outlook for the College Associations in Japan is most promising and encouraging.

Beside these College Associations there are about 50 local Associations, scattered throughout the Empire. Among these the Osaka and Nagoya Associations are comparatively strong

and well-conducted. The former has a large lecture building accommodating more than a thousand people. These two Associations have done good work for the welfare of the young men in their localities.

Thus far we have tried to give a brief sketch of the work of the Young Men's Christian Association abroad and at home, and now we have but a closing word of comment upon the latter. The Association in Japan, we feel, has a distinctive character and a special message. Japan is called a nation of young men. Since the dawn of the Meiji Era, young men have been pushing to the front in everything,—in politics, business, science, religion, etc., while older people have been giving way to them and are retiring from the active world. We, as Associations, have to labour on to save the multitudes of our fellow young friends from the mighty forces of evil about them, and to consecrate them as the pure-minded men of a God-fearing people. Let us rise to the occasion and respond to the call—so clear and distinct—to definite effort for the saving of the bright young manhood of our land. Let us be worthy of the age in which we live and of the work committed to our trust; and thus may the Young Men's Christian Association in Japan effect a mighty impression on the history of her religious and moral progress.

SEIJIRO NIWA.

[Mr. Seijiro Niwa, the writer of the above article, graduated from the Doshisha University in 1890. Since that date he has been devoting his whole time to the interests of the Tokyo Young Men's Christian Association of which he is the General Secretary. Much of the success of the work described by him is due to his own earnest and patient efforts.]

THE LIFE OF HOKUSAI.

Some Englishman once declared in his work on Japanese art, that in this century, the fame of Japanese painting spread far and wide

drawing the men of the world around it. Both the Hokusai Society in Paris, and the Hokusai Club in London, unanimously declare

Hokusai to be an unrivalled artist. His paintings have been imitated in scores all over Japan. Even a fragment of his work is considered to be extremely valuable. This extraordinary genius was born in the tenth year of Hōreki (1760 A.D.). Early in his childhood, he exhibited a wonderful taste for paintings. Under Katsukawa Shunsho, he carefully studied celebrated ancient artists, and at last originated a school of his own. His paintings were very realistic. Nothing in nature escaped his keen observation, shrines, temples, palaces, mountains, rivers, trees, and flowers have all been painted with wonderful skill. He also exhibited considerable talent in caricatures. The *Hokusai Mangwa*, a collection of his pictures, attracted a crowd of admirers not only in Japan, but in other parts of the world. His pictures bear a strong resemblance to those of Maruyama Ōkyo in their rich colouring, and to those of Tani Buncho in their light and shade. He is great both in rough sketches and in elaborate paintings, and died at the age of ninety, about fifty years ago. He was well versed in the literature of the time, and consequently many ingenious designs were manifested in all his pictures. After a while, he gave up his literary work, and devoted himself entirely to painting. He lived after the fashion of the common painters of the time, but his name will go down to posterity as Japan's great artist. All students of Japanese painting should, as a rule, study his works before making an attempt themselves. Even a very small work is almost priceless, but it is much to be regretted that very few genuine works of his are to be met with at present, even printed copies being very scarce. We are glad to say, however, that he left us many pictures in popular novels. Almost all Europeans in writing about Japanese art take their standard from Hokusai.

Hokusai belonged to a family which has rather an interesting history. His father was a mirror maker, who lived in Honjo, a district of Tokyo, but Hokusai was also a great-grand son of Kira Kozuke, mentioned in the story of the forty seven *ronins*, a tale which most visitors to



HOKUSAI.

Japan have read and heard of, and which we consider shows in its best light the loyalty of Japanese *samurai*. When Kira Kozuke was killed by the forty seven *ronins*, his grand daughter, an infant of two years survived him. The nurse brought up the child as her own, and married her to some obscure person when she came of age, and she was the mother of Hokusai. But Hokusai neither wrote nor mentioned anything about his ancestry, but always tried to avoid conversation on this subject. His infant name was Tokitaro, which was afterward changed into Tetsuzo. At some time in the period of Meiwa, he painted faces of actors on the stage, for which he obtained quite a reputation. Of early works the most celebrated were the illustrations of *Hyakuninshi*, (one hundred poets), *Ibukiyama* (the Mount Ibuki), and *Natsu no Fuji* (the Fuji in Summer).

After a while, he studied painting under the celebrated Katsukawa Shunsho whose fame as a painter of peculiar pictures was known throughout Japan. He received the honorable title of Katsukawa Shunro from his teacher, but behaving insolently toward his teacher, he provoked the anger of the latter and was deprived of the

name and expelled from school. He afterwards accompanied Kano Yusen as his assistant, when the latter by the order of the Shogun, paid a visit to the Nikko temples. They passed the night, on their way, at Utsunomiya, when, by the urgent request of the landlord, Yusen painted a picture in which a boy was represented trying to get a persimmon from the top of a tree, with a pole. On seeing this, Hokusai laughed and said: "How ignorant is Yusen about the fundamental principles of drawing! Look at this picture! While the top of the pole has already reached the persimmon, the boy is still represented standing on tip toe." To this remark, Yusen retorted, "Do you think that I am such a fool as not to notice it? I had a special object in painting thus. I wanted to show the ignorance of the boy. I dislike to see a novice entirely ignorant of my design, yet daring to criticise it in this high handed way, you are an arrogant and ignorant young man greatly wanting in politeness." Whereupon, Hokusai, angrily rejoined, "I have simply made a few suggestions as to the principle of paintings, showing the inconsistency of your design and reality. What do you mean by calling me arrogant and ignorant? I have no desire to be an assistant of a man such as you. I shall be free and independent, and shall originate a school of my own." Thus, he left Yusen at once and made his way to Tokyo.

This event made a strong impression upon him. He applied himself diligently to the study of artists. He consulted the works of Sumiyoshi Naiki Hiroyuki and Shiba Kokan. Thus several years were passed in painful and hard labour, and his means dwindled greatly and he was in a state of despondency. He tried to earn his living by selling a certain kind of condiment, and was about to give up painting altogether. However help came just in time. One of his friends, having compassion on him, advanced a small sum of money encouraging him to continue his work. Partly inspired by this kind advice, and partly ashamed of his own weakness, he made a strong resolution that, come what might, he

would never give up his art. After several years' hard study he originated a new system. He succeeded one Furudawaraya Sori, under the name of Hishikawa Sori. Before long, he chose a man named Shoji, one of his followers, as his successor, who was known by the name of Sori the Third.

By this time, his system was nearly completed. He styled himself Hokusai, Tetsumasa, or Kaito, and his method of painting went by the name of the Hokusai School. He followed the method that once prevailed during the Myng Dynasty in China, which is the first instance of the Chinese method of painting being applied to drawing. The credit he thus obtained was securely established and men of all ranks flocked around him to obtain his works. He was unlike other artists in one respect, that neither wealth nor power could influence him. Earnest requests of men of wealth and position, couched in humble language, were sometimes made to obtain even a stroke of his brush. Even when poverty was staring him in the face, he despised money, and what he earned from his works was directly paid over to his creditors. His openness and simplicity were such that, notwithstanding his debts, they still allowed him credit. At one time, when his house caught fire and was burnt with all his paintings and tools, he picked up a broken bottle and used it as an inkstand and got his scanty meals at a low class inn. He was once so poor that he had not enough fuel to make a fire. He was no favorite of fortune, but his paintings obtained for him high reputation, though his ambition had not yet been satisfied. He applied himself to his work with double energy. Out of his rich and abundant store of knowledge of literature, he wrote a number of novels with his wonderful illustrations. At this period, he signed Tokitaro or Kaku for his literary works and Hokusai for his paintings.

As his fame spread far and wide, many from Kyoto and Osaka came to him. None could be found who could equal Hokusai, even in Nagoya, which was the resort of many famous painters;

consequently, the demand for his pictures increased so much that the supply became scanty. Even copies for his own students were found to be insufficient. Thereupon, a number of printed copies of his pictures was made and distributed both among his own followers and his patrons. The Hokusai Mangwa, a collection of his pictures, and some twenty other paintings have gone through some fifty and sixty editions. A large number of them is found in Europe and America. About this time, he changed his name to Raishin, Kintaisha, Taito, and signed himself Ichi.

In the spring of the 14th year of Bunkwa (1817 A.D.) he went to Nagoya, where his brush was kept busy in painting illustrations for novels. Some criticizing him said that the true ability of of a painter is not shown in small pictures such as illustrations in novels and periodicals; though the fame of Hokusai lies in these small pictures, being unaccustomed to paint on a larger scale, he must feel out of place in painting large pictures." On hearing this remark, Hokusai exclaimed "Well, I shall paint a large picture, and will teach a lesson to these proud Nagoya men." He communicated his design to a friend who advised him not to try, saying, none had ever tried to paint such a large picture as Hokusai suggested, nor had he any experience in this matter, and it would require a vast sum of money. If he founded his sketch on an ordinary design, he would surely fail, and if he failed in his attempt he would lose the fame which he had acquired. Whereupon, Hokusai replied, "Ah! my dear fellow, I can easily show you my sketch of the picture if you will spare me a short time, and be kind enough to take the trouble to walk with me a few yards." They started together and came to a temple called Zizosen. Hokusai stopped at a spacious ground in front of the temple, and taking up a stick called the attention of his companion to a sketch of a Dharma which he painted on the ground. Seeing this, his friend exclaimed: "well, I advance the money." A public advertisement was immediately posted up in various places of the city of Nagoya to the following

effect:—

"Hokusai, a painter from Edo, will drawn in sight of the people a figure of Dharma with eyes six feet wide, nose nine feet long, mouth seven feet wide, ears twenty-two feet long, and the face thirty one feet long. The picture itself will be sixty feet long and thirty two feet wide."

This advertisement created an extraordinary excitement in the city of Nagoya. Some regarded it as the ravings of a madman; others declared it impossible. Others mocked and sneered at it, but one and all, were of the same mind as to the impracticability of the idea. The time came when his fate was to be decided.



• THE DHARMA DRAWN BY HOKUSAI.

It was a bright autumn morning, the eyes of nearly fifteen hundred thousand men riveted on Hokusai. The painter's seat was constructed with due precaution, and a large space was

fenced off by cedar logs. The canvas sixty feet long and thirty six feet wide was stretched, and a sort of scaffolding was made with a wheel fixed on it. As each portion of the picture was finished, it was to be rolled up. Several kinds of brushes were provided for the purpose, and ink was prepared in a number of barrels and seats were made for spectators. Dressed in a black coat with white crests, and with divided skirts, and sleeves girded up with a red cord, Hokusai appeared on the scene. He was holding a big brush in his hand. Two of his followers were standing by his side with two brushes soaked with thick black ink. He started with the painting of the nose, eyes, mouth, head, and breast, gradually coming down to other parts of the body. He finished this wonderful picture of Dharma. The people were amazed at his feet, and he was ever after called the Prof. Dharma.

His genius was versatile and he was equally skillful in painting large or small pictures. He could paint shrines, temples, birds, beasts, trees and flowers on a beam or a grain of rice. Any thing he took in his hand, were it an egg or a broken piece of china or even his finger nail, could be immediately substituted for his brush. He was often invited to the presence of the Shogun and was requested to paint a picture. One day, when he was summoned, he drew a bold line on the canvas, and left the room, soon after, returning, with a live cock in his hand whose feet he dipped into red ink, and let it go on the canvas. Traces of the bird's feet left

marks exactly like maple leaves floating on a stream. He designated it a scene of maples floating in the stream.

He was an intimate friend of Bakin, the famous novelist, for whom he made many illustrations as an accompaniment to his works. It is said that one day he told others that the reputation of Bakin's works were mainly due to the illustrations. Being informed of this, Bakin, in a fit of anger, broke off his connection with Hokusai.

He was often heard to say, "I have carefully studied for several tens of years the essence of painting of other schools. I am well versed in each of them, and can explain them to you." Indeed, he has more than once suggested some new idea, not only for a Chinese painting, but even for signboards of showps and theatres. By special requests of the Dutch, several hundreds of his pictures were sent abroad where they were much praised and admired. Their export was, however, forbidden by special command of the Shogun. He died in April, the second year of Kaei, (1848 A.D.) at the age of ninety. He was interred in the cemetery of the Seiganji, a temple at Asakusa. There are nearly twenty kinds of his celebrated pictures including the "Hokusai Mangwa," of which we have already spoken. The following are his chief productions:—

The Taito Gwafu, Hokusai Gwakyō, Gwahon Hitorigeiko, Hokusai Gwashū, Gwahon Sōin, Santai Gwafu, Ichi Gwafu, Shashin Gwafu, Hokusai Gwafu.

Nagoya Sachimaro.

* FLOWER-ARRANGING.

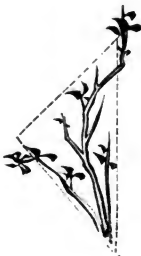
What a gloomy world this would be if there were no flowers on earth to brighten it with their beauty and grace! How destitute of pleasure we should be if we could not enjoy their sweetness and freshness, their purity and innocence! Even a little spray of blossoms in

a vase, has such a charm to refresh us when weary and languid, letting our thoughts roam, in fancy over mountains and fields far from stone walls and crowded streets. This perhaps is the reason that flowers were introduced into rooms as a decoration, and hence a fixed form of

arranging them was established.

In olden times our people used flowers as an offering to gods and had none of those fixed forms of arranging them as at present even for decorations. The origin of flower-arranging is traced back to 1479 A.D. in the era of Bunka, at the time of Ashikaga Yoshimasa, the Shogun, who admired fine arts, and lavished much time and money in gratifying his taste. It was he who built *Ginkakuji* or the Silver Pavillon in Kyoto. He made a collection of the finest and the most noted curios from all parts of the country, and called together several distinguished teachers of the *chanoyu* or tea ceremony and entrusted them with the decoration of all the rooms and also the gardens. It was by these men that the fixed form of flower-arranging was established, and afterwards it became an essential accompaniment of the tea ceremony, and those who perform *chanoyu* had to learn this accomplishment too. In the course of time many schools sprang up and many different styles were established, and naturally there arose competition among them. *Yenshyu*, *Seikishyu*, *Misho*, *Aoyama*, *Kodo* and *Ikenobo* were the most distinguished schools, but gradually most of them lost their original style except the last *Ikenobo*.

The one fundamental rule of arranging flowers is that whatever kind of flower may be used, it must be arranged in a triangular form either vertical or horizontal,—thus :

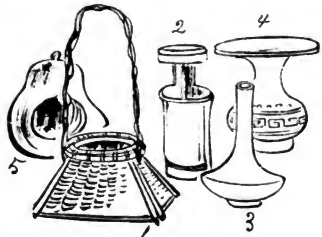


Other minor changes are allowed so far as not to alter the general shape, the number of branches is not limited; either two, three, five, seven or more may be used. In order to improve the shape, the branches may be bent and flowers and leaves may be trimmed to suit the individual taste. Before the flowers are set in the pot the *hanakubari* (the flower-distributor) or a little fork like twig should be put in the pot. The shapes of the flower-distributor vary according to the style as seen in the picture.



THE FLOWER-DISTRIBUTORS.

Different pots should be used according to the different kind of flowers, for all will not suit the same pots alike. Some kinds of flowers may look best in bamboo, others in a bronze vase, while others show to advantage arranged in a gourd. There may also be varieties in the shape of pots or vases. I will give some examples.



1. *Sosenkago*.
2. *Hitoyogiri*.
3. *Hosokuchi*.
4. *Usubata*.
5. *Fukube*.

Beside these, there is a vase called *Hirokuchi*. It is wide mouthed and very short in height. The flower is arranged in the middle with a few pebbles scattered around it, in imitation of a pond.



Hirokuchi.

Some are models of different kinds of ships, made either of bamboo or bronze; one kind, which is hung up by a chain in the middle and called "*yakatabune*," is a ship with a roof, and another resting on a stand is an imitation of "*tsunagibune*" or "*okibune*."



Yakatabune.



Okibune.

The crescent shaped vase, is intended for the flower by the moon-light. These different shapes of pots are required in order to suit the flower. All water-plants will look well in a flat vase and climbing-plants, in hanging pots.

Since the formal style of flower-arranging was originated, it has become quite a difficult thing to arrange flowers and many secret traditions were kept up. These so-called secrets and traditions are nothing but the means to prevent flowers from withering and to keep them fresh as long as possible. For instance, to prevent the bamboo from withering a hole is made in the joint and the extract of the shaving of a horse's hoof is poured into it. This will keep the bamboo as long as the water lasts. To keep the lotus fresh, which dies most easily, it is first dipped into hot water immediately after cutting it, and then into cold water, after which the boiled part is taken off and a little mixture made of pepper and water is pushed into the stem.

These things are learned from the teachers as secrets and as if there was a great deal of hidden meaning in them. The chief point which should be kept in mind is, that flower-arranging is nothing more than an imitation of nature as a painting also is, and simplicity and naturalness should always be aimed at.

There is an interesting anecdote about a general and a morning-glory. Toyotomi

Taiko, a celebrated general, having heard that a *chanoyu* teacher Rikyu by name, had some beautiful morning glories, was anxious to see them. One day the general, accordingly, called on him, and looked all about the garden for the morning glories so much talked of, but found none of them. Wondering and supposing that the rumor was a mistake, he entered the tea room, and here he beheld a single morning glory set in a vase on the alcove. For some reason or other, the single flower looked different from the ordinary kind, the color being purer, fresher, and lovelier by far as if just sprinkled with the pearls of the morning dew. He gazed long on it lost in admiration, when suddenly he cried "This is it!" "This is it!" as if a new light flashed on his mind. Indeed, he had discovered where true beauty exists.

At first when the form of flower-arranging was established, every one strove to acquire

simplicity and naturalness, but gradually many artificial means were brought in. Ishikawa Rokujuyen, who lived about ninety years ago, pointed out the error of the present day saying, "of late those who take fancy in this art do not really love flowers; they are only trying to show their skill in arranging them, and they treat them cruelly, bending, twisting and plucking the leaves and blossoms without mercy. Those who cherish flowers in reality, should strive to change the natural form as little as possible and to preserve them as long as possible by dipping them deep in pure water." It is true that the present mode of flower-arranging is too artificial and imperfect in many respects, but notwithstanding I believe that this is one of the fine arts and has a great deal to do with aesthetic culture

B. K.

CORRESPONDENCE.

MR. YOKOI AND "THE MORAL CRISIS IN JAPAN."

To the Editor:—

It is pretty certain that we are all the descendants of Post-Adamic peoples whose morals were not to be commended. My own ancestors a thousand or more years ago were heathens among the *bens* and *locks* of merry Scotland. This I am very well assured of, because of my fondness for oatmeal; and Dr. Johnson as good as says that the Scotch characteristic was a liking for oats. Be this as it may, no one can doubt that the moral crisis of the English has

long ago past, and that the moral code of the Bible has become the moral code of that people. The only criticism I have to offer on Mr. Yokoi's essay is that he failed to improve the opportunity of offering to his nation the moral code of the Book which teaches the religion I believe he now professes. It seems to me that this failure betrays a want of deep confidence in the religion he holds to. It is not an important question as to what the nation officially selects as a basis of its morals; but it is exceedingly important for

the masses to have a solid moral-rock upon which to stand. And the one who gives the people that rock will be a true benefactor.

Mr. Yokoi is waiting for some "great book" to be written which will supply the needed foundation! While he is waiting I will take the Book he now holds in his hand, and turn to the twentieth chapter of Exodus, and read, beginning with the twelfth verse.

"12. Honour thy father and thy mother :
That thy days may be long upon the land which
the Lord thy God giveth thee.

13. Thou shalt do no murder.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against
thy neighbor.

17. Thou shalt not covet, etc.

Christ sums this all up in these words: "*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*"

I do not now see what improvement could be suggested on the above. And, moreover, I cannot recall that I have ever seen a code of morals different from the above. There may be codes of something else, but not of morals. I really doubt the possibility of any one ever making a different moral code. I do most sincerely commend these laws to the hearts in this land who realize the defects in present standards and who are searching out after something, they hardly know what, which will give a more solid foundation than the shifting sand. And let me just here utter this encouragement, that just as it was ages ago with my own ancestors, so will it be with the present generation in Japan. Your Christian offspring will rise in the coming generations and say about you, their heathen ancestors, just what every humble Christian Englishman to-day must say about his own savage fore-fathers.

There is one thing more I should not overlook, viz., the authority from which the above moral code issues. It is spoken by God and confirmed by Christ. It is not my purpose, in taking this opportunity to speak of Mr. Yokoi's essay, to discuss the question as to whether these laws are right because God has commanded them or whether he has commanded them because they are right. I wish simply to emphasize the thought that it is God's code of morals. And, waving the discussion of the question mentioned above, I should say, however, that we may be permitted to think that God knew these laws as early, if not earlier, than man knew them. Evidently man did not make them, or else he would have been the creator of himself; for these laws and man are inseparable when man is living in harmony with assigned destiny, and the author of one is the author of the other. And so we reason, that if mankind is the offspring of God, then these laws are also the offspring of that same being; and, therefore, it is within the legitimate authority of God to enjoin that man should live in harmony with his imperverted sense of morality. May it not be the truth in disguise that the failure of the past human attempts at moral codification is found in the fact that the correct source of authority was disregarded? The pale light which has flickered through the moral fog of nations called non-Christian has been unrecognized, while men have gone about to establish their own righteousness. And what a failure they have made, the history of the best of them doth tell. And so we must come back to what Mr. Yokoi with profundity calls "a curious mosaic of Christian dogma," viz., "God is the sovereign of the Universe": yes, in morals especially. "Thou shalt have none other gods before me."

EUGENE S. SNODGRASS,
KANEAWA.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO MAY 13th.)

THE DIAMOND JUBILEE CELEBRATION OF HER BRITANIC MAJESTY.

Japan has done her utmost in congratulation for Her Britanic Majesty's Diamond Jubilee Celebration. His Imperial Highness Rear-Admiral Prince Arisugawa, the Commander of the Home Fleet of our Navy, left the capital with his suite on the 2nd of May to attend the celebration as the representative of the Emperor of Japan. The Prince is not only the nearest in blood to the present Emperor but his scientific knowledge, high morality and long experience in naval affairs combine to render him the most suitable representative at the English Court on its auspicious occasion. Among His Highness' suite are found the famous Marquis Ito, the ex-Premier, Marquis Kido, Master of the Ceremonies, Captain Funaki of the Navy, Colonel Yamauchi, Mr. Nabeshima, a secretary of the Foreign Department, and some others. The route via India was selected by all of them with the exception of Marquises Ito and Kido, who, for some reason, chose the trans-American line. They will meet in Paris and will attend the celebration in a body. It is pretty generally known that Prince Arisugawa is simply a representative of the Emperor and that Marquis Ito, travelling

in his train, has no official connection with state business; but we do not doubt that their mission will give them an opportunity of cultivating a much more cordial feeling than that which is now existing between Great Britain and Japan.

KOREAN AFFAIRS.

The friendly feeling between Japan and Korea has been becoming more and more marked since Count Okuma undertook the charge of our foreign affairs. By his dexterous policy, the animosity and hatred once felt by Koreans toward our countrymen is now disappearing day by day. Not only are our traders now making their way all over the country, but the despatch of the Korean Envoy to attend the late Empress Dowager's Funeral and the Emperor's presentation of the "Grand Cordon" of the Chrysanthemum to the Korean King show how gradually these two Imperial Households are drawing nearer and nearer in intimacy. Notwithstanding this state of things, a rumour has been afloat about Korea entering into negotiation with Russia, and the proposed establishment of Russian *mission militaire*—one hundred and sixty-eight members of different rank. On hearing this rumour, we

concluded at once that it was an impossibility for Korea to employ such an expensive *mission*, to say nothing of its uselessness at present, and finally—we were sure that the Czar would not give his sanction to the project; for as long as the Yamagata-Lobanof Convention, signed at Moscow on June 28th, 1896, is in force, the sanction of the scheme is a distinct violation of the spirit of the convention. Although this idle talk went the round, it has ended as we imagined from the first; in accordance with a communication, or rather a protest, on the part of our Government, the Russian Government answered that it had decided to decline the request of Korea as to the engagement of Russian officers, and had sent instructions accordingly to the Russian Representative in Korea. This settlement of what might have led to difficulties is a subject of congratulation.

THE NEW AMERICAN TARIFF.

From the moment of hearing of Mr. Mackinley's success in the last election, we have been anticipating a marked change in the American Tariff. We regret to see that it has been realized; a telegram tells us the Committee of Ways and Means of the American Congress has examined the New Tariff Bill and has suggested the following amendments of the rates of duty upon our exports to the United States:—

Woven silk goods, weighing 5 to 10 *momme**

\$ 3 per pound.

Silk Handkerchiefs.....

Equal to that upon silk goods with the only difference of imposing an additional duty of 10 per cent *ad valorem* according to the quality of goods.

Matting, value not exceeding 10 cents per square yard

4 cents per square yard.

Matting, value exceeding 10 cents per square yard.....

8 cents per square yard.

Rugs, value not exceeding 15 cents per square yard.....

5 cents and 35 per cent. *ad valorem* per square yard.

Rugs, value exceeding 15 cents per square yard.....

10 cents and 35 per cent. *ad valorem* per square yard.

Tea

duty, at the rate of 10 cents per pound, is to be imposed until January 1st, 1900, and after that date tea and plants are to be included in the Free List.

The Senate will begin to deliberate on the Amended Bill on May 18th. It is not difficult to imagine what kind of a tariff law will be put in force on and after the 1st of next July. No discussion whatever is necessary here about the Revenue System and the Protection-

* One *momme* is equivalent to 38 grains Troy.

ism; but the Americans ought to remember that they themselves advised us to open the country only forty years ago. It is entirely in consequence of their own efforts that Japanese goods found their way to America, and already they are adopting an exclusionist policy toward our exported goods.

FORESHORE OF JAPANESE SETTLEMENT IN HANGCHOU.

Japan enjoys the privilege of extra-territoriality in China; consequently she has a right to govern all her settlements in the Chinese ports. But there is a strip of land, or rather a foreshore, between her settlement in Hangchou and the river flowing near by. The assignment of authority over this strip of land has caused some friction between the representatives of Japan and China. Our request, however, was at last acceded to and the Chinese are allowed right of way but no jurisdiction. It must be remembered that this measure will have considerable bearing upon the prosperity of the settlement.

CHANGES IN THE PERSONNEL OF OUR REPRESENTATIVES TO EUROPEAN COUNTRIES.

The appointment of the new Minister of State for Foreign Affairs will cause some changes in the *personnel* of our representatives to European Countries. Baron Hayashi, as we have already noticed, replaces Baron Nishi and is now on his

way to St. Petersburg. Mr. Sone, Minister Plenipotentiary to France, who has recently returned to this country, will not go back to this post again, but will be succeeded by Mr. Kurino, at present Minister to Italy, and to that vacant post Mr. Makino, Vice-Minister of the Educational Department, will be appointed. Beside this, a rumour runs that Viscount Aoki will also cease to represent our country in Germany. The probable selection of his successor is the question of the day. But the great thing is to find an educated gentleman who will represent his country wisely and nobly.

FORMOSA AND ITS PEOPLE.

May 8th, 1897 was the day on which the people of Formosa were obliged to take a definite attitude, either as friends or enemies, toward their new masters. Would they go back to China before the date comes or stay in the island as faithful subjects of His Majesty the Emperor of Japan, was a question much discussed by our countrymen there and at home. Now the question is practically settled, —settled in favour of Japan; to judge by the telegrams already received here in Tokyo, the number of those who returned to China is only a small fraction of the whole people, most of the wealthy traders and farmers having determined to continue their occupations under the new government. Let critics talk as they please, we have no hesitation in saying that Japan in the past,

present and in the future, did and will do her best for the development of her newly annexed territory. Let us bear in mind that we have a far heavier responsibility for the welfare of the island in the future than has been incumbent on us hitherto.

THE ORGANIZATION OF NATIVE REGIMENTS IN FORMOSA.

The Scheme contemplated by the Government for the organization of native regiments in Formosa is now approaching its realization. According to information lately received, enlistment will commence in July next, the authorities having decided to enroll about 800 natives for practical service this year. Of course these native soldiers are to be trained and disciplined in the same manner as the Japanese troops, each receiving five or six *yen* per month. The expense for the first year is estimated at *yen* 300,000. This sum will of course be increased in proportion to the enlargement of the army. By and by the conscription will include the whole of the healthy and simple-minded aborigines. We hope the day will soon come when Formosa will show practically that "self-help is the best-help."

WAR INDEMNITY.

A telegram came from London informing us that the third instalment of

the War Indemnity was duly paid by the Chinese Minister there. The amount received is :—

The third instalment of the War Indemnity. . .	£2,741,748. 7s. 3d.
Its half-yearly interest.	„ 68,543. 14s. 2d.
Expenses of occupation of Wei-hai-wei . .	„ 82, 252. 9s.
	„ 2,892,534. 10s. 5d.

A telegram still later shows that Chinese Government concluded a negotiation with a certain English syndicate to borrow a sum of 100 million taels with a view to paying the remaining part of the indemnity at once. If so, the sum she ought to pay us is as follows.

For the 4th instalment, (on May 8th, 1898) . .	16 $\frac{2}{3}$ million taels.
For the 5th instalment, (on May 8th, 1899) . .	16 $\frac{2}{3}$ million taels.
For the 6th instalment, (on May 8th, 1900) . .	16 $\frac{2}{3}$ million taels.
For the 7th instalment, (on May 8th, 1901) . .	16 $\frac{2}{3}$ million taels.
For the 7th instalment, (on May 8th, 1902) . .	16 $\frac{2}{3}$ million taels.
Total	83 $\frac{1}{3}$ million taels.

The half-yearly interest of the 2nd instalment 1 $\frac{1}{4}$ million taels.

The yearly interest of the remaining sum 5 million taels.

The half-yearly interest of the 3rd instalment. . . $\frac{1}{2}$ million taels.

Balance 76 $\frac{3}{4}$ million taels.

THE POLITICAL SITUATION AT HOME.

Our political stage is now in a seemingly peaceful condition. His Majesty the Emperor is still staying in the old metropolis; Count Matsukata, the Premier, is recovering from his illness in his quiet country villa; and no important changes in the *personnel* of the Government Departments were made since the last publication of the Magazine, except a few of minor offices of the local governments. Marquis Ito has gone on his travels and will not return until next autumn. Progressionists and Liberals are busily employed in strengthening their forces in the provinces. Speeches and meetings are held in various towns, but no party agitation exists here in the metropolis. The Hawaiian question and the Korean employment of the Russian *Mission Militaire* appeared likely to form subjects of discussion for the Opposition, but the latter being satisfactorily settled and the former being still under deliberation, the Opposition can not make use of them. The latest topic by which some writers imagine they can discern future changes in the Cabinet, is the growing intimacy between Marquis Ito and Count Okuma, which

was shown markedly at the time of the former's departure from Japan. We must own we do not attach much importance to the present relationship between these two statesmen. Count Okuma will not be so unwise and dishonest as to desert his Satsuma friends, members of the present Cabinet, in order to join hands with Marquis Ito, under any vague pretext of "reconciliation for the sake of the country." We do not wish to state our reasons at present, but such is our conviction. Time will decide the question.

THE NEW CURRENCY.

The Official Gazette showed the following models of the new currency:—

The legal tenders.



yen 20,



Reverse.



yen 10,



Reverse.



yen 5.



Reverse.

The diameters of the legal tenders :

yen 20 $\frac{86}{1000}$ ft.

yen 10 $\frac{79}{1000}$ ft.

yen 5 $\frac{56}{1000}$ ft.

The new subsidiary coins are just the same as the old, except the 5 *sen* nickel.

Their diameters are :

50 *sen* silver..... $\frac{162}{1000}$ ft.

20 *sen* silver..... $\frac{74}{1000}$ ft.

10 *sen* silver..... $\frac{86}{1000}$ ft.

5 *sen* nickel $\frac{86}{1000}$ ft.

1 *sen* copper $\frac{82}{1000}$ ft.

5 *rin* copper $\frac{72}{1000}$ ft.

For particulars of weight, fineness and the like, refer to the new currency law published in the "News and Notes" of The Far East vol. II., No. 3.

MONTHLY REPORT OF THE TREASURY.

The Department of Finance published in the columns of the Official Gazette, the monthly returns of Revenue and Expenditure. The following returns are for the month of April last.

REVENUE.

	Paid during April	Paid previously	Total.
	Yen.	Yen.	Yen.
On Account of 29th Fiscal Year. }	9,074,489	192,52,719	201,506,208
On Account of 30th Fiscal Year. }	13,160,163	1	13,160,164
Total paid in April..... }	22,234,652	—	—

EXPENDITURE.

	During April.	Previously.	Total.
	Yen.	Yen.	Yen.
On Account of 29th Fiscal Year. }	9,671,419	154,236,005	163,907,424
On Account of 30th Fiscal Year. }	18,184,762	501,982	18,686,744
Total during April. }	27,856,181	—	—

SALE OF JAPANESE WAR BONDS.

A provisional negotiation was recently signed between the *Nippon Ginko*, the Central Bank of Japan, and Messrs. Samuel Samuel & Co., for the sale of Japanese War bonds; the total amount sold being *yen* 40,000,000 and its rate being 102 pounds sterling per thousand *yen* face value. It has been a long-talked-of project, but it could not be

brought to a satisfactory conclusion until recently. The reformation of the currency system is an important instrument which surmounted the difficulty. Truly, the influx of foreign capital, if we may borrow the expression used by advocates of the gold standard, is beginning to take place. The business will be settled in London next August.



LA MARINE ET L'ARMÉE DU JAPON,
IN THIS NUMBER.

THE FAR EAST,

AN ENGLISH EDITION OF

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Vol. II., No. 6.

June 20th., 1897.

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NOTICE.

The columns of THE FAR EAST will be opened so far as possible to correspondents, both foreign and Japanese. Anonymous correspondence, however, will not be noticed. The name and address of the writer is required, not necessarily for publication, but simply as a guarantee of good faith.

Articles and letters in European languages besides English may also be inserted.

All letters relating to business should be addressed to the Publisher of THE KOKUMIN-NO-TOMO, and literary contributions to the Editor of THE FAR EAST.

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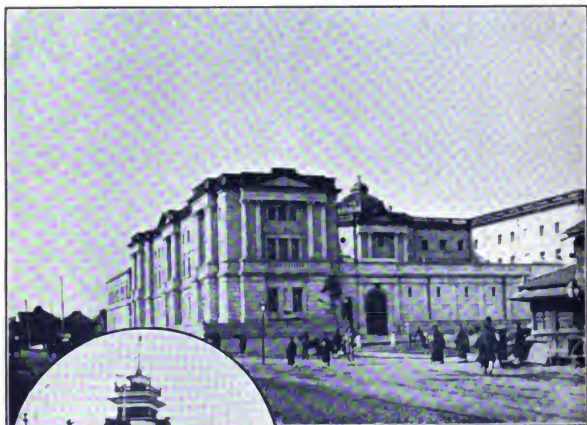
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THE CENTRAL BANK OF JAPAN.
 THE FIRST NATIONAL BANK.
 THE MITSUBISHI BANK.
 (SEE THE ARTICLE ON THE "DEVELOPEMENT OF
 BANKING IN JAPAN")



The Diamond Jubilee

OR

Her Britannic Majesty.

Blessed is the Queen who reigns over an Empire upon which the sun never sets.
Blessed is the Queen who commands the mightiest navy the world has ever seen.
Blessed is the Queen whose subjects are admired as peerless in commerce and industry.

Blessed is the Queen whose government is based upon liberty and justice.

Blessed is the Queen who has been incessantly assisted by the ablest ministers such as the world seldom sees.

Blessed is the Queen in whose reign the power and wealth of Her Empire has been increased by leaps and bounds.

Blessed is the Queen whose soul is humble and obedient before God.

Blessed is the Queen whose heart hungers and thirsts after righteousness.

Blessed is the Queen whose tears are shed for the weak and poor.

Blessed is the Queen whose hands turn the old fashioned spinning wheel in Windsor.

Blessed is the Queen who celebrates Her Diamond Jubilee amidst the heart-felt rejoicing of her children scattered all over the world.

The day of the Celebration is nigh at hand when multitudes of Her faithful subjects together with ambassadors and ministers of all nationalities, will crowd to St. Paul's Cathedral to pay their respects. Japan despatched a special Envoy, for the occasion, her most respected Prince of the Blood, accompanied by her most famous statesman. We, as publishers of an English magazine, herewith tender our sincere compliments to Her Gracious Majesty. Japan, we think, has much to do with Great Britain in this part of the world and Great Britain also needs our good-will in one thing or another. May the existing cordiality between these two insular Empires be fostered and continued forever and ever ! Long live the Queen !

THE FAR EAST.

Vol. II., No. 6.



June 20th, 1897

THE DEVELOPMENT OF BANKING IN JAPAN.

(Continued.)

~~Under~~ 1868 The Restoration of 1868 was, in fact, a revolution in the ideas of our countrymen. The feudal system, so well organized and so omnipotent, being now replaced by the Imperial rule based upon modern knowledge, such ideas as personal liberty and the dignity of labour sprang up in the minds of the people. Although the difference of caste nominally survived the Restoration,—it still remains to this very day,—the impassable barrier between the *samurai* and other classes, the unreasonable privileges of, and respect paid to, the former coupled with their contemptuous treatment of all outside of their own order was done away with. The time arrived for each individual of the nation to stand, so to speak, on an equal footing.

There are naturally numerous results of this change in ideas, and they furnish students of sociology with many interest-

ing phenomena of scientific value. Yet, generally speaking, the most noteworthy and marked result was the tendency towards business enterprises. Farmers, tradesmen, artisans, etc., encouraged by the new ideas and consequent changes in social order, resolved to pursue their hereditary occupations with greater ardour and vigour applying the various improved machinery now placed within their reach. The *samurai*, on the other hand, resigning their hereditary income and privileges, were obliged to earn their bread by the sweat of their brow, and gradually drew nearer and nearer to those branches of business they once wilfully derided and despised. Moreover, our trade with foreign nations, opened by the Shogunate and justified by the new Government, had been increasing year by year. These and other causes co-operated to bring about a new business

era, in which various innovations of Western origin have been introduced and utilized. Undue respect to the *samurai*, as if they were by nature a favoured class, now ceased; the old notion of estimating agriculture alone as the source of the national wealth now died a natural death; and Japan gradually arrived at the conviction that to develop her commerce and industry was the best means to increase her wealth.

In this situation, the new Government concluded to develop the banking system, as the first and most important preparation for the growth of commerce and industry. Immediately after the Restoration, it established the Board of Trade which was authorized to superintend all commercial transactions including banking. In common with all Governments in the time of their infancy, the Government in question also suffered greatly from the discredit, unpopularity and depreciation of its paper notes. To give these notes a currency as well as to facilitate our business transactions in general, the Government persuaded leading capitalists, to start companies for trading and bill discounting, and accordingly the *Kawase Kaisha*, the Discounting Companies, were established in Tokyo, Yokohama, Osaka, Kobe, Kyoto, Otsu, Tsuruga and Niigata. They received a certain amount of Government paper notes as a subsidy and were permitted to issue gold, silver dollar and coin certificates with the notes as the basis; they opened their business in 1869 and 1870, and tried to

fulfil their mission, but in vain. Liabilities and losses accumulated to an enormous amount, the prematurity of the plan, the want of general credit, the incompetency of the directors and many other causes brought all those discounting banks but one to a miserable end after an existence of two or three years. The Government paid dearly for this experiment; it not only gave up its claims for money lent, but was also obliged, to pay the debts of the banks. This first period (1869-1873) may well be called the dark age of our banking history.

With the failure of the first attempt, the currency question became more confused and more difficult than before; Government did its utmost to give its paper notes a full currency, but without even a hope of success. The dark cloud covered the whole of our economic horizon, the difference between silver and notes growing wider and wider. The failure of a predecessor always discourages the successors. But notwithstanding this, the Tokyo Chamber of Commerce in 1871 put forth a scheme for establishing a bank of issue with a capital of seven million *yen*, but the Government rejected this on the ground of the difficulty of collecting the necessary funds. Indeed at this time our finances were very far from being on a good basis. The Government and people both felt the necessity of a well organized banking system as the only means of overcoming the difficulty. Mr., afterward Marquis, Ito may be credited with having made the

first attempt in this direction. Being appointed Vice-Minister of Finance, he left Japan in 1870 for the United States, with the purpose of investigating the banking system there. After a year's stay in America, he returned with this result of his investigations; viz, the necessity and advantage of immediately enforcing the American system of national banks. After a heated discussion his proposal was finally adopted and was promulgated, in November, 1872, under the form of what is now called the "Orginal National Bank Act." We will not now discuss, whether the Act satisfied the wants of the time or not; the first codification of the banking system is any way noteworthy as the dawn of the second era in our banking history.

According to the newly codified system, national banks might open their business with a capital of not less than *yen* 50,000. Their functions were the same as the ordinary banks, transacting every description of business together with a special privilege of issuing their own convertible notes for gold to an amount of sixty per cent. of their own capital. With regard to the issue of those notes, however, the Government made a restriction that a corresponding amount of Government bonds, issued for the redemption of Government paper notes, must be deposited in the Treasury as the basis. One thing to be remembered here is the Government's ingenious scheme of recovering from the currency crisis. Previous to the promulgation of the National Bank Act,

the Government ordered the Continental Bank Note Co., New York, to print several kinds of bank notes to the total amount of 15,000,000 *yen*. Those were of course to meet the demand of the banks which it thought would now arise in great numbers. In so doing, the Government's hopes were to be able to redeem its own paper notes with the bonds, as well as to be equipped with a well organized banking system appropriate for the time. Yet, after enforcing the above mentioned system, the hopes of the Government were frustrated and it found that it had again repeated the failure of 1869. Banks were not started neither were notes issued as was expected, the former being only four in number while the amount of the latter was only 1,420,000 *yen* in all. The cause of this failure, according to our authority, was "the depreciation of paper notes in general, on account of the constant efflux of bullion due to the importation of goods and over-issue of Government notes, as well as to the fact of the bank notes being immediately convertible into gold." No wonder that the amount of bank notes in circulation showed such a rapid decrease from 1,356,979 *yen* to 62,456 *yen* in the course of two years, beginning with June, 1874. Both the Government and the four existing banks struggled against these difficulties, but without success. Bank notes again were made convertible only into Government paper money, that is to say, non-convertible; and a revision of the Act was found to be inevitable.

Count Okuma, the Minister of Finance, undertook this matter and the amendment of the existing National Bank Act (August, 1876) was as follows: notes being legal tender, except for the payment of customs duty and interest on Government bonds, shall be convertible into currency (in reality Government paper money) instead of into standard gold and the newly issued Pension Bonds* should be used as the basis for those notes; the banks should increase their deposits in the Treasury from sixty to eighty per cent. of their capital, though any bond may be used for the purpose so long as it bears four per cent. interest; a gold reserve of forty per cent. of the capital shall be changed into a paper money reserve of twenty per cent. of the same. Some criticized this reform as an adoption of the American system, but call it as you may, this amendment, or rather change, put an end to the idea of metallic conversion, stimulated the owners of the bonds to become shareholders of national banks, and was also effective in some way in hindering the fall of the market value of the bonds. Consequently the organization of national banks increased so much that, during the two years and a half following the change, the number of banks increased to one hundred and fifty-four with a total capital of some 38,851,150 yen. The number would

have been still greater, had not another amendment (in December, 1877) authorized the Minister of Finance to restrict the total number, the capital and the amount of notes (yen 40,000,000) of the national banks according to local population and taxes.

These national banks no doubt contributed considerably to the development of our banking system. In one way or another, they increased the general credit and facilitated the growth of commerce. Especially at the time of the Civil War of 1877, the Government provided for a part of the military expenditure by borrowing fifteen million yen from the Fifteenth National, or Lords', Bank at five per cent. interest for twenty years. The credit of the Government at that time was at such low ebbs that it really succeeded in borrowing money by granting several kinds of special privileges to the creditor. Among others, the bank was allowed to diverge from the Act so far as to decrease its reserve fund from twenty to five per cent. and to issue notes to ninety-three per cent. instead of eighty per cent. of its own capital.

Fortunately for the state, the rebellion was suppressed in the short interval of nine months; but as a consequence of the war, the amount of the notes in circulation increased, which in turn caused much depreciation of paper, the rise of prices, etc. During the five years from 1877 to 1881 trade seemed apparently brisk, but it was simply because of the general rise resulting from the above stated cause; hence causing

* In 1876, the Government issued the bonds to the amount of 173,902,900 yen to remunerate the feudal lords and vassals who gave up their hereditary rights.

injury rather than good to the country as a whole. Moreover, a spirit of exclusiveness, or rather selfishness, among the bankers, caused, among other things, a difficulty respecting the harmonious circulation of the paper currency. The future of national banks once again hung in the balance,—some remedy had to be found, and also a leader capable of producing order in the chaotic state of the finances of the country. At this so momentous point, Count Matsukata was appointed to be Minister of Finance. But before describing the enormous work the new Minister accomplished, let us acquaint ourselves with the origin and development of the Yokohama Specie Bank, the most or rather the only influential organ of our foreign trade at present!

The origin of the Yokohama Specie Bank dates from 1879. Till then, Japan had no influential banking organization of her trade with foreign countries, business being almost exclusively in the hands of foreign banks located in our treaty ports. Although the Second National Bank, the transformed body of the Yokohama Discounting Company, had been issuing the dollar certificates, they did not do much good to our traders, the total amount in circulation ranging from \$230,000 to \$600,000. Consequently, in the above mentioned year, a scheme for establishing a bank with a capital of 3,000,000 *yen* paid in silver was contemplated by some capitalists. Their purpose was mainly to discount the commer-

cial bills drawn on foreign countries and to issue bank notes, like an ordinary national bank, with the only difference of having bonds convertible into specie as the basis; although the latter facility was not needed on account of the incessant depreciation of paper currency. With such views, the founders asked the permission of the Government, obtained its assent, and established a bank under the name of the Yokohama Specie Bank on the 23d of February, 1880. In consideration of the grave importance and utility of this step one-third of the whole capital was owned by the Government on conditions favourable to the bank. In consequence of the scarcity of metallic currency, four-fifths of the remaining capital were paid in paper money, with which Government bonds were bought. The Government agreed even to give silver in exchange for these bonds if it were deemed necessary. Thus we see the Yokohama Specie Bank began its business with a capital of 1,400,000 *yen* in silver and 1,600,000 *yen* in paper currency.

A dangerous element was already at work in this system of collecting the capital. Day by day, the difference of value between silver and paper grew greater until at last the bank found it unsafe to use the two together in calculation. An entire demarkation of the two departments, causing thereby a great disturbance and confusion of business, together with an increase of expense, was unavoidable. This was not the only trouble, the mismanagement of the direct-

ors resulting from their want of knowledge and experience, caused the bank a loss of 1,770,000 *yen* or more. Both the Government and the shareholders, alarmed at the enormous losses—more than one-half of the capital—began to feel uneasy at the conduct of the directors. Special comptrollers were subsequently ordered by the Treasury to examine the actual condition of the bank; but some of the shareholders finding that an accurate and trustworthy account could not be obtained from them, went so far as to express their desire of winding up the affairs of the bank. The wish of the Government, however, was to keep up the organization, at any risk, for the sake of the welfare of our foreign trade. It was so interested in the matter that it bought up the shares of the discontented shareholders, but even this did not improve the state of the unfortunate bank and its downfall seemed imminent.

In this crisis, Count Matsukata, the originator and the hero of the third age of our banking history, made his appearance on our financial stage. No sooner was he appointed Minister of Finance, than he instituted a strong policy to put our finances on a firm basis. In the midst of an enormous amount of depreciated inconvertible paper money (*yen* 154,803,000), unreliable revenues and ever-increasing expenditures, he resolutely began to undertake the redemption of paper money and the purchase of specie. He did this by disbursing the surplus of the time, increasing the rate of the existing taxes,

imposing several kinds of fresh taxes, and by enforcing great retrenchment in expenditure. As a matter of course, he encountered a violent opposition both in and out of the Government, but he did not change even an iota of his bold plan. His efforts were not in vain; the amount of paper money redeemed and the amount of increase in the Reserve Fund, during the five years from 1881 to 1885, was calculated to be *yen* 13,640,000 and *yen* 26,466,000 respectively.

The effect of this policy upon the money market was dreadful. Prices of commodities began to fall, trade began to be depressed, and complaints were heard everywhere. Four national banks became bankrupt, five being suspended for a year and ten being amalgamated with other banks. Some took measures of precaution while others lessened their capital. The new Minister did not hesitate, he undertook a radical reform of the existing banking system: a central bank was established, the national banks were transformed, the Yokohama Specie Bank was reconstructed, and the common and quasi banks were systematically regulated. Let us see these undertakings in their order.

The *Nippon Ginko*, the Bank of Japan, established in October, 1882, is a joint-stock company provided with an exclusive power of issuing convertible notes in addition to the faculties of conducting banking business in general. The circumstances which made this organization necessary we have already related. To show it more clearly and

definitely we quote a few passages from a memorandum prepared by Count Matsukata on that occasion:

1. "The exclusiveness and individualism prevalent among the national banks cannot be remedied except by the creation of a powerful central bank. 2. Without help obtainable from such a central bank, sudden runs causing panics cannot be avoided in a time of extremity 3. The present high rate of interest is unfavourable to the advancement of commerce and industry. But this is the result not of the deficiency of capital but rather of the lack of channels through which capital may flow and its distribution be equalized. . . . if the central bank were to discount bills at a low rate of discount, the example will be followed by the others. . . . 4. If to the central bank were intrusted the receipt and disbursement of the public money (collected in the form of taxes), the losses incident to such a practice could be avoided. 5. While it is true that the efflux of specie is due to the excess of imports, the want of a central bank to regulate the flowing in and out of specie by an advance of rates or by entering into correspondence with foreign banks, has much to do with it. 6. To unify the paper currency and make it convertible into specie by the aid of the accumulated reserve of gold and silver, can best be done by the agency of a central bank. . . ." (*A History of Banking in All Nations*, P. P. 462-463.)

To fulfil such a mission the Bank of Japan Act was promulgated in June, 1882; and in conformity with that act, shares were offered and business was opened with Mr. Yoshiwara, the Vice-Minister of Finance, as the first president. The capital was at first *yen* 10,000,000 one-half of which being subscribed by the Government and the term of existence of the bank was prescribed for thirty years. From the nature of its organization the bank is largely

under the control of the Government. The Act positively prohibits the bank lending money on shares or real property, buying shares of its own or those of industrial companies, owning real estate which is not for its own use, discounting bills not bearing the signatures of two trustworthy men at least, lending more than four-fifths of the value of the pledge and many other things. And again, with regard to the division of profits, the same Act directs the paying of eight (afterwards made six) per cent. on the shares in general, six per cent. on the Government shares, one-tenth of the remainder as a reserve fund, and one-tenth of the further remainder as bonus to the directors and other members. Moreover, the president and vice-president are to be appointed by the Government, directors are to be officially chosen from a double number of candidates elected by the shareholders, and for every step for enlargement of business or every modification of the by-laws, the Government's permission must be sought. Finally, although the power of issuing notes was granted by the Act, its realization was postponed until notice should be given later. So much for the establishment; the success and prosperity of the plan we shall treat below.

With the establishment of the central bank, the national banks, hitherto so powerful in our money market, were obliged to undergo a thorough change. By the revision of the National Bank Act in 1883, the term of their existence as national banks was limited to twenty

years from the date of obtaining their charter. After the end of the term they may or may not continue their business merely as a common bank without the privilege of issuing notes; but at any rate, they must redeem their notes within the term, and in order to do this they must create a fund by taking twenty per cent. of capital from the reserve already held in hand and annually adding the amount of two and a half per cent. of the originally prescribed limit for the issue of the notes; and intrust all this to the Bank of Japan for purchase of Government bonds, with the accruing interest of which to redeem bank notes twice a year. Correctly speaking, the Act practically decreed the fate of the national banks, the special privilege of which was now practically a thing of the past. The revision of the Act and the establishment of the *Nippon Ginko* may well be compared with the last Restoration which built the present regime on the graveyard of the feudal system.

Finally, the work accomplished by the new Minister for the improvement of the Yokohama Specie Bank was no less marked. Notwithstanding the dark prospect resulting from the incessant failures, the new Minister's policy was, as we said before, to help and foster the bank. The Government assented to the decision of the general meeting, held in April 1883, to change the

basis of the capital stock from silver to paper by selling the metal then held by it. In so doing, nearly half the loss would be covered as silver was at thirty per cent. premium as compared with paper. Urgently requested by the bank, the Government again bought up the silver at thirty eight per cent. premium for which paper and bonds were paid out. Out of the sum thus acquired, the bank devoted 740,000 to covering bad debts in addition to the silver reserve amounting to 137,250 *yen*. Thus the condition of the bank was slightly improved. By economizing the working expenses and by paying careful attention to every minute change in economics, the bank resumed its business with courage and hope.

These are the first steps of reforms accomplished by Count Matsukata. To do these he fought against various difficulties with the typical courage of a Japanese statesman. We regret to say that we have no space to describe the results of these reforms in this number, but we hope to continue them in our next issue.

[In preparing the present article, we owe much of the materials to the annual and half-yearly reports prepared by the successive chiefs of the Banking Bureau and presented to the Minister of Finance as well as to Mr. Soyeda Juichi's "History of Banking in Japan" contained in the "History of Banking in all Nations," published by the Journal of Commerce and Commercial Bulletin, New York, U. S. A.Ed].

LA MARINE ET L'ARMÉE DU JAPON.

I

Si les Japonais qui sont morts il y a quarante ans, sortaient de leurs tombeaux, et voyaient le Japon d'aujourd'hui, combien ne seraient-ils pas saisis de surprises? Ils croiraient probablement voyager dans un pays étranger, et ne pourraient jamais penser qu'ils sont dans leur propre patrie. Lorsque, en 1854 le commodore Perry vint à Uraga pour ouvrir le Japon à la civilisation, et au commerce du monde entier, en quel état de pauvreté était le pays? Wilhelm Heine qui a pris part à cette expédition du commodore raconte ainsi l'impression que fit sur les Japonais la vue des merveilles venues d'Amérique.

“ Nos ingénieurs et nos mécaniciens s'occupaient activement à déballer et à exposer les présents destinés à l'empereur. A chaque nouvelle caisse qui était ouverte, l'étonnement des Japonais redoublait, et de fait, les superbes présents qu'envoie ici l'Amérique seraient admirés aussi dans tout autre pays. Mais ce qui fit surtout l'admiration des Japonais, ce fut le chemin de fer. La locomotive, le tender, la voiture construite par Morris de Philadelphie, toute en bois de rose et en palissandre, la partie métallique admirablement travaillée, le tout naturellement dans des proportions un peu réduites, c'était le plus joli modèle que j'aie jamais vu.”

Jusqu'en 1872 il n'y avait pas de chemin de fer au Japon, et maintenant il y a 3658 miles anglais de voie ferrée. Le Japonais qui regarda pour la première fois il y a quarante ans, un modèle de chemin de fer avec tant d'admiration, construit à présent de ses propres mains les voitures et les locomotives. Autrefois le voyageur se servait ordinairement de Kago, espèce de chaise à porteurs; il se chargeait en voyage d'une masse de bagages et d'objets de toute sorte dont il pouvait avoir besoin. A cette époque il fallait plus de vingt jours pour aller de Tokio à Kioto, et quand la rivière Ôi était débordée, ou que le pont était impraticable le voyageur s'arrêtait quelques jours en attendant que l'eau eût baissé. Maintenant on va de Tokio à Kioto en dix-huit heures par le chemin de fer. Le télégraphe a été établi pour la première fois en 1869 entre Tokio et Yokohama, et quand, en 1871, le gouvernement japonais fit établir une ligne télégraphique entre Tokio et Nagasaki, les Japonais des provinces coupaient les fils et détruisaient les colonnes pour l'empêcher, parce qu'ils croyaient mal à propos, que le télégraphe était une magie des chrétiens. Et les Japonais d'aujourd'hui en sont venus à avoir 12212 lieues de fils, et à télégraphier 9,245,000 affaires dans une année. La poste

ayant été aussi importée par l'étranger, a fonctionné pour la première fois en 1,871 entre Tokio et Kioto au lieu des coureurs appelés Hikyaku. En 1895 les lignes de poste étaient de 2,238 miles anglais en chemin de fer, et de 1,157 miles anglais par route ordinaire. Voici le nombre des dépêches confiées à la poste japonaise durant cette même année.

Lettres...	109,400,947
Cartes...	228,502,113
Journaux et revues...	78,962,299
Livres...	5,917,775
Échantillons...	552,553
Semences agricoles...	131,376
Lettres contenant des valeurs...	297
Lettres franches de port...	18,237,885
Lettres recommandées...	4,679,471

Total ... 446,384,710
Pour chaque sujet japonais. 10.39

Autrefois les Japonais croyaient que la foudre est un dieu cruel qui, battant de grands tambours dans les cieux, lance des éclairs sur la terre. Quand la foudre grondait, ils offraient l'encens, et priaient pour leur sûreté en répétant : " Kuwabara " " Kuwabara " (champ de mûriers). A présent ils emploient sans crainte une sorte de lumière qu'ils croyaient jadis l'emblème d'une puissance divine. La compagnie de lumière électrique fut établie pour la première fois à Tokio en 1887, et maintenant il y a 36 compagnies dans toutes les provinces, 20,149 maisons éclairées par cette lumière. Les villes principales des provinces ont plusieurs compagnies de lumière électrique. Même une petite ville de 500 maisons a une compagnie.

Avant la restauration, les Japonais,

pour allumer le feu, employaient la pierre à briquet. Dès qu'ils connurent l'usage des allumettes, au commencement de l'ère de Meiji, ils ont essayé d'en fabriquer, et ils y ont réussi merveilleusement. En 1878, les Japonais ont exporté pour la première fois leurs allumettes, et ils en ont vendu pour une somme de 20,000 *yen*. En 1895 le total de cette exportation monta 4,672,817 *yen*. De plus tout ce que les Japonais ont appris des étrangers à fabriquer, depuis l'ère de Meiji (1868), ils l'exportent maintenant comme produits japonais. En voici le tableau :

EXPORTATION DE 1895.

	<i>yen</i> .
Savons ...	118,268
Parapluies de forme européenne ...	735,207
Chapeaux ...	102,076
Souliers ...	27,765
Objets en verre ...	346,477
Cigarettes ...	115,360
Bières et vins européens ...	132,712
Fils de coton ...	1,034,479
Flanelles en coton ...	400,526

En 1862, Motoki habitant de Nagasaki, a fondu des caractères mobiles en plomb, en appliquant la méthode européenne ; mais les Japonais n'en connurent pas l'usage jusque vers 1871, et Motoki perdit dans cette affaire plusieurs fois dix mille *yen*. A présent les Japonais publient chaque jour, en moyenne, 80 exemplaires d'ouvrages de toutes sortes, en employant les caractères mobiles en plomb. D'après la statistique suivante relative à la publication des livres, on voit que le nombre en a augmenté dans la proportion d'un à cinq, en l'espace de dix-sept ans :

1877...	5,441
1878...	6,796
1890...	15,127
1893...	26,965
1894...	28,212

Le journalisme est aussi d'importation européenne. Sous le gouvernement du Shogun (Tai-Kun), il a paru une série de journal appelé Yomiuri (papier vendu en lisant), mais il n'était publié que quand il y avait des nominations d'officiers, des incendies, des tempêtes, des tremblement de terre, et autres accidents de cette nature. La première fois que les Japonais ont publié un journal, à l'imitation des journaux écrits en anglais, qui paraissaient alors dans les ports ouverts aux étrangers, c'était en 1863, ère de Bunkiu. A cette époque, huit journaux seulement furent fondés ; cinq ans après, au commencement de l'ère de Meiji, il y en avait dix-neuf. La cause principale de ce progrès est que les Japonais étaient avides d'apprendre les résultats de la guerre civile (au Japon) et les nouvelles européennes. Depuis ce temps, durant les trente dernières années, le progrès a été beaucoup plus considérable ; le nombre des journaux et des revues, à la fin de 1894, était de 814, tirés ensemble à 367,735,426 exemplaires.

Quand les compagnons de Perry prirent la photographie des officiers du Shogun et la leur offrirent, ceux-ci furent très étonnés. Peu de temps après, quelques photographies japonaises commençaient à paraître à Yokohama, mais la plupart des Japonais ne voulaient pas se laisser photographier jusque vers 1873, car quelques-uns d'entre eux croyaient que prendre la photographie c'était abrégier la

vie ; les autres s'imaginaient que la photographie enlevait la graisse des Japonais, au profit des étrangers. Maintenant il y a des milliers de photographes au Japon, et la photographie qui jadis était une magie pour sucer le gras des Japonais, est devenue un passe-temps des plus agréables pour les nobles et les riches du Japon.

Les coutumes des Japonais ont aussi changé au contact du reste du monde ; il y a quarante ans, un compagnon du commodore Perry écrivait relativement à leur usages.

“ A quinze ans, l'on considère l'éducation comme terminée ; le jeune homme prend sa place dans la société, et se rase la tête à la mode japonaise dont voici la description : La partie supérieure de la tête, depuis le front jusqu'à l'occiput, est rasée, les cheveux restants sont ramenés sur le sommet du crâne où ils forment une petite queue dont l'extrémité, longue de trois à quatre pouces, est placée en avant sur le haut de la tête qui se trouve à nu ; ”

Le récit d'un compagnon du commodore, Ping-Sao chinois de naissance, a été publié comme il suit, dans le “Magasin Pittoresque” en 1858.

“ Les Américains reçurent les officiers japonais avec cordialité ; ils leur montrèrent leurs canons, leurs machines à feu et toutes les choses intéressantes qui étaient à bord. Les Japonais furent enchantés. Le vêtement supérieur de ces officiers est large, sans entraves, et il a de grandes manches. Chacun d'eux porte deux épées à sa ceinture. Le

vêtement nommé la grande armure d'étoffe (les pantalons) est de couleur gaie et variée, les chaussures sont faites de paille tressée. La coiffure naturelle consiste en un noeud formé par les cheveux relevés et liés au sommet de la tête."

Si les Japonais qui sont nés dans ces quinze dernières années lisent ces récits, ils trouveront probablement les Japonais d'alors comme des étrangers ou des fous. Avant la restauration, quelques Japonais étaient habillés à la manière européenne malgré les réclamations publiques; le dernier Shogun a été haï pour avoir porté l'habit européen; mais le nouveau

gouvernement a donné, en 1871, ordre de laisser libre de porter les habits européens, les cheveux coupés à la mode étrangère et de déposer le sabre. Les gouvernements provinciaux ont forcé les habitants à se couper les cheveux; dans quelques provinces, les officiers des villes et des villages ou les hommes de la police ont coupé de force les cheveux du peuple, entrant avec des ciseaux dans chaque maison. En 1873

Sa Majesté l'Empereur a coupé ses cheveux, et Sa Majesté la Reine a cessé de se colorer les dents et les sourcils; en 1872, le gouvernement a fixé les habits de cérémonie d'après ceux de l'Europe, et Sa Majesté l'Empereur fut habillé en général. Les Japonais ont donc suivi l'exemple de leurs Souverains. Quand, en 1877, le gouvernement a fait déposer les deux épées aux Samourais, la plupart d'entre eux se sont mis en colère, tellement que quelques-uns ont machiné

une trahison. Les deux millions de Samourais qu'il y avait alors et leurs enfans, où sont-ils maintenant? La liberté les a mêlés entièrement parmi le commun du peuple, ils n'existent plus comme classe sociale. Aujourd'hui il est rare de voir l'ancienne coiffure des hommes même dans les campagnes. Aux yeux des Japonais, à présent, cette ancienne coiffure est une drôlerie, ils ne peuvent pas la voir sans rire.

Il y a quarante ans les Japonais croyaient que le commerce avec l'étranger était le moyen de ruiner leur pays, mais maintenant c'est la source la plus féconde de sa prospérité. En 1860, lorsque les Japonais ont exporté pour la première fois les fils de soie, il n'y en eut que 2500 livres; et en 1893 cette marchandise s'est élevée à 9,633,723 livres (50,754,336 yen). Voici un tableau relatif au progrès du commerce japonais :

	yen.
Exportation de 1869	12,908,978
Importation do.	20,783,633
Exportation de 1876	19,315,064
Importation do.	22,926,829
Exportation de 1896... ..	136,186,326
Importation do.	138,676,842

On voit que le total de l'exportation est devenu plus de dix fois plus considérable dans l'espace de vingt sept ans, et celui de l'importation sept fois à peu près, dans le même temps. L'agrandissement de Yokohama, nouvelle ville du Nouveau Japon, prouve aussi le progrès du commerce japonais. Il y a quarante ans, Yokohama était un petit village composé de 101 maisons dont les habitants pour la plupart étaient pêcheurs, et dont le nom n'était pas connu en

dehors du voisinage, et Yokohama s'est élevé en peu de temps au-dessus de beaucoup de villes ; il est devenu une des grandes villes du Japon. La première est Tokio, ensuite Osaka, Kioto, Nagoya, puis Yokohama ; le nombre de ses habitants, qui s'accroît d'année en année, était en 1896 de 160,639, et la quantité des marchandises qui sortent du Japon, et qui y entrent par ce port augmente également. La statistique suivante présente le tableau comparatif du commerce qui se fait dans les principaux ports japonais.

EXPORTATION DE 1895.

	yen.
Yokohama	86,791,634
Kobe	38,307,955
Osaka	1,134,700
Nagasaki	4,244,198

IMPORTATION DE 1895.

Yokohama	56,095,830
Kobe	63,098,427
Osaka	2,621,261
Nagasaki	6,370,689

Yokohama est entièrement un produit du Nouveau Japon, le progrès de cette ville est le progrès du Japon. Tous les faits que j'ai rapportés précédemment aident à mesurer et font voir clairement quels progrès étonnants ont été accomplis par le Japon. Il semble que tout s'y soit accru du néant à des proportions colossales ; ce progrès est comme un miracle. Cependant il n'en est rien. Si une jeune pousse qui a été mise sur la roche est devenue en peu d'années un grand arbre dont les branches entrent dans la nue, c'est un miracle ; mais il est naturel que les semences qui ont été répandues sur une terre fertile la remplissent de leurs fruits quelques années après. Les

Japonais d'autrefois étaient appelés un peuple intelligent, leur force intellectuelle n'a pas été épuisée par le temps durant 25 siècles. Mais le système féodal et la politique d'isolement ont fait l'ombre sur les esprits, comme un grand édifice couvre la terre fertile, et leur vigueur n'a pu se développer qu'autant qu'il a plu à leur gouvernement. La peinture, les porcelaines, les laques et quelques autres ouvrages d'art, voilà tout ce que le commun du peuple au Japon a eu la liberté de cultiver. Si l'on observe quelle habileté les Japonais ont montrée dans ces sortes d'ouvrages, on trouve qu'ils avaient déjà un esprit nullement inférieur à celui des peuples civilisés, avant que le commodore Perry eût tiré le Japon de sa solitude plus de deux fois séculaire. En outre tous les Samourais qui ont reçu les éléments de la civilisation européenne dans leur sein, comme représentants du Japon, n'étaient pas de simples soldats. Ils avaient l'esprit cultivé. Il est vrai qu'ils ignoraient les sciences, mais ils avaient étudié la littérature, la philosophie, et la morale sino-japonaises, et quelques-uns d'entre eux avaient examiné l'algèbre ou l'astronomie même avant l'arrivée de Perry. Il est clair par là que l'esprit des Samourais n'était pas comme un désert inculte quand la lumière de la civilisation européenne a rayonné pour la première fois sur ce pays. Il est clair ainsi que le progrès du Japon n'est pas une chose merveilleuse, ce n'est pas un résultat sans cause.

En un mot, avant d'être mis en relation avec les étrangers, les Japonais avaient reçu une énergie naturelle capable de se développer à un haut degré, et dès que le système féodal eut été détruit et le Japon ouvert aux étrangers, les Japonais se jetèrent de toutes leurs forces sur les choses nouvelles, comme l'eau longtemps renfermée se précipite au dehors quand elle est abandonnée à elle-même. De là le progrès des Japonais. De tous ces progrès, le plus important est celui des forces navales et militaires, parce que le Japon était depuis l'antiquité un pays guerrier, parce que ceux qui furent

les premiers éclairés par la lumière de l'Europe, ce furent les Samourais, parce que ceux qui pouvaient le mieux comprendre les choses européennes étaient aussi les Samourais.

Il est intéressant de considérer avec quelle ardeur les Japonais se sont emparés des nouveautés européennes relatives à l'organisation de la marine et de l'armée ; à partir du prochain numéro, je commencerai l'histoire du progrès de la marine et de l'armée au Japon.

HITOMI ICHITARO.

SPECIAL CONTRIBUTIONS.

STRIKES IN JAPAN.

Grevel
The time is near at hand when we shall be called upon to show to the world at large our capacity to deal with all phases of industrial phenomena consequent upon our advancing civilization. The day of Manchesters and Birminghams, the advent of which Lord Macaulay predicted for the United States as the time when she will find it necessary to either sacrifice her civilization, or surrender her republican institutions, is now approaching and the worst prediction would seem to find its fulfilment in this country. It is not free

institutions that will have to be sacrificed in our case, for we have none of them. but our social peace and political stability ; sustaining, at the same time, an infinite injury to our civilization.

Since the introduction of machinery into this country, the factory system has been fast replacing the home manufactories and it has now become an indispensable part of our industrial organization. With this development of factory system, the relation of employers and employee has undergone a great change. Compassion, benevolence,

faith and fealty—in a word, all that were the connecting links of masters and hands have been swept away, and what now remains? Perfidy and contempt on one hand; stern insolence and perfect indifference on the other. Under this strained relation, laborers, who are always the weakest of the two, got worsted, abused, annoyed, and persecuted. Wretchedness, misery and poverty is their lot. Witness, the conditions of work exacted from the factory operatives as fully reviewed in our previous article¹ and the blacklisting system widely practiced among the employing class. It is idle to believe that the workers can be subjected to the odious exactions indefinitely, no matter how ignorant and hopeless they may be. It is destined, sooner or later, to burst out. Indeed, the present situation is, to us it seems, exactly the case of “the sword of Damocles hanging over the head.” There is no sign so sure as industrial conflicts to warn us of approaching danger and threatening calamity. What means, if it means nothing else, the frequent occurrence of that industrial warfare, the dreadful strike. It matters not whether the strikes were made for the increase of wages, or for the improvement of the conditions of work or for some other reasons, they all go to show that the spirit of resistance is fast growing among our working men, and their supposed character of passive submission, is

steadily undergoing a change, the final outgrowth and innovation of which means the death knell of triumphant capital. Let us see how far the spirit has grown and innovation has been accomplished among the workers of this country as indicated by the strikes.

By the writer's own investigation, the strikes so far occurred in this country are as is shown in the next page;²

In view of the pronounced lack of compact unity on the part of our working people as evidenced by non-existence of labor organizations, it is singular that a united action in the shape of a strike was resorted to by the workingmen. Yet, this singularity goes to reveal the real condition of spirit rampant among them. Furthermore, judging from the frequency of strikes, the workers are now quite familiar with their potency, the knowledge of which, without the restraining power of labor organizations, can not fail but to make them resort to deadly weapons, one of the most frequent occurrences in this country; developing at the same time, a more dangerous character of strike than those mild affairs we have been witnessing. Thus, the reign of our industrial chaos will be complete.

Turning our attention to the laws governing strikes in this country, we find a clause in our criminal code which provides that “All workmen engaged in

¹ “Typical Japanese Workers” in the April number of “The Far East.”

² There are no public documents to be relied upon in investigating the subject of strikes in this country, while in the early period of this new phenomena, even newspapers failed to record, hence, the strikes prior to 1896 are

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Date.	No. of strikers and names of establishments.	Cause of strike.	Duration of strike.	Result.
Feb., 1890	Masons of Aoyama, Tokyo	Against employment of cheap labor. ...	12d.	Succeeded.
Jan., 1894	200 Male operatives of Temma Cotton Spinning mill of Osaka	Against unjust treatment by an engineer.	6d.	Partly Succeeded.
Sept., 1896	23 Male operatives of Miye Spinning Mill of Nagoya	Against a foreman ..	1d.	Failed.
"	13 Oil-men of Miye Spinning Mill of Nagoya	For increase of wages.	1d.	"
"	100 male and female operative of Miye Spinning Mill of Nagoya	By Misunderstanding.	1d.	"
"	32 Mail-carriers of Kobe Post Office	For increase of wages.	14d.	"
"	200 Tailors of Shiba, Tokyo.	"	5d.	Succeeded.
Oct., "	Operatives of Owari Spinning Mill of Nagoya.	"	—	Failed.
"	3,000 coal carriers of Moji.....	"	1d.	Succeeded.
"	140 Tobacco choppers of Kagoshima.....	"	4d.	"
"	Clerks at the Iyo Mine, Iyo	Unknown	—	—
"	300 Tobacco choppers of Fuchu, Bingo	"	—	—
Jan., 1897	Rice-pounders of Fukushima	For increase of wages.	—	—
"	Operatives of Yokohama Silk and Cotton Mill ..	"	—	—
Mar., "	140 Coopers of Nada distilling district	"	—	—
"	1,500 Umbrella-makers of Tokyo.....	"	5d.	Succeeded.
Apr., "	Electric line-men of Tokyo E. L. Co.	"	2d.	"
"	Coal-miners of Takashima Mine, Nagasaki	Against conditions of work	12d.	Partly Succeeded.
"	100 Silk weavers of Matsuyae	For increase of wages.	—	—
"	50 Servants of the Home Department, Tokyo ..	For increase of wages.....	3d.	Failed.
May, "	Workmen of the salt manufactories at Sawo.....	"	—	—
"	630 boatmen and stevedores of the Nippon Yusen Kaisha, Tokyo.....	Against Management.....	6d.	Partly Succeeded.

wholly unascertainable. However, the first two strikes tabulated have been recalled to the writer's memory and their accuracy has been proved by private inquiries. There also were several cases of attempted strikes which have been nipped in the bud, so to speak. To mention an instance: The demand for increase of wages made on Oct. 4th, 1896 by several hundred rice-carriers of Fukagawa, Tokyo, was compromised by a raise of 10% of wages and the threatened strike was averted.

industrial or agricultural labor, who with object of increasing the salaries or changing the conditions of the aforesaid labor, shall have employed stratagem or force¹ against their masters or against other workmen so as to hinder the work, shall be punished with imprisonment with labor for a period of from one to six months and a fine of from three to thirty *yen*." (Chapt. 8, Article 270). Only a single case was recorded so far when the clause was applied to strikers. That was when six of the strikers of the Temma Cotton Spinning Mill at Osaka² were arrested and tried on the ground that they used force to compel other operatives to join their ranks. Two of them, however, were acquitted and others sentenced to two months major imprisonment and a fine of three *yen*. To this decision an appeal was taken, and the sentence for three of them was modified to one month major imprisonment and a fine of three *yen*.

Added to this clause in the national statute, there is a city ordinance in operation in the city of Osaka which unconditionally prohibits strikes with a fine of from 5 *sen* to *yen* 1.95.

Thus it will be seen that the national statute views a strike as illegal when any stratagem or force is used. At the same time, the terms of stratagem and force are wide enough to include everything, even peaceful persuasion can not be excepted.

¹ By the term of force not only brute force but also influence, power and authority are included.

² The second in the tabulated form.

Although, there were no cases reported for which the clause was applied but to those using brute force, it is fair to assume that the original intention of the law-makers was to apply it to every case of strike since there are many clauses in the statute dealing with almost every possible case of violence and false pretension. With the case of the city ordinance, the spirit that animated the enactment of the ordinance is quite apparent. The city of Osaka being the industrial centre of this country, the Manchester of Japan, it is natural for the city authorities to fear possible contingencies likely to occur under the factory system prevalent in the city, and in accordance with their natural inclination, they proceeded to suppress the contingencies in a direction where least resistance is likely to be manifested against the enactment, utterly disregarding the gross injustice they are inflicting upon the working people. They have, however, little dreamed that by enacting the ordinance they are digging their own graves. There is no power potent enough to sustain such an unjust law and its existence will only serve to arouse the working people to the wrongs they are subjected to, and intensify their animosity against authority, as the industrial history of other nations amply shows.

We further find numerous instances of trade associations provided in their rules, and approved by local governments, fines to be imposed upon those workmen employed by the members of

associations, who attempt or go on strike. To cite a case, the Association of Carpet-makers at Osaka provides in its rules that any workman who originates a strike will be fined one-third of his monthly wages by his employer, for a period of five months and for those who agree or help to strike, a fine of one-third of monthly wages for a period of three months.

Taking into consideration the spirit of suppression of the rights of working men, as plainly indicated by the above laws and regulations on the part of authority and employers, while on the other hand, the spirit of resistance now

fast growing in the mind of working people as manifested by the strikes, coupled with the wretched conditions under which they are suffering, it is easily within our surmise that the future industrial life of this country is destined to repeat the history of early English industry and unless some stringent and wise action is taken, and taken quickly, Macaulay's prediction for the United States is sure to find its realization in this country.

FUSATARO TAKANO.

May, 1897.

AMERICA AND NIPPON.

To the Editor of the Far East.

Dear Sir,

I hope you will allow me to write a few remarks on "American history," and about the relation between that country and ours, as I have many obligations to do so. Some three or four months ago, when the editor of the *Sekai-no-Nippon* asked me what sort of book has most influenced me throughout my life, I made him a prompt reply that it was the "Elementary History of the United States" by Quackenbos, and the editor published my note in his paper. It is twenty years since I first obtained pleasant trains of thought about America

after studying Quackenbos' history, and my sympathy toward that country was enhanced in consequence of my having been educated under Wheeler, Penhallow, Catter, Brookes and Peabody, all Puritan descendants of Massachusetts; and our able professors in the Agricultural College of Sapporo, Hokkaidô. The very English that I write, however rough and ungrammatical it may be, is the gift of instructions by these American gentlemen, and it is my duty to requite their favors by writing something about my sympathy, nay the sympathy of all my compatriots, towards the United States.

Now let us first take a glance at the expansion of the United States. The main object of Columbus was to reach "Zipangu," (the Chinese pronunciation of "Nippon Koku"), of Marco Polo, but before reaching the said Zipangu the great sailor discovered the West Indies, and the American continent afterwards. After the discovery, "To the West" was the universal cry throughout Europe, and the people hastened to the New World. Happily North America was settled by the Puritans, Quakers and other Protestants from England, the Huguenots from France, and the various Protestants from Holland and Sweden; thus the Atlantic coast has become the shelter of all people thirsting for truth, freedom and independence, and it is no wonder that these people rose in arms against the British tyranny. At last the republic was organized after the disinterested labors of Washington, Putnam, Marion, Franklin, Jefferson, etc., all specimens of the most truth-loving members of the world.

Meanwhile, the regions on the Atlantic coast having been densely populated, the enterprising people crossed the Alleghany Mountains, and the cis-Mississippi valley thus became the seat of business and culture. By the purchase of Louisiana and annexation of the whole Mississippi valley, the horizon became wider; a new epoch began, and the western expansion of the Union made great strides. "Westward the course of Empire takes its way," and American influence reached the Rocky

Mountains; soon afterwards the Pacific region having been ceded by Mexico, the domain of the Union spread from the Atlantic to the Pacific Ocean. But the western expansion could not be arrested even by the raging surge of the Pacific, so that it plunged into the Ocean, and the Hawaiian Islands were overpowered by America, and at last Nippon was opened by Commodore Perry, a descendant of the Puritans. Thus the main object of Columbus, that is the discovery of "Zipangu" was realized, and the western expansion, nay the historical course of the United States, was fulfilled by the opening of Nippon. Henceforward the modern history of Nippon begins: the opening of Nippon being the result of the western expansion of the Union, we dare say that the Meiji history begins with the American discovery.

It was by an act of Providence that Nippon was opened by the Americans, the most truth-loving people in the world, and by a Puritan descendant, who was most faithful to his duty and to the law of humanity. When the friendly treaty was concluded between America and Nippon at Yokohama in the 7th year of Kayei, and the commissioners of the Shogunate government were invited to dinner on board the flagship Powhatan, Matsuzaki Mantarô (松崎滿太郎), one of the guests, being affected by the kindness of the host, embraced the Commodore and casually exclaimed, "America and Nippon, one heart." Yes, "America and Nippon,

+ Truly

one heart" continued to develop from that time to the present day; America has despatched Harris, Pruyn, Bingham, and others, all high-minded personages in the present century, as her Ministers resident in this country. Of these, Harris was one of the most worthy creatures that God has ever produced. At this time, Nippon was in a state of infancy with regard to diplomatic affairs, a Representative of foreign nationality could do any mischief were he minded to do so, but Harris did not. Had America wished to occupy the Bonin group, she possessed many claims for so doing, because Nippon had abandoned these islands for many years, and there was no trace of a Japanese to be seen; while Commodore Perry, during his expedition, anchored at, and drafted a constitution to organize a Republic for the White settlers in the group; but America had no wish for such a result. Now let us enumerate the valuable efforts of the Americans rendered since the day of Harris for the service of our country.

It was Harris who served as a medium between the foreign Ministers and the Shōgunate government, and did his utmost to advise and assist the latter at any time when diplomatic complications occurred and defend Nippon from the wilfulness of other foreign Ministers. Thus the combination policy of the foreign Ministers was utterly defeated.

It was America that consented to our wish to revise the foreign treaty, concluded a new one, and placed herself as

a sort of elder sister to make complete our long-dreamt of treaty revision, when no other nation in the world was willing to do so.

It was America that consented to obey our quarantine regulations, when the ships of all other nations entering Yokohama from Nagasaki refused to do so.

It was Commodore Perry that advised the Shōgunate government to record a schedule concerning the prohibition of the importation of opium in the foreign treaty; and it was also America that refused to listen to the arguments of other nations, who blamed us for the intrusion to their extra-territorial rights about the prohibition of the importation of opium.

It was America that acknowledged our admission to the International Postal and Telegraphic Alliance, when other nations refused to do so.

It was America that returned the Shimonoseki indemnity to us.

It was Simmons who supplied us with medical works, Verbeck with social works, Hepburn with linguistic works, Murray with educational works, Morse with archæological works, and Fenollosa with æsthetic works. Beside the above, as I was brought up and educated at Sapporo, let me enumerate the American works in Hokkaidō.

It was General Capron who made the general plan of the colonization of Hokkaidō.

It was Colonel Clarke who made the general plan of the establishment of the

Sapporo Agricultural College.

It was Lyman who made the general plan of the geological survey of Hokkaidô.

It was Crawford who made the general plan of the railway construction of Hokkaidô. Such are the efforts of the Americans for Nippon; how valuable they are, and how grateful we should be! Indeed, when General Grant had an interview with our Emperor, His Majesty said, "As America and Nippon lie on opposite sides of the ocean, the friendship of the two neighbors should be increased year by year."

Being on such intimate terms with America, we thought that our neighbor would forever keep up her friendship towards us. But to our great amazement, she is now about to impose an almost prohibitive tariff on our *habutai*, silk handkerchiefs, rugs, mattings and so forth! Ah, America as an elder sister helped and advised younger Nippon with all her kindness, but no sooner did she find that her younger sister was going ahead with hope and prosperity, than she turned sulky and ill-tempered! As we had been so confiding and friendly with the Americans, it is natural that the reaction against them comes with redoubled force. What a sudden change! The whole Empire is bitter in heart. Listen to the cries that pour forth from every quarter of Nippon.

"None the less, should the measure be carried through, it is unavoidable that Nippon should, by way of self-

defence, exercise the right of adopting a retaliative tariff: therefore, in pursuance of that object, Nippon must annul the 'most-favored-nation' clause contained in the new treaty concluded between the two countries, and must be prepared to speedily revise the treaty."—the resolution of the General Meeting of the Chambers of Commerce.

"In the event of the Bill passing, Nippon must be prepared to annul the treaty concluded with America."—Kagawa, the representative of the Okayama Chamber of Commerce.

"Not only is the imposition of a duty upon commodities not produced in one's own country, against the principles of protective tariff, but viewed from the standpoint of Japanese interests, the step contemplated by America must be considered as placing a barrier against the ingress of Japanese commodities. The result will be that not only the tea industry of Nippon will be involved in ruin, but even the good relations between the two countries may be put to a severe test."—The memorial submitted to the Minister of Agriculture and Commerce by the Central Tea Guild.

"Can the people of America be persuaded to approve the measure even when its enactment would oblige them to pay more than double the price for Japanese commodities than that they are now paying? Can they be led to believe that the measure will conduce towards promoting the prosperity of America just at the juncture when commercial relations between the two countries

begin to show signs of remarkable development, especially on the side of American imports into Nippon? While it is difficult to comprehend the true motive of the American Authorities in this affair, one can not but hope that the good sense of the people at large will reassert itself and thus cause the rejection of the contemplated duties."—The memorial submitted to the Ministers of Foreign Affairs and of Agriculture and Commerce by the Yokohama Branch of Nippon Commercial Association.

"In practice, the measure contemplated by the Americans, is intended to impose specially heavy prohibitive duties upon Japanese goods alone. It is immaterial whether America prohibits the import of Japanese goods or not, for this is not a question of dollars and cents; it is a question of sentiment. What would be the effect upon the sentiment of the Japanese supposing the measure should be carried into effect? Reaction would be sure to ensue, and the Japanese sentiment towards America would be completely reversed."—The *Fiji Shimpō*, an independent paper.

"If, however, for the mere sake of favoring a limited section of the people, a new tariff law not calculated to confer any particular benefit on the people at large be put into force and the exclusion of Japanese commodities be established, not only business relations, but even national relations might be affected, and the sentiment of special friendship which Nippon has entertained towards her

trans-Pacific neighbor ever since the beginning of foreign intercourse might cool down."—The *Yomiuri Shimbun*, a Government paper.

"If such a measure be suffered to pass through the American National Assembly, Nippon might, in view of the privilege conferred by the treaty concluded with America, adopt retaliatory measures, and might impose a similarly heavy duty upon staple commodities imported from America."—the *Tokyo Asahi Shimbun*, a Government paper.

"What Nippon and other Powers should do at this juncture is to take steps calculated to dispel the cloud that impedes a wide command of the views of Americans. Let the Japanese Authorities have recourse to diplomatic means to attain that purpose, and let Japanese merchants and manufacturers resort to effective retaliative measures for opening the eyes of Americans to the fact that they are on a suicidal course."—the *Tokyo Nichinichi Shimbun*, an Opposition paper.

Consider that, notwithstanding the one-sidedness of the commerce between the two countries was approaching to a balance year by year, our enterprising merchants planning to import iron from America, order ships to be built in the docks on the trans-Pacific coast, and the ships of our Mail Steamship Company having commenced direct communication with the ports on the opposite continent, that America is suddenly going to change her former relationship towards us and exclude Japanese commodities from her land, it is not

surprising that blame for America is pouring forth from every corner of our Empire.

Whilst the New Tariff Question is thus going on with great excitement in this country, another question, that is, the Rejection of Japanese Emigrants in Hawaii, has roused the spirit of our people. The case is a simple one. The Hawaiian Authorities have excluded a considerable number of our emigrants under the pretence that they were in contract labor, though they were really not so. The evidences of the faults and misunderstandings of the Hawaiians are so obvious that I need not mention them here; all the impartial eyes of the world notice the illegality. Yet to our utter amazement, the Hawaiians, not the native Hawaiians, but the Americans domiciled at Honolulu are going to deny our reasonable demand! As the little republic is still stubbornly insisting on its unreasonable

demands and negotiations are being prolonged, some of the Japanese are beginning to believe that America is at the back of Hawaii; and even her greatest admirers and friends, like myself, are now-a-days inclining to think so too; so it is natural that the mass of the Japanese, who are bewildered at the sudden change of the friendship of the Americans towards us, is growing to have a similar belief day by day.

Although I really believe that the descendants of the Puritans and Quakers will not pass the New Tariff Bill; that descendents of the heroes of Bunker's Hill or Valley Forge do not shield the unreasonableness of the Hawaiians, and the friends of Perry or Harris do not change their love of right, I, as a careful reader of American history, appeal to all the truth-loving citizens of the United States to rigidly adhere to their former principles.

SHIGA SHIGETAKA.

† JAPAN'S DIRECT TRADE WITH FOREIGN COUNTRIES.

Every intelligent Japanese recognizes the fact that the foreign trade of his country is not her own, because it is

under the control of foreign merchants, as shown in the following table:

	Im. & Ex.	Through Jap.	Through For.	% of Jap.	% of For.
	yen	yen	yen		
1886	...	79,515,000	9,548,000	69,967,000	12 88.
1887	...	94,856,000	13,494,000	81,362,000	14 86.
1888	...	129,136,000	18,716,000	110,420,000	14 86.
1889	...	134,577,000	18,586,000	115,991,000	14 86.
1890	...	136,520,000	26,830,000	109,690,000	19 81.
1891	...	128,019,000	24,005,000	104,014,000	19 81.
1892	...	160,665,000	26,458,000	134,207,000	16 84.
1893	...	176,298,000	31,009,000	145,389,000	18 82.
1894	...	228,780,000	55,596,000	173,184,000	20 80.
1895	...	262,778,000	67,158,000	195,620,000	25 75.

It is interesting to investigate why the ambitious Japanese people, who have revolutionized their political and industrial systems within the last thirty years and defeated a country thirty fold bigger than their own, are so inactive in their international trade. Is it because they have been very much engaged in their internal reform, and have had little time to spare for their commercial expansion, abroad? Is it because of their lack of commercial training, or of the scarcity of their capital? Or, is it, as Mr. Robert Young says, due to their imperfect commercial integrity? When I first noticed his article in the "Nineteenth Century," November last, I was very much attracted by the title, viz., "Commercial Morality of Japan." Contrary to my expectation, Mr. Young filled every page with examples of commercial immorality of Japan. It seems that he picked up examples of a few bad merchants and applied them to the character of Japanese traders in general. He says that the Japanese merchants vary their prices. This is not true in most retail trades, though perhaps exception must be made in the case of some wholesale dealers; for the nature of their trade is, as in any other country, akin to that of auction. It is from these facts that Adam Smith deduced his famous economic law, that the price is determined by demand and supply—the law which is universally accepted by all economists in the world.

In regard to the character of Japanese merchants, however, one of the most

important things to be remembered, is viz., that they never charge an absurd price. An average difference between the wholesale and retail prices in Japan is about twenty per cent., and only about ten per cent between the wholesale and manufacturing prices. In Japan, most manufacturers are artisans whose products are for the consumption of their neighbours, and therefore they do not dare to seek an exorbitant profit; while in other countries, most manufacturers are capitalists whose products are mainly for export, and therefore they have reason to try to get as large a profit as possible. Again, in Japan, prices of every article are, as a rule, determined by the cost of production; while in other countries, the principle of international value works more effectively both in domestic and in the foreign markets, and the prices are ordinarily determined by the demand, unless competition beats them down to the cost of production. In short, Japanese manufacturers are still hermits, while manufacturers in other countries are shrewd. Therefore, Mr. Young has not done justice to the facts, when he says: "It is business to secure the greatest advantage for one's self at all cost to reputation, and this seems the only touchstone which, in Japan, is applied to commercial matters."

In another place Mr. Young says that Japanese merchants do not acknowledge the sacredness of a contract. Here, again, he is applying a special case to the general character of the people. Do

we not find men who violate their contracts in every place? Are there not law suits in every country?

In a book of geography, published in London, as early as 1747, we find the following words in regard to the moral character of the Japanese people: ".....In character, likewise, which they bear with other nations, they appear in a quite opposite light; for whilst the Chinese are looked upon as crafty, cunning, covetous, and knavish, the Japanese are admired for their strict honesty, faithfulness, and generosity: no people are more careful to breed up their children to a love of these, and every other virtue, than they. They take no less pains to inspire them with a love of glory, a contempt of dangers, and fearlessness of death, to inure them to bear hunger, heat, cold, pain, inclemencies of weather, watching labour, poverty, losses, etc., with surprising patience in which they not only differ from the Chinese, but from most other Oriental nations. They likewise breed them up to modesty, charity, fidelity, sincerity, and utter abhorrence of lying and liars and every kind of fraud. The women are celebrated by most writers for their extraordinary modesty and bashfulness, as well as for their fine shape and complexion, and it is to them that the education of children is committed, in which province, we are farther told, that they excel all other nations, for they make no use of punishments, or any severe methods, or even threats to them, but only strive to gain

them by praise, reward, and other such incentives." "..... neither are they covetous after much wealth, being satisfied with a competency, as the best preservative against lying, cozening, against envy or detraction. In conversation they observe a great decorum, and avoid all loose, and light, and vain prattling; they affect a kind of Laconic style, and an aversion to railing defamation, luxury in eating, drinking, dress and furniture; but yet, in these affect a surprising cleanliness and decency. Drunkenness and gluttony are unknown among them, any more than cheating and dishonesty." (A Complete System of Geography of the Known World, P. 255).

Such is the character of the Japanese people in the Eighteenth Century. Can we believe that the same has recently degenerated after the introduction of European ideas?

Mr. Young concludes his article on Japan by saying: "Her export and import will go on increasing in volume, but the trade will remain in the hands of foreign merchants as at present, and the direct trade with foreign countries in which her merchants desire to engage will remain a dream of the dim and distant future." These words are not proven by the facts. A careful study of the above table would show that the foreign trade carried on by Japanese merchants has steadily increased, both in proportion and in volume, while the same trade carried on by foreign merchants has though increased in volume,

suffered reduction in proportion.

Thus, the deplorable condition of the foreign trade of Japan is not due to the lack of integrity of her people, but to the historical fact that the country has not been prepared for foreign intercourse. In 1858, when the first commercial treaty was arranged between Japan and the United States, it was forced upon the former by American cannons, ready to be fired upon the defenceless city of wooden structures. Japan did not wish to open trade with foreign countries, because she had all materials she needed at home. The treaty was signed to satisfy some American adventurers who were soon followed by the English, French, German, and Russian. Then, came a number of foreign merchants who made themselves rich by trading with the hermits of the Orient. Ever since, the foreign trade of the Mikado's Empire has been under the control of Western merchants. She did not realize that this was a disgrace for an independent nation, until she learnt the lesson from Occidentals. The perversity and arrogance, indulged in by foreign merchants in Yokohama have enormously stimulated the modern Japanese traders, whose Spartan pride is still warm in their hearts. For many years, the relation of foreign tea traders to the native tea planters was something like the relation of employers to their employees. The tea traders constantly oppressed the tea planters, who in order to resist such an oppression formed a powerful corporation about fifteen years

ago. The struggle between this corporation and the foreign merchants has been carefully watched by patriotic sympathizers, who have gradually become inspired with the spirit of the commercial adventurers. The planters have, for twenty years said that they must form a direct relation with American customers; native manufacturers cried that they must seek their customers for their genuine works of Oriental art; Viscount Yenomoto suggested that emigration must be encouraged; Baron Murata demanded that fishery be protected; Mr. Taguchi insisted that trade must be opened with the Oceanic Islands and Australia; the House of Representatives resolved that the shipping trade be protected and all kinds of assistance must be given for the advance of foreign trade. Very recently, too, the Premier of the present Cabinet, Count Matsukata said publicly that the international trade is a basis of universal peace: this was seconded by his colleague, Count Okuma, now the Minister of Foreign Affairs, and of Agricultural and Commercial Affairs, who in speaking before the Committee of Industry and Commerce this spring, said that foreign trade is the foundation of wealth of this nation, for it stimulates the progress of agricultural and manufacturing industries of Japan; and in conclusion he said (a remarkable thing for any statesman) that export alone is not the sole object of foreign trade, therefore, import must also be encouraged.

All these opinions are now beginning

to exert a vital influence upon the foreign trade of Japan. The Tea Planters' Association has lately opened a branch office in New York, with the purpose of introducing genuine Japanese tea; many Japanese merchants have opened stores of Oriental works in various cities of this country (the U. S.); an emigrant company has purchased a large tract of land in Central America for coffee plantations, several large fishing companies have been organized for hunting seals and whales, which have, hitherto, been left to the unrestricted robbery of foreign fishers; the Oceanic Islands Trading Company has already begun its trade with the Philippines, Sumatra, New Zealand, and Australia; the House of Representatives has passed a law to protect foreign navigation; as a consequence of this, the Japanese Mail Steamship Company has extended its lines to the Pacific coast of the United States, to Australia, and Europe via India; besides this, the Oriental Steamship Company has been incorporated for a similar purpose; and finally the Japanese Government has called a Committee of Industry

and Commerce, to which reference has already been made, consisting of twenty-four prominent merchants, manufacturers, bankers, rail road managers, engineers, political economy professors of the university and statesmen, and instructed them to investigate the following topics: 1. What is the most economical way to survey the Yangtse River, which has been opened for the navigation of foreign ships by virtue of the Shimonoseki Treaty? 2. How to improve the system of foreign exchange? 3. How to facilitate re-exports? 4. How to enlarge the foreign market for Japanese goods? 5. How to obtain various industrial and commercial reports from foreign countries? 6. How to enlarge the system of maritime insurance? 7. How to protect labour?

In spite of such zeal and enthusiasm, the most important instrument for the expansion of foreign trade, viz., shipping industry has recently fallen more and more into the hands of foreign ship owners. The following table shows this tendency:

		Im. & Ex. Through Jap. Vessels.	Im. & Ex. Through For. Vessels.	% of Jap.	% of For.
1889	...	488,503 tons.	1,642,193 tons.	23	77
1890	...	556,782 "	1,958,931 "	22	78
1891	...	532,424 "	1,837,669 "	22	78
1892	...	504,503 "	1,845,243 "	23	77
1893	...	448,619 "	2,433,884 "	16	84
1894	...	344,791 "	3,022,775 "	10	90
1895	...	156,505 "	3,426,699 "	4	96

(The *Tokei Nenkan* for 1896).

The increasing amount of freight paid to foreign carriers during these years is as follows:

	Freight for im- ported goods.	Freight for ex- ported goods.	Total.
1891	3,577,430 <i>yen</i> .	6,986,659 <i>yen</i> .	10,564,089 <i>yen</i> .
1892	4,790,475 "	4,715,017 "	9,505,492 "
1893	4,333,749 "	4,800,540 "	9,134,289 "
1894	7,673,706 "	7,796,573 "	15,470,279 "
1895	8,694,261 "	11,574,700 "	20,278,961 "

These figures have startled many public men in Japan. Many newspapers in Tokyo have recently exaggerated this fact in order perhaps to call the attention of the Government to it. It must be, however, remembered that in the year of 1894-95, Japan was fighting with China, and the Government withdrew from actual using in commerce a large number of mercantile steamships, the total tonnage of which is estimated at 180,000 tons. The natural consequence of this measure was clearly shown in the above table, for Japan was then obliged to hire foreign vessels. In reality, Japan was, though slowly, making steady progress with her shipping trade. The following table shows this tendency:

FOREIGN TYPE VESSELS OWNED BY JAPANESE.

	Number.	Tonnage.
1891... ..	1,442	145,725.
1892... ..	1,421	148,332.
1893... ..	1,427	155,172.
1894... ..	1,467	212,925.
1895... ..	1,450	226,913.

To this list, the following vessels will soon be added:

NUMBER OF VESSELS ORDERED BY VARIOUS COMPANIES.

	Number.	Tonnage.
The Japanese S. S. Co.	18	90,000.
The Oriental S. S. Co.	4	20,000.
The Osaka S. S. Co....	8	17,500.

Meantime, several new docks have been opened in Japan, and the native ship-builders are, under Government protection, turning out a number of steamers. The time will come when Japan will be provided with a large fleet of merchant vessels.

So much for the development of shipping trade, now let us turn our attention to other instrumentalities of international trade. In regard to maritime insurance, the Japan Marine Insurance Company has lately projected an extension of their business to foreign waters; in regard to the system of foreign exchange, one improvement has already been made, for the Yokohama Specie Bank has, not long since doubled its capital. And quite recently Japan has taken an important step, introducing a new period to the history of her commerce and industry, by adopting the gold standard, for by this system she can avoid a serious disturbance arising from the fluctuation of foreign exchange which will in turn facilitate her foreign commerce and also invite foreign capital. Finally, in regard to the direct trade with foreign countries, we have already seen in the first table that Japanese merchants have made remarkable progress during the last decade. They have really increased the

amonut of their direct trade seven fold.

Japan has only recently taken these serious steps to improve her foreign trade. She first intends to take her foreign trade into her hands by underselling the Western merchants in Yokohama, and then to extend it to other countries. Whether she will succeed in this is a question, but unfortunately she is not, as yet, familiar with the methods of international trade. I have often noticed, in this country (U. S.), that American merchants, having an office on Broadway, (N. Y. City), correspond with several hundred traders all over the world, and carry on transactions cover-

ing millions and millions of dollars. Such a thing as this, is still unknown in Japan. In order to be able to do this, she must have a large body of foreign correspondents, she must become acquainted with the customs and laws of different countries and also with their wants and supply; above all, she must construct a good commercial system, including a system of banking, insurance and marine transportation. She is now making progress in this direction.

S. K. NAKAMURA.

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THE PRESENTATION OF CHRISTIANITY TO JAPAN.

"How unaccountable," says a modern Japanese writer, "is the avarice of an old man. When we are young and our blood is hot, we earnestly desire fame, life is esteemed at a feather's weight, and honour is as weighty as a rock. But when we have achieved success and made for ourselves a name, we feel that we have immaterial things in abundance, and long for the material in which we are deficient; so that the shorter the future before us is, the more we are

oppressed with what is called the Avarice of Death."*

Much of the difficulty which we foreigners experience in estimating the Japanese nation arises from our not realizing the double character of the peo-

*Hakarigataki wa rōgo no yokunen. Ware hito tomo ni kekkizakari wa, hitasura na wo oshimi, ichi mei wo u no ke to karonji, chūgi wo banjaku to zonzuredo, kō nari na toge, me ni mienu mono no tareba, me ni miyuru fusoku ni me no tsuki, saki ga tsumaru ni tsure, shiniyoku to iu shūjaka kesu. Prof. Tsubouchi in *Ito-kiri-ha*. Act. i. Sc. 2.

ple. Japan is at once an old man and a young one. From one point of view it is young Japan, with its "hot blood, earnestly desiring fame, esteeming life at the weight of a cormorant's feather and honour as a weighty precious stone." From another it is the old man, feeling that it has immaterial blessings enough and to spare, and longing for material comforts for its declining years. Yet there are not two Japans—there is only one—a blending of January and May.

Between the old Japan and the young, the interests of religion (I may as well limit myself and say the interests of the Christian religion) are sometimes obliged to go to the wall. Old Japan is quite satisfied with what it has got, the *me ni mienu mono* the invisible, immaterial, portions of its civilization and culture,—its literature, philosophy, religion—are quite sufficient for it. It does not want anything from elsewhere in these departments of human thought, unless by judicious purchases in foreign markets it can increase its material wealth and solid comfort. Young Japan is seeking honour and fame:—if the adoption of the Christian religion would advance it along the lines of its ambition, it might perhaps listen. But at present it does not see how it is going to be helped by Christianity towards attaining that thing on which it has set its heart.

Before going further, let me guard myself from the supposition that I entirely blame the Japanese for their attitude towards Christianity. It is true that prejudice accounts for a part of the

indifference that is displayed: and prejudice is always blameworthy. But prejudice is not a Japanese monopoly. I know Englishmen and Americans who are full of prejudices: I have even got some myself. Nor am I entirely out of sympathy with the young man who thinks of naught but fame and honour. Has not Shakespeare taught me that there is a time in life, when it is proper for a youth to sigh like a furnace over a ballad made to his mistress' eyebrow, and another when it becomes him to seek the bubble reputation even at the cannon's mouth? And if there be at the present moment a rush after material prosperity and national expansion, I may indeed see much danger to religion in these things, but I can't blame the Japanese for them any more than I can blame my own country-men, or my German and American cousins.

Nor would it be right to say that the Japanese are a race indifferent to religion. I say nothing of the magnificent temples in show places: but go where you will, in town or country, you will find places of worship, humble indeed and poor, but no humbler than the dwellings of the people who worship at them. These numerous temples could not have sprung up amongst people indifferent to the claims of religion.

More than that, the rise of religious associations within the last few years, the Buddhist *Hansei kwan*, for instance, during the last decade, with its 12,000 members and its two periodicals, one in Japanese, and one in English and

Russian, all show that the religious spirit is alive and that the national indifference to Christianity does not spring from an indifference to all religion.

Can it be that the slow progress of Christianity is due to the way in which it is presented to the people? I say "presented" purposely rather than "preached," because I want to make it clear that Christianity is presented to the people, to the leading people at least, by many others than missionaries. Japan is not dependent entirely upon missionaries for the presentation of the gospel. The literature of Europe and America is open to her, her students listen to the teachings of Western teachers in Western Colleges, on the same benches with Western undergraduates, or do domestic business in Californian homes. All the multifarious experience thus gathered up forms a large factor, I might almost say the largest factor, in the presentation of Christianity to the nation.

How then is Christianity presented? We present it each in his own way, according to the predominant feature in his disposition, and the Japanese receives it, each in his own way, according to the predominant feature in his disposition. Thus with some men Christianity is a matter of morals. They will extol the moral grandeur of Christ, the moral teachings of the Apostles, the moral influence of the Faith. The Buddhist does not contradict this, nor does the Confucianist. "But," he practically answers, "granting the exalted morality of Christ and His followers, does that give me

anything which I have not already got in Confucius and Sakyamuni? Why should I leave them to take up something identical coming from a foreign teacher? My motto is *quieta non movere*." Besides he asks "Is the morality of Europe so very much better than the morality of Asia?"

Another mind will look at Christianity from its philosophical side. I am myself a firm believer in Christian philosophy, as I hope I am in every thing Christian and Catholic. But the longer I live, the more clearly I see the difficulties attendant on a purely philosophical exposition of Christianity. I cannot conceive myself becoming a believer in the Buddhist cosmogony, a law working the universe without a Law-giver—but I know from the experience of many failures how difficult it is to demonstrate the existence of God to the unbeliever. The Buddhist philosopher has much that he can say for his philosophy. I do not believe all that he says: but his arguments are probable: and there are some Christian writers who deem that probability is the guide of life. To convert Japan to Christianity needs something more than philosophic speculations based on probability.

Again, others make much of history. Christianity, they say, has behind it the verdict of history. Yes: but so has Buddhism, and so has Mohammedanism. The whole world has history behind it; and to the Japanese mind, the Japanese history, with its lessons of practical wisdom and religion, is far more attrac-

tive, and appeals with far greater power than does the history of any European nation, or any epoch of Christian Church history.

It is true that history, philosophy, morality *combined* form a very strong basis for belief. But the three together would not convert Japan, to say nothing of the world. They are proofs for none but the learned.

There still remains another method of presentation, a method which differentiates Christianity from every thing else that claims the allegiance of the human heart. It is wrong to think that Christianity is merely a machine for saving souls by offers of bliss in a future life. Buddhism professes to do that. The object of Christianity is quite as much to exhibit before angels and men "the manifold wisdom of God," and to allow men even in this world to "taste of the powers of the world to come." In other words, there is a supernatural side to Christianity, which needs to be presented along with Christian ethics, philosophy, history, in order to put before the world fully the claims of Christ.

Supernaturalism is of two kinds. Supernaturalism in the past, and supernaturalism in the present. The one is accepted by all orthodox Christians. We all believe in and teach the Creation of the World by God, the Incarnation of Jesus Christ, the miracles done by Him, His Resurrection, His Ascension, the Descent of the Holy Spirit, the Inspiration of the Bible. But there is not much use in teaching a supernaturalism of the

past, which worked centuries ago, unless we can demonstrate a supernaturalism of the present—the hand of God working in our midst. To do so is to produce nothing but a dead orthodoxy.

What we as Christians have got to show to the world is a God present with us, present in our hearts, in our Churches, in our lives, and confirming his presence "with signs following." The age of miracles is not over: and we as Christians have to demonstrate that it is not. There are still miracles of conversion, we have to show them:—miracles of sanctification, by which a man gives up all he has for the Truth:—miracles, not only over the minds of men but over the forces of nature—miracles which always bring blessings to mankind. Wherever there are signs of the supernatural power present among men there is no lack of converts to Christ. A cold intellectual Protestantism which rejects the present supernatural power residing in the Christian Church can never bear more than a half witness to Christ. And a half witness is a half-truth: and there is no lie so dangerous as one which is half a truth.

The reader will perhaps ask me what I mean by the supernaturalism of the present. I mean by it that the supernatural tokens mentioned in the New Testament still continue: that the signs "which follow them that believe," mentioned by St. Mark in his gospel are still to be found: that "the manifestation of the spirit" spoken of by St. Paul is still given to Christian men to profit

withal : and that these physical signs are the tests which prove the reality of those more spiritual and invisible powers which the Church possesses.

Horace Bushnell in his book "Nature and the Supernatural" has a chapter headed "*Miracles and Spiritual Gifts not Discontinued*", in which he shows that the Supernatural has always been more or less manifest in the Church from the earliest ages to within our own recollection. More or less, but chiefly less, judging by the criticisms which this chapter evoked. And yet he makes a good point in his Preface to the New Edition when he shows that the acceptance of the supernatural in the past really depends on our acceptance of it in the present. "We come in due course to surrender the credibility of anything supernatural or miraculous, by renouncing the credibility of any such thing occurring now. The credibility of all such wonders, is, we think, according to the ratio of their distance : which is the same as to admit that they are in fact credible nowhere."

As a commentary on the above I may mention a book entitled "My Life in Christ" by John Sergieff (London, Cassells & Co. 1897). Its author is a Russian priest, residing at Cronstadt, and famed throughout Russia for his sanctity. When the Emperor Alexander III. was on his death bed, it was "Father John," who was summoned to minister to him. Yet it is not only to the great that he ministers, he is the friend of the poor peasant as well as of

the Imperial Prince. Whenever he appears in the streets, at once he is assailed by crowds of poor imploring, not his alms, for he is as poor as they, but his prayers and his blessings. And why? Because he is an embodiment of God's supernatural power, present to bless : because, in answer to his faith and his prayer, God has more than once healed the sick and restored men to strength from impotency. Hence they crowd around him, and as they see him and hear his words, they somehow become more deeply impressed with the truth of the Christian Faith. Men like John Sergieff to-day, like St. Vincent de Paul two centuries ago, like many a humbler man of whom the great world hears nothing, are standing proofs of Christian supernaturalism. They present the Gospel with power, because their word is followed by the signs of Christ's presence. The proof of present supernatural power, wherever it is given to the Church (for a man cannot get the miraculous power by himself, or when he likes), is the best of all proofs. It was Christ's proof. Like Her Master, the Church claims the power to forgive sins. Like Her Master she should vindicate that claim, "That we may know that the son of man hath power on earth to forgive sins, I say unto thee, Arise take up thy bed and walk." It is the line of demonstration which is the most logical and against which the fewest objections can be raised. Press Christian morality, philosophy, history, beyond their proper limits, and immediately there springs up

the time-honoured antagonism between East and West. "What is then in Western religion that is better than what we have already?" But the Divine working transcends all national demarcations. The power is given to the faithful irrespective of race or nationality. And wherever it is given it claims the respectful attention of man, as being the voice and the finger of God.

It is the ultimate proof of all religion. For suppose,—and the supposition is not an impossible one, because the experiment was proposed in France, and we know that history repeats itself,—suppose a Committee of scholars should meet to devise a brand new faith, culled from the best thought of all nations. Such a creed might inculcate the highest moral-

ity, be most beautifully intellectual, accord with the very latest theories of history and science; but it would not be a religion, and the common people who want spiritual food would speedily show their appreciation of it by leaving its ministrations and its altars severely alone. As Talleyrand said to the would-be founder of a new religion: "First get yourself crucified and then rise from the dead." Religion is not religion unless it is supernatural, and it must not only be supernatural in its origin, but supernatural throughout its life.

Arthur LLOYD.

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MISCELLANEOUS.



WHAT AMERICA CAN DO FOR JAPAN.

When Japan was yet in a hermit state and her harbors were closed to all nations except to the Dutch and Chinese; there came America, feeling that it was her duty to open the door of the Kingdom and introduce Japan to all countries. She nobly performed her mission, succeeding in influencing the hearts of the Japanese, causing them to abandon the Chinese guidance and turn their attention to Occidental countries.

It was then that earnest young men in search of the Holy Grail of education planned to go to

America, but as the Japanese law of that time forbade them to leave the country under a severe penalty, very few succeeded in the attempt. The tragic experience of those who tried to escape from the country, but who failed and died in disappointment and remorse, still remains in our memories. But soon the Government felt the necessity of having young men and young women educated in Occidental countries and several of them were sent to the American colleges. The writer was often asked while in

that country, why it was that the Government was not sending many students to America now-a-days. The only reason is that the Japanese have found that America is not good for everything.

The present tendency of the Japanese spirit, is to look for the best in the world, and having no prejudice against any countries they are willing to "prove all things and hold fast to that which is good." At first it seemed to them that America was the only country for them and they copied everything from her. We can enumerate many things that they first took from America but in which they are now following the lead of some other countries.

Feeling the need of a banking system Marquis Ito went to America to investigate and upon his return banks were established after the pattern of the American national banks. Although it was the best they could do then, they soon found that the American system did not suit circumstances in Japan, and now they are slowly remodeling the system according to that common in European banks.

At first the type of education was modeled entirely after the American system but now the German element seems to be more predominant than the American; yet we must not slight the educational work America still can do for the young men and women who know enough English to make them desire to hear foreigners speak English and follow them on the streets "as bees after honey." As long as the English language prevails, American can do a great deal in that line.

In religious work no one can doubt that America has done more than any other country, and when we think of the devotion and self-sacrifice of her people, we can not help bidding them God-speed in their future work; but even in this, when we examine critically the work of the Americans, we find it to be something like that of John the Baptist. They have been preparing the way for the coming of a rational religion. To be sure, when the Americans came, the Japanese were thirsting for some form of

religion better than what they had, to satisfy their three-fold nature, and they were eager to look into the Christian doctrines; but the method of their investigation was rather a critical one,—which was fitly expressed some three hundred years ago by Anjiro, in Macao, when he was asked by Xavier whether or not the Japanese will accept Christianity, his reply was, "they will investigate what is said concerning religion, by a multitude of questions and above all by observing whether their conduct agrees with the words." Such was their standard of judgment.

The American missionaries, they observed, unlike the Portuguese and Spaniards did not step on the Sacred Land of the Rising Sun with the idea of swallowing the country, but came to work with the single purpose of converting souls. Thus their messages easily entered the hearts of the Japanese; but Japan could not always be a child and soon the growing minds became tired of the emotional form of Christianity introduced by the Americans. Since the rhythmic law governs the universe, we can not say that Japan will not fall again from the intellectual and rational plain into the pit of mere sensationalism, but we can not help thinking at present, that the American form of Christianity is gradually becoming unpopular among the intellectual men of Japan. Where then is she looking for the new religious dynamo? To the writer's mind, she will for a while at least examine her own religious forms. Confucianism, Buddhism and Shintoism, and by the aid of the philosophical systems and sciences of all nations, and specially the German rationalism, she will endeavor to establish a religion suitable to her own people. It is useless to spend money, time and energy for the Salvation of Souls. Japanese are seeking higher morality and religion, for a higher end in view. America must not think she can supply Japan with every thing; and Japan will be greatly disappointed if she tries to get every thing from America. This is the age of the distribution of labor; go wherever we can, get the best, and supply the demand of the people. We

are known as the imitative nation, and we ought to be proud of the reputation ; for it is not every nation that can so easily imitate and utilize the thing invented in other countries.

In what line then can America assist Japan, or in other words, what American influence will be permanent and most influential among the Japanese? We do not hesitate a moment in saying that in industry, commerce and agriculture, America will hold the first and lasting position.

Nearly one-third of the whole population of Japan are farmers, and the Japanese are living chiefly upon farm products, yet the method of farming is far from being perfect, and it is the urgent necessity for the Japanese to provide some safe means of supplying enough food for the growing population of Japan. Such being the case, America, which is known throughout the world as the great agricultural nation, can doubtless assist the farmers.

In commerce it is needless to say that America and Japan must stand closer and closer. Geographically considered, America is the nearest, largest and most profitable market we have for disposing of our goods ; but the reason why imports from America are proportionally less than those from other countries is plain enough. Every thing goes in the direction of less-resistance and non-resistance. The tariff wall between Japan and America being higher than that which stands between Japan and other countries, the imports from those countries will be greater. Then, why should we blame America for the high tariff? This is the age of struggle for existence. Every one is expected to look after No. 1, always. The peace and happiness and prosperity of America depend upon the true Republican principle of protection.

High tariff is the necessary consequence. The wrecked condition of the United States treasury is about to be restored by the new President. What can we expect now from America other than the high tariff. The Dingley bill does strike us hard ; but let us rejoice over it. Japan has become such a strong

and formidable competitor of America within (think of it!), only thirty years ; and there is no wonder that the commercial circle of the U. S. agitated and reached its climax in passing the Dingley bill, when we remember that Japan has increased the proportion of the exports of manufactured goods over the exports of the rude products, nearly thirty one per cent. during the last fifteen years. Japan is no longer a child to be looked after by some one else ; she is big enough to be independent, and she ought not to cry over such a little thing as the Dingley bill. America must build up her treasury in some way and the only resource she has to restore it, is in trying to get something from the tariff. At this time the only way of exporting our manufactured goods to that country, is by producing the best possible things, and making them feel that they want them, and that they cannot get along without the Japanese tea, silk, matting, etc. In spite of every obstacle, make our exports to America greater than it is now and greater than to any other countries. There is nothing that country is unable to buy or undertake to do from the lack of funds. Their eyes are widely open to money-making, to them money-making is the standard of every thing. Carlyle's sarcasm on the English people, "whose hell is the want of money or the failure to make money" is very true of the American people ; and there is a certain charm in that. They are eager to make money and enrich the country, hence there are magnificent educational and charitable institutions and industrial progress. Doubtless it is this money-making spirit that made America what it is now.

In the industrial line America has been holding a high position among all the nations and the highest development in great inventions has been accomplished by their minds and hands. America then can teach Japan many things in this line, and if Japan wishes to continue to progress at the rate she has been progressing hitherto, she must stand by America. The Japanese spirit of looking ahead and grasping the newest things in the world cannot be satis-

fied elsewhere so well as in America. To-day whichever way we may turn, we can see the influence of American progress, stamped in the Japanese material civilization.

Then remembering this fact, if Americans will concentrate their interest, time and money, that they have to spare to Japan, in the industrial, commercial and agricultural lines, they will give a lasting and permanent influence to Japan, and one that will be more beneficial to

them than the missionaries' attempt to save souls and to give them the promise of bliss in heaven hereafter!

WATARI KITASHIMA.

[Mr. Kitashima went to America in 1884. While there, he graduated from the Meadville Theological Seminary and Alleghany College where he obtained Ph. D.; and spent the next three years in Harvard University for the further study of metaphysics. He was also pastor of American Unitarian Churches in Shirley Mass., and Vineland N. J. He returned to Japan last November and is now a member of the staff of the "Bank of Japan."]

JAPANESE ORNAMENTAL GARDENING.

The chief aim of ornamental gardening is to present the beauty of nature, following the principles of art. It is not simply to imitate and copy nature in its exact features, but great stress should be laid upon selecting the situation for a garden, and artistically adapting the means at hand so as to produce the most pleasing result.

Although the art of gardening can be traced to great antiquity, the forms of those which were handed down to the present age were originated in the Ashikaga Period (Fourteenth Century), designed by the masters of tea ceremony, among whom the name of Soami is the most noted.

The styles of gardening are numerous, but the principal are the reproductions of natural scenery. In selecting the situation for a garden, there are two things to be considered. The first is to select a piece of ground where nature lavishes her beauty with beautiful foliage, a woody mountain, and a clear running stream to break the quiet, and then omit those features which do not contribute to a pleasing effect and improve it as the artist's fancy directs. Such kinds of gardens are found in villas and temples throughout Japan. The second is to produce on a plain level ground, a scene from

nature, artificially raising mounds, introducing water etc, and again in a garden where there is no mound, the stones arranged artistically form the principal frame of the garden. In the latter case, the trees are lessened, and should be designed to present an aspect of a seashore or of beautiful island scenes. Then again a strip of narrow ground is improved by turning it into an avenue taking for a model, a picturesque path among some mountains or woods, or a walk beside a lake rivers, or even the seashore.

In laying out grounds, the features of general view may be divided into sublime, beautiful and tranquil according to the style of buildings to which the gardens are attached. The ideal of a garden, in general, demands cleanliness. Pleasing verdure among the trees, fresh mosses around the fountain should be set in such a way as to show ideal beauty. Calmness is required also, but care must be taken not to render it monotonous. Foliage should be kept green and dewy without being too dense. A grove that casts gloominess over the surrounding scene may have its place in a certain corner of a garden, but it is not appropriate in a conspicuous spot, the chief aim of a garden being

to give delight and comfort, it needs on the one hand, the exquisiteness of scenery and in the other, some fanciful structures which will please ones eye when strolling through the garden. A romantic summer-house and a

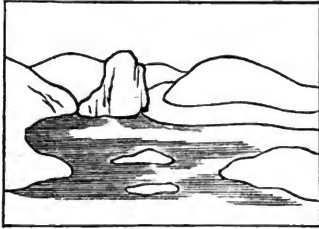


Fig. I.

bridge would certainly contribute to enhance the beauty. As a garden is an important adjunct to the house, so there must necessarily come the differences in making designs for them. Some are made suitable for viewing them from one particular room of a house, and in a garden which enjoys a larger scale of space, the mansion itself is included among the ornaments

of the ground, giving delight to those who saunter through it. Therefore an old authority on this art said: "For a particular view from the drawing room or library, plan a garden to suit the building and for villas and pavilions design a garden as though the building was placed there for that lovely bit of wild landscape." Care is needed to avoid the crowded look in small gardens, and in larger ones a scanty and insufficient look. As the design of a garden like the pictures and ornaments of a room, indicates the ideal of its owner, great caution should be exercised. In laying out of grounds whether on a large or a small scale, it is of great importance that an idea or *raison d'être* should run through the whole; in short, *harmony* is the secret of making a garden attractive. The first step is to fix the prominent spot in a garden for placing the chief stone or tree. Next the height and distance of the hill, the width and shape of winding stream or lake; then the arranging of trees, stones lanterns fences and hedges. The contour of the ground, as the illustration Fig. I shows, is to decide the position for hills and lake. This is truly the prototype of decorative gardening, and all styles of

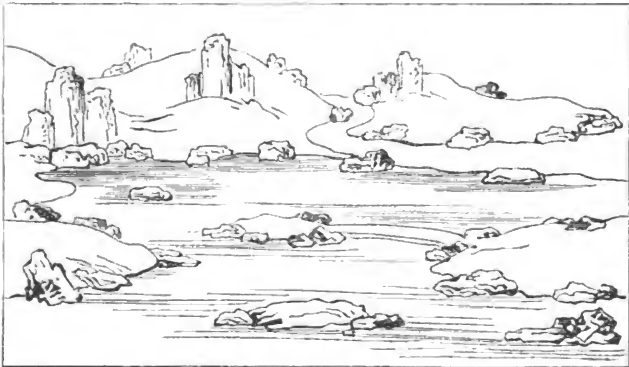


Fig. II.

gardens, however much they vary, must conform to this. One more thing of importance must be mentioned; a garden which shall be viewed from an entire room such as one that faces a drawing room, needs to have its ground sloped down though not apparently, from the front of the verandah towards the back part of the garden. This will give a much better view of the scenery and also prevents rain-water from running under the verandah.

The order for decorating a garden is to begin with the front view and thence to the back, leaving the middle part for the last. The putting down of stones comes before planting trees as the stones are the frame of a garden. However these rules may be altered to suit circumstances as they may arise. It must be kept in mind that the mounds look higher

when the lake is still without its clear water but after it has been filled they will appear to lose their height considerably. For the situation of stones, see Fig. II.

ARTIFICIAL MOUNDS.

The scene of an artificial mound is like a panel picture in as much as both are viewed by all who are in a room. Therefore the situations of mounds, ponds, stones, trees, etc., are not different from those of landscape paintings. Having followed this art rule, the antique style of gardens are all skilfully contrived and one looking at them with admiration, wonders if they were not really produced by Nature's own hand. The accompanying Fig. III is a good model, (1)



Fig. III.

indicates the "chief stone," which standing in the conspicuous spot of the garden, controls the whole. For this purpose, it is necessary to choose a stone, large in size and imposing in appearance. It is not absolutely necessary to put in smaller stones but this stone and that at (2) must be put in as a pair. With regard to the stones around the lake it is necessary to keep an appropriate degree of height in accordance with the level of the corresponding pond. At the junction of stepping stones a stone is placed as (3); in ancient times base stones of the pillars in Buddhist temples were used, hence its name "*Goransaki*," or "temple stone." But more commonly old mill-stones are used. In (4) and (5), the stones occupy prominent places and sometimes the "chief stone" may be placed in either of these spots. The ancient forms of decorative gardening mostly took their ideas from Buddhism, so terms for stones and other usages all signify ideas pertaining to it.

The position of the "chief tree" is shown in (tree 1). For this, pine or oak is preferred and if possible select a superior shaped one, as this is the principal tree in the whole garden. The second important tree (t.2) is planted on the island. It is better to have here a different tree from the chief one. If the chief tree is pine then choose for this some leafy tree, or *vice versa*.

Trees around the cascade, should be of thick foliage adding power to the rushing torrent, and if two or three branches could be arranged to hang over the centre of the cascade, the effect produced is very pleasing. Ever-green trees are suited for this purpose, but a few maples may be added with good taste. From the tree (5), the number is greatly increased, in order to present a scene of a grove or a wood. Trees and plants should be planted close to the rocks and stones so as to look natural.

The mound No. 1, is the "chief" and between it and the mound No. 2, a valley is formed representing the idea of the source of the cascade. The mound No. 3, is a hill. No. 4 gives an idea either of a distant or thickly wooded mountain

and should look steep and rugged. At the foot of the left mound there is a shrine, dedicated to the patron god of the family, at the back of the right side of the mound No. 3, is a well for watering the plants in the garden, beside these, stone lanterns, bridges, fences and a stone basin for washing the hands are all indispensable decorations in this kind of garden.

FLAT GARDEN.

By a flat garden we mean a garden where there are no mounds. In Fig., IV., (1) is the "Chief stone" which consists of five stones grouped together to imitate the mouth of a waterfall. The stone (2) is placed there as second and at the side of it a little mound is raised. The stone lantern and the approximate tree occupy the most important spot next to the chief stone. A well is situated at the left side of the garden, and it should be decorated as the model shows. The flat stone (3) in the centre is to be placed as a finishing touch, and it bears the name of "*Taikyoku*" or the very last. Since this "flat garden" is to be designed at the front of a drawing room or a sitting room, the tone of the whole should give an idea of sublimity. In this style of gardening, stones are the foremost decorations and trees are limited to only two or three.

THE PRINCIPAL CONSTITUENTS OF THE GARDEN.

Trees are the principal ornaments of a garden. They can beautify a piece of ground even without a single stone. However they must not be planted too thickly, as it will only make the garden look confused and thus take away the beautiful effect the trees would otherwise produce. Trees or shrubs which grow on a mountain must not be planted beside a lake, the original place of their growth should be closely observed in transplanting them. Excepting the plum and cherry, deciduous trees must not be planted in the front part of a garden. Trees that would cast their shadow over the water by spreading branches should be selected to place near a

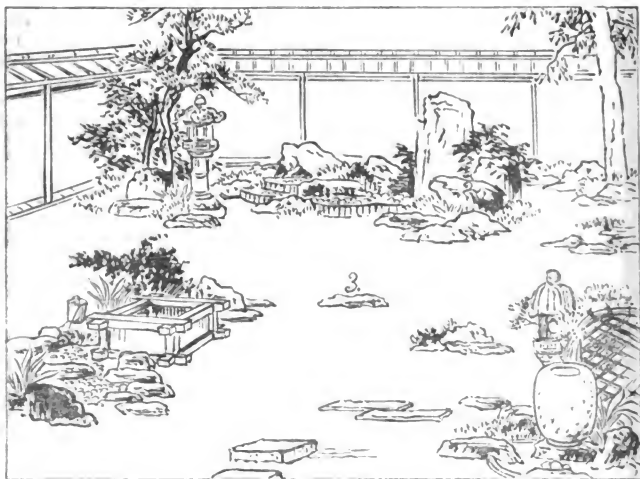
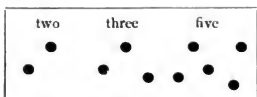


Fig. IV.

bridge, and a lake. This will serve in hot summer time to give a cool, refreshing look to the scene and will add much charm on moonlight nights. The position of trees in a garden should be carefully guarded so as not to give them a look of 'posts standing in a row'. The garden artist must endeavour in planting, that each one of the trees should be plainly seen and at the same time to its best advantage. When planting them in groups, two, three or five, do as the cut shows:



- † Some masters, amongst them Rikiu, preferred to have the nearest trees tallest and decreasing in height as distance increases, but Oribu, for instance, held exactly the contrary opinion.

Stones form the frame of a garden. Even

one stone placed in a wrong spot will mar the whole grace and beauty. The ancients believed in having stones nine in number, four straight and five flat ones as a charm to drive away the evil spirits. However putting aside that Buddhist superstition, this form is to be complied with, for, without these nine stones, a garden will not look formal. For stepping stones avoid those which have a rounded surface or are split.

A stone basin of water besides its use for washing the hands, serves well for an ornament in a garden. In front of a large guest room, an ornamented basin is placed for the sake of adding beauty to the scene. In the case of a very small garden, sometimes a basin alone is put as a sole ornament. There are various ways of arranging the stones. As a basin for washing the hands is always, placed near a W.C., it has on one side a low ornamental fence and trees planted at the back of the fence so as to conceal the lower part as is shown in the cut. It should have a stone lantern on one side.

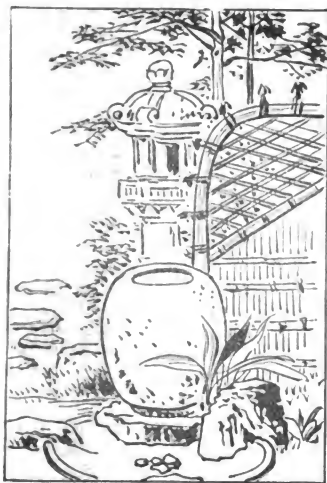


Fig. V.

The stone lanterns were formerly placed in the precincts of both Shintō and Buddhist temples and also on the way side. It was in

later ages that they were introduced in gardening as one of the decorations. As with every thing in a garden the position is very difficult to choose. It may be put near the lake to let its light reflect on the water or with equally good effect be placed among the trees to give an idea of a glimpse of light in the depth of a forest. A wooden lantern may be used in the place of a stone one.

What has been said in the foregoing pages is only a very rough sketch of our decorative gardening, and hardly does justice to an art wherein Japanese gardeners excel so much. It is a deplorable fact that this art is one of the most neglected and the least encouraged of all fine arts. A garden artist aims as a painter, to reproduce in so much space a bit of nature, idealized. By his touch, a mere stone and an insignificant looking plant are converted to a form of beauty the possibility of which was never even dreamt of before. As a matter of fact, to become a skilful garden artist it takes a great deal of time, patience and labour, but it will not be a waste of time to know something about this art and cultivate the taste to appreciate the beautiful gardens of Japan.

T. K.

CORRESPONDENCE.

ON THE COMMERCIAL EDUCATION IN JAPAN.

TO THE EDITOR

DEAR SIR,

Japan is now a country not of Asia alone but of the world, and from this stand-point our future commerce must be considered. Our agriculture and industries have made remarkable progress of

late, and the necessities of people in the interior can be supplied by our own manufactures; these will in the course of time exceed the demand, and it will be necessary to look further afield for a market where we may dispose of our surplus products. This point has been already con-

sidered by thoughtful and practical men of business and Government has already taken steps for furthering our foreign trade such as Navigation Acts, observation of commerce and industry in foreign lands, establishment of branch offices of banks and business houses &c. Still this alone is not sufficient to build up a foreign trade, we must have young men equipped with the latest improvements in commercial education, and trained in strictly honest and honourable habits of business alas! still sadly wanting in our country. By these means alone the habit of depreciating the calling of business men, and placing them at the bottom of the social scale can be overcome.

We have at present a Higher Commercial College supported by the Government, twelve commercial schools, and six primary commercial schools, all of these with the exception of the one in Hakodate, having been established by their respective local authorities, besides these, several other private schools of the same class. The Higher Commercial College grew out of a private institution called the *Shōgiō Kōshūjō* established by the late Viscount Mori, afterwards transferred to the Municipal authorities, then brought under the Department of Agriculture and Commerce and finally in 1888 placed under the control of the Department of Education, with its present name, various changes and improvements in the curriculum having been made. From this period the different Commercial Schools gradually increased, but the greater number particularly the primary are due to the influence of the late war, which has shown the people how important a rôle Commerce plays in the greatness and prosperity of a nation. Thanks to the Technical Education Subsidy Act passed in 1894 by which twenty thousand yen annually are allotted to Commercial Schools, many answering to the regulations demanded have sprung into being.

The subjects of study in all these schools is about the same viz: Ethics, Commercial Correspondence, Commercial Arithmetic, Book-keeping, Commercial products, Geography and History, Political Economy, Laws and Regulations concerning Commercial Usages and Practice, Japanese penmanship, Reading, one or more foreign languages and Gymnastics. The course is from three to five years, the latter being equal to an ordinary Middle School.

It is essential to notice that the commercial education of this country does not only aim to accomplish the imparting scientific and technical knowledge necessary for practical application, but at the same time the culture of individual character. In other words, moral as well as intellectual discipline and the fostering of business habits are the true object of the education for producing men blameless and worthy of reputation as true business men, such as some of the Western merchants are. Oriental traders are sometimes liable to think that trade is of necessity inconsistent with morality; to employ unscrupulously corruption, perjury, or forgery; to give in case of need any promise without hesitation and break it without shame; —quite destitute, for compassing their ends, of what in the West is called honour. The demand for young men with knowledge essential for practical life has at present greatly increased, and consequently business society is eager to offer important posts to the graduates of commercial schools, so that the total of those who annually graduate in the several commercial schools is still far short of supplying amply the present commercial demands of this country. The following table shows the different institutions under the Government and the local authorities. Although this kind of education in Japan is still in its infancy when compared with that of some other countries, yet it seems certain that it will reach the stage of what it should attain, within a few years.

CORRESPONDENCE.

THE COMMERCIAL INSTITUTION OF JAPAN AT THE END OF THE YEAR 1896.

The Institutions.	Number of Faculty.	Number of Students.	School Estimates.	Total of Tuition Fees.	Subsidy from the Governments.	Controlled by
The Higher Commercial College.....	46	430	yen 25,677,686	yen 9,935,000	—	" The Government.
" Hakodate Ordinary Middle School (the Commercial Department) ...	* 19	52	* 11,046,833	* 1,414,000	—	" "
" Private Osaka Commercial School	23	458	15,510,089	4,190,500	yen 3,700,000	" Osaka City.
" Kyoto Commercial School.....	18	404	6,435,192	—	3,500,000	" Kyoto City.
" Yokohama "	16	239	6,428,931	2,640,000	—	" Yokohama Prefecture.
" Kobe "	13	175	6,736,858	195,900	—	" Hyogo City.
" Nagasaki "	16	190	7,228,381	1,650,000	2,200,000	" Nagasaki City.
" Niigata "	9	263	4,220,915	1,466,850	—	" Niigata "
" Shiga "	11	159	7,460,452	1,138,500	1,500,000	" Shiga Prefecture.
" Nagoya "	20	524	7,328,235	3,718,000	2,700,000	" Aichi "
" Kumamoto "	9	125	6,306,084	835,000	2,000,000	" Kumamoto City.
" Yokkaichi "	—	—	—	—	—	" Yokkaichi City.
" Akamagasaki "	13	156	2,268,495	742,500	—	" Akamagasaki City.
" Akamagasaki Primary Commercial School	—	—	2,064,300	302,500	800,000	" "
" Kurume Primary Commercial School	4	55	2,009,516	207,900	790,000	" Kurume "
" Onomichi Primary Commercial School	5	90	1,909,828	—	800,000	" Onomichi City.
" Kagoshima Primary Commercial School	13	400	3,435,127	1,200,000	800,000	" Kagoshima City.
" Sendai Primary Commercial School	4	45	1,331,822	229,900	800,000	" Sendai "
" Toyama Primary Commercial School	—	—	—	—	—	" Toyama "

* The figures in these items are mixed with those of the Common Course Department, on account of which we cannot discriminate the one exactly from the other.

Tokyo, May 18th, 1897.

JUNPEI SHINOBU.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO JUNE 13TH.)

THE EMPEROR'S STAY IN KYOTO.

Their Majesties the Emperor and Empress who left Tokyo on the 16th of April last, are still staying in the old fashioned palace in Kyoto. It is said that the absence of Their Majesties from the metropolis for so long a time has been caused by the prevalence of a fever in the city; but it now happily having declined, recent information tells us that Their Majesties will leave the old palace by the end of this month; and that on their way home they will go to the Great Temple of Ise dedicated to the ancestors of the Imperial family. During the absence of the Emperor, all state affairs have been reported to Kyoto for the Imperial sanction; but besides this, Ministers of State have been constantly going to Kyoto to obtain audiences on the most important affairs, as, for instance, the Acting Premier Count Kuroda with the Board of Audit problem, Count Okuma with the Korean and Hawaiian questions and Count Matsukata, who, we are happy to say, has lately recovered from his illness, on affairs in general. We hope the sanitary authorities of Tokyo will make an effort to extinguish the fever as soon as possible.

DOMESTIC POLITICS.

Our political stage has been quiet

since the last issue of this magazine. No serious event took place except the change in the office of Vice-Minister of the Educational Department. Of course such problems as the Ashiwo Copper Mine, the Board of Audit, Reforms of the local government of Formosa, and those of the Agricultural and Commercial Department were finally agreed upon, but they are all long-talked-of measures and are not new to any of our readers. The appointment of the *Chyokunin* Counsellors of each Department is not yet decided on. The further changes in offices and the *personnel* of offices are not yet accomplished. The election of Counts, Viscounts, Barons and local members of the House of Lords is now going on, but the results are not yet wholly known. The leading men of all parties are making trips, delivering speeches and holding meetings here and there, but it is simply a repetition of what they have been doing for the last few years. The new Vice-Minister of Education, Mr. Keiroku Tsuzuki by name, a son-in-law of Count Inouye, graduated from the Imperial University, and has been holding influential positions in the Home, and the Imperial Household Departments. He is widely known as a follower of Marquis Yamagata, and Count Inouye who are maintaining an attitude more or less opposed toward the present

Ministry; and it was chiefly on that ground that his appointment to the Vice-Ministership was severely criticized by some politicians and editors. Notwithstanding the opposition, he entered the Department through an urgent recommendation of Marquis Hachisuka, Minister of Educational Affairs; Mr. Tsuzuki is certainly to be called a fortunate man. It ought to be further mentioned that with the appointment of Mr. Tsuzuki, Mr. Makino was directed to repair to Italy as Minister Plenipotentiary.

THE BOARD OF AUDIT.

We regret to relate the disgraceful event which recently occurred in our Board of Audit. Although the case is very simple, it produced lamentable consequences on account of the defect of the existing law. A few weeks ago, Viscount Noboru Watanabe, the President of the Board, had an audience with the Emperor, and reported the account of expenditures pertaining to the late war with China before these were properly examined by the auditors of the Board. Accordingly, nine auditors including Mr. Yasukawa, the Chief Auditor, next in rank and importance to the president, addressed themselves to Viscount Watanabe telling him that his address to the Throne was illegal; but the latter's answer was cool and provoking, simply informing them that the president presides at the Board, superintends all the auditors and has the special privilege of making addresses to the

Throne. Of course this answer did not satisfy the auditors and the matter grew worse day by day. The public began to question the justifiableness of the military expenditure. The nine discontented auditors then demanded the opening of a general council of auditors to decide the legality or illegality of the president's measure which was granted them, meanwhile, however, five auditors suddenly changed their attitude, we do not know why; and, therefore, when the general council was held, a majority was on the side of the president. The remaining four auditors, as a matter of course, did not obey the decision of the council and they were subsequently declared by the same meeting to be insane and not capable of remaining in office. No one doubts that this extraordinary decision accusing able men of insanity, was contrary to fact, but in accordance with the existing law it was communicated to the Cabinet to be sanctioned by the Emperor. Though the Cabinet was also aware of the nature of the controversy and the nonsense of the decision, it had no right to reject the decision, as the Board of Audit is independent of the Cabinet and directly attached to the Emperor; so accordingly the decision was addressed and the four auditors were dismissed. Their names are Messrs. Yasukawa (the Chief), Yoshida, Mochida and Seki. These dismissals, we hear from an authority, were decided on in consequence of President Watanabe's secret promise of resignation, but until this day he neither

resigned, nor attempted to do so. Public opinion now strongly condemns this legal (or illegal) president. The city of Tokyo elected Mr. Yasukawa, to his great amazement, as a member of the City Assembly as a practical protest against the absurdity and impertinence of the foregoing decision.

THE SETTLEMENT OF THE ASHIWO COPPER MINE PROBLEM.

The difficulties with regard to the Ashiwo Copper Mine were peacefully settled on the 27th ult. According to the instructions given by the Superintendent of Mining to Mr. Furukawa, the proprietor of the mine, the latter is obliged to form ponds for filtration and precipitation of water, a cemented receptacle for the dredging, and chimneys provided with chemical contrivance to prevent poisonous smoke; the whole work being temporarily suspended until these arrangements are complete. These will of course cost the proprietor dear, but he began at once to carry out the instructions so as to resume the industry as soon as possible. Beside this, the Government decided to disburse the necessary fund to replant the forests that have been injured by the smoke and to release those lands from taxation that have been devastated by the water. A serious collision between agriculture and industry has been apparently settled in this case, but whether the settlement is final, time will show.

THE EXPANSION OF THE AGRICULTURAL AND COMMERCIAL DEPARTMENT.

The recent progress of Japan made it a necessity for the Government to enlarge the scheme of the Agricultural and Commercial Department. Hitherto this Department has been composed of five Bureaux, Agricultural, Commercial and Industrial, Forestry, Mining and Patent; but the recent expansion added a bureau for marine productions and divided the second bureau into two bureaux of Commercial and Industrial. Throughout the whole bureaux, the number of officials was considerably increased, especially in the Patent Bureau we see a marked increase resulting from an enlargement of privileges granted to the subjects of those Powers included in the "most favoured nation clause." As the consequences of the reforms, Mr. Take-tomi was appointed Chief of the Commercial Bureau, Mr. Shimura that of the Industrial Bureau and Mr. Fujita that of the Agricultural and the Marine Production Bureaux.

THE LOCAL GOVERNMENT OF THE FORMOSAN ISLAND.

The local government of Formosa is gradually assuming shape and form; in order to realize the scheme included in the Formosan Budget, which was adopted by the Diet at its last session, the Government promulgated a reformed system of the local government of the island. The main features of the system are the addition of four prefectures to

the existing three, one province to the existing two, and a precise denomination of district, town and village. In each prefectural government there is a governor, two secretaries, a chief of police, a tax-officer, an engineer, a jailer, two police inspectors and a number (averaging 140) of minor officials. The provincial government is also composed of similar kinds of officials, but not on so large a scale. Beside these, each prefectural or provincial government may be equipped with non-official counsellors chosen from the people under its own regulation. Their number must not exceed five in each prefecture. The revised organization further informs us that each prefecture or province is again subdivided into several districts in which towns and villages are located. The salaries of the Formosan officials are generally higher than those of similar officials at home, as the climate is more injurious to health, the environment more dangerous to life, and prices of commodities are dearer there, as compared with those in the mother country. The code or law is in reality nothing but a written memorandum, and the weighty responsibility of gathering a good fruit of the newly promulgated system and carrying out of the reforms, is placed upon the shoulders of the local governors and their assistant officials.

OFFICIAL MEETINGS.

June, 1897 may well be called the month of meetings. All the local governors, the leading judges and prosecu-

tors, and the chiefs of staffs of all the Division and *Tolokubu** were summoned to the capital to be present at their respective meetings. The decisions of the staff officers are of course kept secret and we have no duty or right to make them public here. As for the items submitted to the consideration of the local governors and the judicial officers, they are numerous and diverse; the most important problems no doubt have directly or indirectly been connected with the preparation for the coming enforcement of the revised treaties. How to administer local affairs well and how to make the judicial procedure appropriate for the time of mixed residence, are indeed two vital questions deserving the careful consideration of the respective authorities. Several Ministers made speeches at the meeting of the governors as well as their own superintendent Home Minister. Count Matsukata as the Minister of Finance delivered a speech on the local agricultural and industrial banking system, Count Okuma as the Minister of Agriculture and Commerce on the World Great Exhibition in Paris and as the Minister of Foreign Affairs on the U.S. Tariff and the Hawaiian questions, and Viscount Takashima as the Minister of Colonial Affairs on the colonization of Hokkaido. We believe the addresses as well as the decisions of the meeting will be of great assistance to the governors with regard to their future administration.

* See The Far East Vol. I, No 10., page 38.

THE HAWAIIAN QUESTION.

The recent mail brought us news to the following effect: the Hawaiian government recognized the action of the Inspector-General of Honolulu Custom-house regarding the rejection of Japanese emigrants as legal and not in violation of the treaty rights; and that the decision of the Court of Cassation pertaining to the same subject is based upon the right application of the Emigrant Law. Does the Hawaiian Government intend to make this the only answer to our claims? If so, it must be supposed that the insular republic acted in this unjustifiable manner with its eyes open. It is not at all our desire to threaten such a defenceless republic as Hawaii by means of armament nor we do deem the republic is the only country to which we wish to send our emigrants. Our intention is simply to determine the nature of the rejection, legal or illegal, just or unjust, a voluntary violation of treaty rights or not. We hope the Hawaiian government will consider the matter once more.

KOREAN AFFAIRS.

Truly, history is repeating itself in Korea. Secret intrigue, *coup d'état*, assassination, etc., seem to be characteristics of the poor Koreans. They are murdering each other not knowing that

they are digging their own country's grave. See how many comparatively distinguished personages perished under the hands of assassins within the last one or two decades! The latest telegrams again tell us the attempt to murder some Ministers. The cause and effect were not precisely known as we put our pen to this number.

THE ESTABLISHMENT OF THE INDUSTRIAL BANK.

The subscription to the capital of the Industrial Bank turned out very satisfactorily. The Government enactment assigned the amount of one share 200 *yen*, hence the total number of the shares 50,000; but the total number of shares really applied reached to 730,495, little more than fourteen times of the needed fund. The Organizing Committee thereby divided the whole shares to the subscribers in proportion to their applied amount, that is to say, one who applied for fifteen shares could only get one share. The permission of establishment was soon got and the bank opened its business with the Hon. Kawashima, a member of the Lower House, as the president and the Hon. Fujishima, ex-Governor of Chiba Prefecture, as the vice-president. Three directors will be appointed in a day or two.



PROF. UKITA'S ARTICLE ON THE STUDY OF HISTORY,
IN THIS NUMBER.

THE FAR EAST,

AN ENGLISH EDITION OF
THE KOKUMIN-NO-TOMO,
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July 20th., 1897.

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Articles and letters in European languages besides English may also be inserted.

All letters relating to business should be addressed to the Publisher of THE KOKUMIN-NO-TOMO, and literary contributions to the Editor of THE FAR EAST.

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The Two Celebrated Scenes
of
the Hakone Mountains.



АВНИ-НО-КО.

То-НО-САВА.

THE FAR EAST.

Vol. II., No. 7.



July 20th, 1897.

THE AMERICAN ANNEXATION OF HAWAII.

The development, if not opening, of the Pacific coasts may well be called one of the leading features of the present century. In the first place, the Americans, aided by the machineries of modern invention, leaped over the natural barrier of the Rocky mountains; propagated the gospel of civilization all over the western coast of the continent; and, after bringing the islands lying on their path under their own influence, succeeded in introducing the Empire of Japan to the outer world in 1857. In the next place, the Anglo-Saxons who subjugated the vast Empire of India, the treasure-house of the world, in the last century, stretched their hands toward the two opposite directions,—to colonize in Australia and its adjacent islands on the south, and to trade with the subjects of the "Flowery Kingdom" on the north. That, to succeed in the latter case, the British adventurers, under coöperation of the French schem-

ers, even appealed to "iron and blood," is fresh in the memory of the present generation. Then, in the third and the last place, the Russians annexed the vast territory along the Usuri and the Amur in 1858 and 1860; acquired possession of the Saghalien island in 1875; and, to facilitate a direct communication between these Pacific territories and the mother country, they are now constructing the trans-Siberian railway along the Chinese frontier. Beside these, the French in Tonking, the Spaniards in the Philip-pines, the Dutch in the Malay islands, etc., have been, more or less, contributing to the development of the Pacific coasts. See how energetically the civilization, that sprang up on the banks of the Nile and Euphrates and developed on the coast of the Mediterranean and the Atlantic, is now spreading over the countries around the Pacific Ocean! Indeed, if the Pacific regions will be

"pacific" in time to come or not, is a question.

Here, the so-called Western civilization encountered another sort of people and civilization, entirely different in their origin and nature. From the time the Pacific affairs began to attract the attention of the world at large, what is called the "Asiatic race" came to be considered as an important factor in the racial competition. Is there any race in the world so industrious and so patient as the Chinese? So progressive and so vigorous as the Japanese? General Grant, judging from the wonderful shrewdness, energy and commercial spirit of the Chinese, prophesied in 1879 that "in less than a half century Europe will be complaining of the too rapid advance of China." We will leave the question to be decided, with what rapidity the Chinese have been advancing since then, still no one can deny the fact that, wherever they go, the Chinese are feared as a working class and as retail dealers in every description of business. It is impossible for a traveler to arrive at a treaty port on the Pacific coasts without noticing how the pig-tailed and cotton-clothed Chinese form an important element of the resident foreigners. Like the air, they find their own way through every gap and every crack. For them trade or business is life; they can not sit idly even for a day. They can live on a scanty supply of food, totally inadequate for any other nation. They can work for extremely low wages, so low that no

other race can compete with them. The enactment of the existing prohibitive laws in the United States against Asiatics, clearly shows how much Western nations fear Chinese labour.

Our case is much more striking. We can not live as poorly as our neighbours, nor can we work as hard as they, yet we have a disposition to seek something better. When we find something more advanced or better than what we have, we do not hesitate to throw one away and grasp at the other. The miraculous progress of modern Japan is attributable to this disposition. She has not only appreciated the Occidental civilization, but also modified or rather improved it, in some respects, by means of Oriental ideas. In commerce, in industry, in arts, in science, nay in every respect, we have been showing that we, as a nation, are not a bit less gifted than our Western friends. Moreover, as we have indicated before, Japan has the highest rate in increase of population. No wonder she has been gradually recognized and feared as a power of the Pacific. Especially, since we have shown an astonishing military instinct in the late war with China, the world discovered that the hands that are unique with brush and chisel, are also not less skilful with gun and ball. Their admiration is now changing into awe. See how closely the so-called civilized nations are examining our *post bellum* measures, such as the protection of mercantile marine, the encouragement of manufacturing industries and

the enlarged schemes of our navy and army! Some of them are guarding against our armament, others are warning against our commerce and industry and others are hopelessly casting an envious eye upon us. An anti-Japanese sentiment is peeping out in everything and in everywhere. No doubt, the world is not destined to be an exclusive theatre of the white actors. The Creator, if there be a creator, did not create the other races to be permanently employed as mere waiters or slaves of the white races. It is the gravest mission of the children of the Rising Sun to prove that the world was made for all and not for a limited number of races or nations.

The Hawaiian question is a manifestation of the same anti-Japanese sentiment, accompanying the development of the Pacific. It is not, from the first, a question between Hawaii and Japan, but between the United States and Japan, that is to say, between the white and yellow races. The telegram with the news of the rejection of our emigrants in Honolulu, showed plainly that serious trouble for those Powers, that have many or fewer interests in the Pacific, might be anticipated. That the Hawaiian Government took such an illegal and provoking measure with its eyes open is plain; the insular republic, looking for the presidential change in the United States, has been planning to realize the scheme attempted and failed in 1893. The rejection of our emigrants was a *coup* to arouse

the sympathy of its American friends. Hence, we believe, it is of no use to discuss the Rejection problem until the bills pertaining to the annexation are taken into consideration by the United States Senate. Let us, for the present, rather consider the merits and demerits of the American annexation of the islands!

The chief reasons of the United States' claim for the annexation, as far as we are concerned, are as follows:—

(1) That the ruling class of the islands are the domiciled Americans; (2) that the American system of government, the American manners and customs together with the Christian religion and the English language prevail in the islands; (3) that the Pacific coast of the American continent will then be permanently defended from foreign invasion.

We do not say that these reasons are altogether unjustifiable. If it is really impossible for Hawaii, as an optimistic American observed, to exist as an independent republic,—though we do not believe so,—we deem it better to let the United States annex the islands under suitable conditions than permit British, German or Russian annexation. Yet these three reasons are not strong enough to permit the Americans to consummate the proposed annexation. It was the Americans who sent out the first Christian missionaries to the islands in 1819, and brought about the present state of things there. The missionaries propagated the gospel of love and peace, preached the existence

of an Almighty God, showed the dignity of personal rights and explained the necessity and advantage of temperance. They established schools and kindergartens for the education of youth and children, opened hospitals and orphanages for the relief of the weak and poor, and advised the Kamehamehan kings to reform the codes and regulations that were unsuitable for the advanced state of things. Indeed, that which was done by these missionaries for the progress of Hawaii was not trifling. The modern advance of the islands is due almost exclusively to these American missionaries. But then, the posterity of these missionaries, utilizing the works done by their fathers, began to interfere in internal politics, claimed and succeeded in the acquisition of various privileges such as possessing land, electing delegates etc., and at last obtained the predominance over all the native Hawaiians. Their ambition was not satisfied with this: they brought about a revolution, disturbed the social order, dethroned and imprisoned the Queen, inaugurated the existing American system of government; and as their final measure they now propose the annexation of the islands by the United States. What do the Americans at home think of these descendants of missionaries who use Christianity for the absorption of a foreign land? Do they intend to transform the pure-hearted Congregational missionaries, who in the early part of this century civilized Hawaii, into the likeness of the Jesuit fathers

who, three centuries ago spun so many political webs in the Philippines, China and Japan? With what face do they intend to meet their own disinterested forefathers in the other world who lost their lives for the sake of liberty and justice? Go to the city of Honolulu, ask a native Hawaiian there, whether he is heartily satisfied with the present system of government, and he will answer "No." Try another with the same question, and his answer will be the same. The discontent of these one or two examples is evidently the discontent of thirty thousand or more natives.

Observed from a military point of view, the Hawaiian islands occupy a unique position in the Pacific. They have not only good ports and harbours for naval and coaling stations, but also stand in the centre of a large circle whose radius is approximately the distance from Honolulu to San Francisco. As a clever Captain of the United States Navy remarked, "Shut out from the Sandwich islands as a coal base, an enemy is thrown back for supplies of fuel to distances of 3,500 or 4,000 miles—or between 7,000 and 8,000 going and coming—an impediment to sustained maritime operation well-nigh prohibitive." Indeed, by annexing the islands, the Americans might assuredly defend their coast line from foreign invasion, but it is almost equally certain that the annexation itself will disturb the existing order of the Pacific. Remember that there are a great many islands in the Pacific Ocean and that the European

Powers are annexing or wishing to annex them. If the Americans annex Hawaii, similar measures with regard to the other islands will soon be taken and the peace of the Pacific will no doubt be disturbed. How can the Americans then protest against these absorptions? They will certainly have no right to interfere in these matters. Let Hawaii be an independent state for ever, as she has been hitherto, even if under the combined protection of the Powers! It is the best policy for the United States, for Japan and for all those who are, more or less, connected with the islands!

One thing more, the Americans fear the so-called "Asiatic ascendancy." A trustworthy statistic, a census taken by Mr. Mackinson in September last, shows that the islands of Hawaii are occupied by the following races:—

Native Hawaiians	31,019.
Japanese	24,407.
Chinese	21,616.
Portuguese.....	15,191.
Half-cast Hawaiians	8,485.
Americans	3,086.
English	2,259.
Germans	1,432.
Other nationalities	1,534.

Total.....109,020.

The table shows the Japanese population is the largest with the exception of the native Hawaiians, as it amounts to more than twenty-one per cent. of the whole population. Their number is less than the native Hawaiians by some 6,600, but their male population already

exceeds that of the Hawaiians. They doubled their number in the last six years and still continue to emigrate there in increasing numbers. Simple-hearted and ignorant as they are, they are the brothers and sisters of the brave soldiers of the Rising Sun who trampled down the Chinese army and annexed the island of Formosa. It is perhaps natural that they are looked upon as an aggressive people. Thus we see it is not the "Asiatic" but the "Japanese ascendancy" that the Americans fear. Every intelligent man knows that the Chinese have no political ambition. They are admirable workers as a race, but not much feared as a nation. Their aim is simply to live quietly in the island and to trade peacefully. Yet it is entirely erroneous to presume the Japanese emigrants to Hawaii are a dangerous class of people: they are all peace-loving farmers who leave their families behind them, and wander forth to work for a certain time with the intention of earning a moderate sum of money with which to return to their beloved country; such men do not trouble their heads with ideas of "political ascendancy." In common with all other Japanese, they might stand together as a solid body in time of urgent necessity, but it is totally inconsistent with their nature to break the peace wilfully.

Then again, some writers are over-anxious about the "political ambition" of the leaders of the emigrants. The chief point of their anxiety is said to be our claim for the suffrage under the

same conditions with other foreigners. It seems to us the claim is reasonable and not at all blameworthy. Japan has already revised her treaties with almost all of the treaty Powers; is it not a natural thing for a nation, who stands on an equal footing with the civilized nations of the world, to claim the same privileges under the same conditions with other foreigners in Hawaii? Is it unjustifiable for the free Japanese, who are, perhaps the most, closely connected with Hawaiian matters, to enjoy an equal footing with other nationalities? But, to assume that Japan entertains an ambition to annex the islands because she claims the suffrage, is an absurd notion arising from ignorance of Pacific affairs. Viewed from the point of naval strategy, Japan only increases her weakness by annexing the islands; by doing so, she would gain nothing, nay in all probability would be a loser. Her desire is simply to make Hawaii a stepping stone for her future trade with the two American continents. The Americans need not cherish any anxiety about "Asiatic ascendancy" and the "political ambitions" of the leading Japanese. President Dole's Government can easily continue to be in power hereafter as it has been for the last few years.

There are two opinions in Japan with regard to the protest against the American annexation of Hawaii: one opposes the annexation itself and the other objects to its consequences. The latter would agree to the annexation if all the rights, both treaty and constitutional,

now enjoyed by the Japanese, were preserved after the annexation. We are inclined to favour this view, but we fear that this would be impossible. As we have said before, the chief motive which actuated the Americans to undertake the annexation is the anxiety about the "Asiatic ascendancy." In case they succeeded in transferring the islands of Hawaii to be a part of the Union, they will at once enforce the existing prohibitive laws against Asiatics, which will compel the Japanese emigrants to vacate the islands in future. Consequently we recognize the protest, made by our Minister of State for Foreign Affairs against the United States' action, as a proper measure.

In conclusion, the weighty responsibility to civilize the Pacific coasts is, after all, incumbent upon us and our American friends. From the time the United States introduced Japan to the outer world to this day, both parties have been making efforts hand in hand to fulfil their common mission. Is it not then a matter of regret that one of them threatens the existing good-will by imposing prohibitive taxes on the exports of the other! The Hawaiian question which was happily shelved some time ago by the ardent efforts of some noble-hearted Americans, again looms forth. We hope the same Americans will consider the matter gravely, and not disgrace their own morality on the one hand, nor disturb the peace of the Pacific on the other.

July 8th, 1897.

PROGRÈS DE LA MARINE ET DE L'ARMÉE AU JAPON.

II.

Le peuple qui s'est couvert de lauriers dans la dernière guerre sur la mer Jaune est celui qui depuis l'antiquité a toujours été glorieux sur mer. C'est lui qui, il y a 1600 ans (ère de Jingo kogu), conquiert la Corée avec des milliers de navires, et lui fit payer chaque année un tribut, dont le montant remplissait 80 vaisseaux. C'est lui qui, a été durant 300 ans à peu près, du treizième au seizième siècle, le roi de la mer entre la Chine et le Japon, et qui, aux yeux des Chinois et des Coréens, habitants de ces rivages, parut plus terrible qu'un jeune lion. C'est lui qui dévasta, il y a 300 ans, toute la Corée, sous le commandement de Toyotomi Taiko, fit prisonniers deux princes de Corée, et épouvanta la cour des Ming au seul bruit d'une invasion des Japonais. C'est lui qui a vu naître Shikura Rokuemon Tsunenaga, lequel passa pour la seconde fois l'océan Pacifique, sur un petit vaisseau à deux mâts de 108 pieds de longueur et de 33 pieds de largeur, 93 ans après que le portugais Fernando Magellan l'avait passé pour la première fois en 1613. C'est lui qui a produit Hamada Yabei, fameux pour être allé jusqu'à Formose venger son maître Heizo, riche négociant de Nagasaki, dont les marchandises expédiées à Fow-chow avaient été capturées

sur mer, et qui força les Hollandais, alors tout-puissants à Formose, à céder devant les Japonais. C'est lui qui, vers 1556, se servit de canons pour la guerre sur mer. C'est lui qui, pendant plusieurs années à partir de 1592, fit le commerce avec l'Annam, le Siam, les Indes et des pays plus lointains encore, s'avancant intrépidement sur des vaisseaux appelés "Go shu-in-sen" (vaisseaux où est apposé le sceau du Souverain) Si l'on avait laissé ce peuple libre d'étendre sa gloire et sa domination, il n'aurait pas seulement régné sur les mers d'orient, le commerce entre lui et l'Europe aurait fleuri sous le gouvernement du Shogun, ou peut-être, s'étant heurté contre les puissances européennes, se serait-il mis dans la situation la plus périlleuse.

Cependant Iyemitsu, le troisième Shogun, défendit, en 1639 au peuple Japonais de naviguer, de voyager, d'habiter dans les pays étrangers, et condamna les transgresseurs de cette loi à la mort ; en même temps, il défendit à tous les étrangers, les Hollandais et les Chinois exceptés, d'aborder dans ce pays et d'y commercer, parce qu'il croyait nécessaire de fermer le Japon à l'influence des Portugais et des Jésuites, qui déjà avaient commencé à dominer sur

les habitants de l'ouest. Comme résultat de cette politique, tous les vaisseaux de de 500 *kokou* et au-dessus (on appelle *kokou* un sac de riz de 180 litres) furent détruits et mis en pièces, et les "Gōshū-in-sens," qui s'envolaient jusque au-delà de la mer des Indes, eurent le même sort. Le gouvernement de Iyemitsu défendit de construire des vaisseaux à plus de deux mâts et de mettre une solide poutre pour carène, afin de rendre le vaisseau fragile et qu'il fût impossible de naviguer sur l'océan. Les Japonais, qui avaient auparavant déployé leurs ailes sur la vaste mer, étaient donc renfermés dans une petite terre de 26794 *ris* carrés. Les Japonais, qui s'étaient élancés sur flots comme la baleine, devinrent comme l'agneau qui tremble en voyant les vagues. Les Japonais, qui étaient allés chercher la gloire et la richesse sous les étoiles d'un autre ciel, devinrent un peuple qui pleurait en composant un poème d'adieux pour un voyage de cent lieues par terre. Ainsi le Japon s'endormit durant 230 ans. En 1804, un vaisseau russe visita ce pays pour essayer d'y faire du commerce, mais ses offres furent rejetées. En 1808, un navire anglais de 31 *ken* de longueur (le *ken* vaut environ six pieds anglais), chargé de 95 canons entra, en se faisant passer pour un vaisseau hollandais, dans le port de Nagasaki, et les gens de l'équipage, ayant abordé, y demandèrent de force de l'eau et du charbon de terre, ayant d'abord pris comme otages deux hollandais. C'était un grand coup pour le Japon. Les habitants de Nagasaki

furent grandement surpris. Après le départ de ce navire, Matsudaira Zushonokami, Gouverneur de Nagasaki, s'ouvrit le ventre avec un sabre, étant responsable d'avoir laissé entrer et aborder les Anglais à Nagasaki. Le même incident s'étant renouvelé plusieurs fois, le gouvernement du Shogun donna, en 1825, l'ordre d'écarter les vaisseaux venus d'ailleurs, qui passeraient près de la côte du Japon, et d'arrêter ou de tuer les étrangers qui débarqueraient. Cependant, en 1842, les yeux des Japonais commencèrent un peu à s'ouvrir, le gouvernement révoqua l'ordre de repousser les vaisseaux étrangers et promulgua un nouvel édit commandant de fournir aux étrangers tout ce dont ils auraient besoin. En 1866, le roi de Hollande envoya un vaisseau de guerre à Nagasaki et donna un conseil sage et utile au gouvernement du Shogun, celui d'ouvrir le Japon aux étrangers et de lier amitié avec les nations européennes. Les Hollandais étaient le seul peuple qui eût continué, durant 236 ans, depuis le temps du premier Shogun jusqu'à cette année (1844), de faire le commerce avec le Japon et ils jouissaient pleinement de la confiance des Japonais. De plus, c'était juste le temps où l'Angleterre battait la Chine, que les Japonais d'alors regardaient comme un pays plus fort que le Japon. En conséquence, ce conseil entra facilement dans l'esprit des officiers du Shogun, et il contribua beaucoup à leur faire sentir la nécessité d'ouvrir le pays aux étrangers, et d'avoir une marine; mais le gou-

vernement ne put pas encore prendre une résolution définitive. Avant que les vaisseaux noirs (Kurofune) du commodore Perry, dont les Japonais ont tant parlé, vinrent à Uraga, il n'y avait pas un étranger, ni un vaisseau qui eût essayé de venir directement à Edo (Tokio). Nagasaki et Shimoda étaient pour les Japonais les seuls endroits où ils pussent s'entretenir avec les étrangers. Quand le commodore Perry vint à Uraga et entra dans le baie de Edo, ce fut une surprise épouvantable pour les Japonais, surtout pour le gouvernement du Shogun. Le peuple Japonais sentit clairement alors pour la première fois la nécessité de construire une marine pour défendre son pays. Trois mois après l'arrivée de Perry, le gouvernement du Shogun donna aux Japonais la liberté de fabriquer de grands vaisseaux, en abolissant la loi de Iyemitsu portée 230 ans auparavant. Les Japonais, qui avaient oublié la manière de fabriquer les grands vaisseaux, pour avoir été renfermés et retenus sur terre durant 230 ans, commencèrent alors à rechercher les traces de l'expérience de leurs aïeux dans le passé, et à demander à l'Europe les secrets de son art. Quinze ans auparavant en 1834, ére de Tempo, Retsuko, le prince de Mito avait ordonné à deux de ses sujets de construire un modèle de vaisseau de guerre à la manière européenne, et demandé au Shogun la permission de fabriquer sur ce modèle un vaisseau de 24 *ken* de longueur, de 3 *iyō* 8 *shaku* 7 *sun* de largeur, (un *iyō* vaut 3 mètres 03, un

shaku 3 décimètres 03, un *sun* 3 centimètres 03), et le vaisseau devait s'appeler Hitachimaru; mais le gouvernement du Shogun ne le permit pas, prétendant que la fabrication d'un grand vaisseau violerait la loi des aïeux. Cependant quand le Shogun autorisa son peuple à construire des grands navires, Mito vint à Edo pour servir de maître dans la construction de ceux que le gouvernement du Shogun fit fabriquer, en 1850, à Echiujima; les travaux étaient sous la direction des sujets du prince de Mito. En mai 1850, le gouvernement construisit un vaisseau à deux mâts de 22 *ken* de longueur, et de 9 *ken* de largeur, à Uraga, sur le modèle d'un vaisseau anglais, et des vaisseaux à voile avec trois mâts furent fabriqués à Satsuma. C'était la première fois que les Japonais fabriquaient des vaisseaux à la manière européenne. Un raz de marée, résultat d'un grand tremblement de terre, se produisit en 1856 au port Shimoda. Toute la ville fut réduite à néant, et une frégate russe, qui y avait jeté l'ancre, brisa sa carène en heurtant contre la roche. Elle avait à son bord un ambassadeur russe venu pour conclure un traité entre le Japon et la Russie. Quelques jours après, elle s'enfonça dans la mer, en se rendant au port de Toda, que les gens de l'équipage avaient préféré pour la réparer. Les Russes malheureux qui échappèrent à grand peine à la mort, loin de perdre courage, demandèrent au gouvernement du Shogun, des bois, des forgerons et des charpentiers, pour construire, à Toda,

deux nouveaux vaisseaux avec leurs forgerons et leurs charpentiers russes. Le gouvernement, qui avait eu pitié de leur malheur, leur accorda tout ce qu'ils voulurent. De plus, il envoya des hommes habiles pour leur faire apprendre l'art de fabriquer les vaisseaux, en observant comment faisaient les Russes. Quand l'ouvrage fut fini, les Russes s'embarquèrent et partirent vers la mer du nord; après, ils renvoyèrent ces deux vaisseaux au Japon, rendant

grâces à la bonté des Japonais. Le malheur des Russes a fait le bien du Japon; les Japonais étudièrent, en œuvre pratique, un art qu'ils n'avaient jamais pu savoir. Beaucoup de ces ouvriers japonais devinrent les gens les plus utiles pour la marine du Shogun, et quelques-uns d'entre eux, qui vivent encore, ont aujourd'hui même une position importante à l'arsenal de Yokosuka.

HITOMI ICHITARO.

SPECIAL CONTRIBUTIONS.

ON THE STUDY OF HISTORY, FROM THE STAND- POINT OF AN ORIENTAL STUDENT.

"The history of the world is but the biography of great men." This is a definition of history given by Carlyle. We think it would have been far nearer to the truth, if he had said that history is the biography of great nations. Great men are always produced by a great nation. There would have been no Hannibal without Carthage; no Cæsar without Rome. Whereas we know of no example of a great man creating a great nation solely by his individual genius and power. Thomas Arnold has given before Carlyle a better definition; he calls history "the biography of a society."

These are, however, good illustrations, rather than properly the definition, of history.

Now the term 'history' is understood in more than one sense. In the first place, it means a series of events or phenomena occurring in human society. Secondly, it means a record of these events in some permanent form. Thirdly, it is understood as an art of examining the records of these human events, and presenting the picture of men and society in the ages past in an artistic literary form. This is the usual meaning of the term as heretofore used by professional historians. Lastly, there

is what is called a science or philosophy of history, whose object is to find some fundamental law or plan in history. This, however, does not exist as yet. It is only a prospective science. Many historians even deny its possibility. It is due to the wonderful progress of the physical and social sciences in the last fifty years, that the science of history is now conceivable in thought, although it is only prophetic at present as to its fulfilment in reality.

The best definition we can give of history is that, in its objective sense, it is an evolution of man in society, while history, subjectively considered, is man's apprehension of the laws and order of that evolution.

But it is too early for us to discuss the possibility of a science or philosophy of history. The subject of history is man; and man is a microcosm—a universe in miniature. To know him completely, we must know the whole universe. Sciences, physical, vital, and psychical, must be perfected before the science of man is possible. While the subject-matter of history is not man in the widest sense of the term, but only man in society, still it would take a long time before history can reach its goal as science. At present it must be imperfect from the very nature of the case. While man in nature has ceased to develop further, man in society is still in the process of evolution. Herein lies the special difficulty of history, and so, too, of sociology. As the subject-matter is still in the midst of its own evolution

and development, undergoing constant changes and transformations, it is impossible to conceive its process in consciousness as a complete science.

While it is doubtful whether history can be a science or not, there can be no doubt whatever that history should be scientific in its spirit and method. For the aim of history is the aim of all sciences: it is to arrive at truth. The student of history should be open-minded, free from bias and prejudice, ready to receive any light from whatever quarter it may come. Only it is more difficult in the study of history than in the pursuits of science to keep our mind unprejudiced by passion or by sentiment, on account of the more human and practical interests being involved in its inquiries. The political bias, the theological bias, the bias of race, and the bias of patriotism influence the historical student and vitiates the results of his investigations to an extent unknown to the student of science.

The constitutional writers of England are good examples of the fact that political bias combined with bias of race distorts the truth of history. Their enthusiasm for liberal principles, added to their Teutonic zeal, enables them to leap over gaps where there is no historical evidence and to discover very easily all the essential features of modern English Constitution in the old Anglo-Saxon periods, and even in the primeval forests of Germany. Such assemblies of people as Tacitus describes in his *Germania* are found in all primitive

communities and are not peculiar to the German race. There is no connecting link between them and the Witenagemót in Anglo-Saxon times. Among the Germans, the chiefs alone consulted on affairs of smaller moment; all matters of greater importance being dealt with at general assemblies of the people, yet with this circumstance that what was referred to the decision of the people was first maturely discussed by the chiefs. Whereas in the Anglo-Saxon system the part taken by the Witenagemót in the transaction of business was full and authoritative: there was no referring the case to the decision of the people. We can positively declare that Magna Charta itself is simply a feudal constitution, its most striking feature being the lack of modern parliamentary rights. Yet Freeman considers the growth of English constitution "a case of advancing by the process of going back." It is essentially a Chinese view of history. But it is not fact; it is nothing more than a historical fiction.

Again, we find that the bias of patriotism prevents the American historians writing impartially on the causes of the war of American independence. It is a fact that England was constitutionally right and America wrong. The American colonies submitted to the laws passed by the British Parliament. Now according to English Constitution, taxation is simply one form of legislation. Moreover, in the charter of Pennsylvania it was expressly stated that the King of England would levy no taxes unless with the

consent of the Colonial Assembly, or by an act of Parliament. Hence the competence of the British Parliament to lay taxes upon the colonies was indisputable. The true cause seems to have existed in the oppressive character of the colonial system of England. The colonies were obliged to trade with the mother country exclusively. They were prohibited undertaking any manufactures themselves and purchasing manufactures from any but the mother country. According to the old colonial system as then practised by England and other European nations, the colonies were regarded as proprietary domains, worked solely for the benefit of the mother country; the laws restraining trade, manufactures and navigation, the validity of which the colonists long admitted. The American war of independence in reality was a revolt against this irrational colonial system. The cause for it was not political, but economic interests. The maxim "Taxation without representation is tyranny" was simply a watchword invented by the Americans to justify revolution. As a constitutional principle, it was untenable and entirely inapplicable to the colonies.

The great obstacle in the past to the scientific treatment of history has been the influence of the theological conception of history. Theologians have introduced into philosophy the distinction of natural and the supernatural, and into history that of the sacred and the profane. According to this view, the

world is divided into two parts which are entirely foreign to each other. The world outside of the Christian Church is regarded as natural, while it is supernatural in the Church. So the history of the Jewish nation and of the Christian Church is sacred, while the history of the world outside of the Church is secular and profane. Church history is regarded as "the restoring of the true development of the human spirit, by the supernatural agency of its creator," while secular history is treated as an abnormal process. "Secular history is therefore separated from sacred, by a chasm over which it can not pass, except by the intervention of the creator." The universe seems like a kingdom divided against itself—the world of nature going on with its dead and brutal necessity, while the supernatural world lies beyond and above it. The latter comes often into conflict with the former, and contradicts its causality for a time being, leaving it again to its necessary course devoid of life and spirit. This is a ghastly view of the world to the Oriental mind, which is accustomed to regard it as a divine emanation.

It is true that this absurd view is now rejected by most historians in Europe and America. But it is rejected only in name, while it still continues to be held in fact. The form is abandoned, but the substance is still retained. There is a wide spread belief as well among the scholars as among the common people of the West, that the only history which is of value is the history of the so-called

Western world. Thomas Arnold thinks, "that modern history appears to be not only *a* step in advance of ancient history, but *the* last step; it appears to bear marks of the fulness of time, as if there would be no future history beyond it." Freeman says that the gap is in many ways wide between the history of the East and the history of the West. He declares that "the branch of history which is history in the highest and truest sense, is the history of the Aryan nations of Europe, and of those who have in later times gone forth from among them to carry the arts and languages of Europe into other continents." According to Bluntschli the white race of Caucasian nations are called the 'nations of the daylight' in opposition to other races of men, 'the children of the night and of the twilight.' According to Hegel, "the *Oriental* world knows only that *One* is free: the Greeks and Romans recognize *Some* as free. The German nations under the influence of Christianity have attained to the knowledge that *All* are free."

Now the subject of history is mankind as a whole. There is not a country, however small and uncultured, whose records are not a part of the history of mankind. There is not a people, however savage and barbarous, whose history a scientific historian can ever despise. Unless the area of historical induction is wide enough to include the whole of humanity, the scientific knowledge of man and society is impossible. That sharp distinction and

broad contrast of the West and the East, the Christian and the Heathen, the Civilized and the Savage, is theological and unscientific. It is based upon a dogmatic conception of man, derived from Calvinism but transfigured by the bias of race.

We read a great deal about races and race-distinctions in history. Now what is a race? According to Latham, "the term is *subjective*; i.e., it applies to the *opinion of the investigator* rather than to the *object of the investigation*; so that its power is that of the symbol for an unknown quantity in algebra." The race in history is like instinct in biology. It is some unknown quantity or quality appertaining to men and animals, which requires the investigation of scientists. It can not explain anything in history. To speak of races and race-distinctions does not reveal any knowledge, but simply conceals our ignorance. It was not due to the race-superiority of Asiatics that they first initiated the march of civilization and transmitted it to Europe. And neither was it due to the divinity of race that the Europeans have developed so highly the civilization transferred to them from the East. It was owing largely to circumstances and natural environment which are beyond human control. The continent of Asia was well fitted to originate civilization and political organizations in its fertile soils and temperate zones; but it was not so well fitted for the development of civilization as Europe with its bracing climate and happy configurations so favorable to

national industry and competition. It was not due to the diversity of races that despotic monarchies arose in Asia and democracy in Greece; for until very recent period, the despotic monarchies ruled all over Europe. In early times, whenever a large nation was formed, monarchy was absolutely indispensable; and democracy was possible only in such small communities as those city-states of Greece or those cantons of Switzerland. However great be the genius of the American people as a race, without that geographical advantage and those modern inventions—railroads and telegraphs, they could not have succeeded to make possible and actual for the first time in history the largest democratic republic in the world.

There can be no doubt that the Europeans and Americans are now the most favoured people on earth, as the Hebrews, the Greeks, and the Romans were once in ancient times. But as the salvation for modern Europe did not come out of Judea, Greece, or Rome as they existed in those days; but out of the very ruins of their civilization, so again the salvation for humanity will not come out of Europe and America as they now are. So long as the maxim "Our country, right or wrong" is the only standard of conduct among the Christian nations, what hope is there for humanity at large? The United States in 1854 forced Japan to open the country, for the reason that international commerce, and mutual intercourse is the law and duty of all civilized nations on earth—and

yet she has excluded the Chinese, contrary to the solemn treaty with that nation. Now she seems inclined to exclude the Japanese also, as shown in her recent Hawaiian policy and her prohibitive tariff directed against Japanese commerce. And America is one of the most enlightened and Christian nations we know of.

Historians laugh at the petty quarrels of the ancient Greeks and their incapacity for union, when they ought to have formed a Greek nation. And it is the great pride of modern Europeans that they have been able to form national states. But they would be mistaken if they think that the Greeks lacked political genius which the modern Europeans possess. The problems are different in ancient Greece and in modern Europe. The conditions of political and social life are quite changed. It was the problem for the ancient Greeks to form city-states and then to make a union of all Greece. They have succeeded in the first and failed in the second. It is the problem for the modern Europeans to form national states and then to make a union of all Europe. This has been the problem to be solved by Europe ever since the time of Charlemagne. Europe has succeeded in forming national states, just as the Greeks did succeed in forming city-states. So far both the Greeks and the modern Europeans are on a par. We can see no difference in the political genius and capacity of the two. The Greeks had to act on a smaller scale, while the

Europeans have a wider stage on which to play. The difference is a difference only in the means of resources and natural environment. Greece, in short, is Europe in miniature. Her history perhaps foretells that of Europe. We see to-day that national individualism is an accomplished fact. We are convinced that it can not be the final stage of humanity. If modern Europe can not succeed in forming a union of all Europe, the same verdict of history would be pronounced upon her as on Greece,—namely, a grand failure in the grand mission given to her by Providence.

In this respect, it is certain that Japan is on an equal footing with the most advanced nations of the West. India, idealistic and pessimistic, absorbed in the realms of thought, has lost her political existence. Nationally speaking, she has gone into *nirvana*. China, realistic and optimistic, but materialistic to the extreme, does not care much for the higher interests of humanity. Japan possesses the happy medium between the two extremes. She has been always willing to accept and appropriate good things from other nations, from whatever source they come. She has been able to form independently the best national state which the world has as yet produced. Like Europe, she has passed through feudalism. Like Europe, she has now constitutional government. If in the light of history and of political science the highest political genius was required to produce a

national state in Europe, the same political genius can not be denied to Japan. It can not be successfully claimed as Prof. Burgess does in his otherwise admirable work on political science and constitutional law, "that only the Teutonic nations have produced national states." It is true that our constitution was granted only in 1889. But then the constitutional government in Europe is but of yesterday. A universal call for political freedom arose only after the fall of Napoleon. The present constitution of Great Britain did not exist before the year 1832. It was only in 1850 that Prussia received from the hands of her king the forms, at least, of parliamentary institutions. And it was only in 1867 that the Austro-Hungarian constitution came into being. So far distant from Europe and so long secluded from the world, Japan is apt to be considered by the Western nations as a contemporary only in point of time. In the order of civilization, she is apt to be regarded as a nation living in another age, some centuries backward in moral chronology. But it is an indisputable fact that, politically speaking, Japan is in the stage of national and constitutional government. It would not take a long time for her to overtake the European nations in industry. England, now a nation living by foreign commerce and manufacturing, was until this century, an agricultural nation, even exporting corn to other countries. In fact the great manufactures, in our present sense of the word,

were not in existence till the beginning of this century.

As the sun rises in the east and goes back again to the east, so surely the light of civilization is now returning to its original home. The West, which inherited it from the East three thousand years ago and again in the middle ages, is now paying back its debt with ample interest to the East. In return for three great inventions or discoveries made in China—the magnetic needle, gunpowder and printing—that ushered in the Modern Age, she is now sending steamships, railroads, and telegraphs. For the Phœnician alphabet, the Indian figures, the Arabian science, the industry of silk manufacture and the art of making paper introduced from China, and innumerable other contributions of arts and industry from the East, she is now returning the invaluable products of modern science and arts. We think the East will yet react upon the West in the future, until an age, fuller, richer, and nobler than was ever seen before dawns upon humanity. The truth is that history as yet knows neither beginning nor end. Modern history is not the last, but rather the beginning of a new age—the age of humanity, in which only one race is recognized for all mankind, and compared with which ancient, mediæval, and modern history would be contemptible.

KAZUTAMI UKITA.

JAPANESE COMMERCIAL INTEGRITY, THROUGH WESTERN SPECTACLES.

The writer finds himself in an unexpected and embarrassing position. Viewed by his foreign friends with an eye of suspicion because of his ultra pro-Japanese leanings, he finds himself not only rushing into print, an idea up to this time most remote from his thoughts, but essaying criticism—criticism seemingly so severe that the honesty of its intent might easily be mistaken. None the less the fact remains, that as a sincere admirer, and well wisher of Japan he writes the following. The task is not congenial, for it does not permit him to write of unvarying and delightful courtesy; of the none too much praised art of Japan; nor of Kyoto, that hill side city of temples, running water, and holiday delights. Nor can he pause to express his admiration for the potentiality of the Japanese character, the hidden strength of which is ever cropping out in surprising ways; nor the sympathy one who observes and thinks must feel for a nation in a transitional period, between the old, so old and the new, so new. Japan truly is vexed with puzzling problems and he who would criticise justly must keep them ever in view.

As viewed by foreigners, Japan has no commercial morality, no business character. Let us say the worst at first and clear the air, even though it hurts some one. In making this statement even the

most emphatic will not deny the many exceptions, merchants whose honorable dealings would be a credit to any country. But the splendid glory is of the few, while the hope is still the indictment of the nation. Signs are not wanting to show that among the Japanese there is a healthy awakening to this fact. Among a few of the noticeable signs might be mentioned: the opening of the columns of the "Far East" to this article; the admirable remarks within a few weeks past of a graduate of a Japanese commercial school, remarks so true and forcible that in the language of the Law we feel like "making them part of this complaint, marking them Plaintiffs Exhibit A;" and the invitation to the writer a few weeks ago by a prominent business men's society to address them upon the same subject. To see a fault is half the battle, and if Japan has in thirty years awaked not only to see her false estimate of trade for centuries past, but also the practical evils consequent thereto, she has moved quickly, and this awakening is pregnant with promise.

Japan has commercial ambitions. She wishes to be recognized as one of the commercial nations of the world. To say that if she would be such a factor, she must comply with the common conditions of the commercial world is a

platitude. And yet it must be said, for its force lies in the fact that a foreign merchant who makes a contract asks only, "Has it been fulfilled?" If he has the ability he has not the desire, nor time to inquire why not. What matters it to him, as to the feudal system elevating the soldier and demeaning the merchant? What does he care what apologists say about the Japanese being a moral people with a moral standard,—even though peculiar—to which they adhere? Or how does it change his loss on his ledger, to hear that the breaking of the contract was not intentional, that the man meant to fulfil his contract, but that he belonged to that large class of inexperienced young men annually added to the business army, who enter it without experience and who are misled by promises of the irresponsible manufacturing class? To all these such a merchant would naturally reply "that is not my business, nor does it interest me, the man who keeps his contract is the only man I wish to do business with." The writer on social subjects can rightfully go behind the broken contract and weigh motives and causes. The merchant will not. That is not his business.

The general criticism of foreigners is that Japanese do everything backwards and there seems to be no exception in business. No one denies that the Japanese have quick brains, quick eyes and quick hands; but the universal complaint among foreigners is that the Japanese have no business character, no business morality. With Western

nations business is built on character. Destroy confidence and no matter how rich your country, panic follows and business becomes stagnant. Japan seems to have built its business upon brains and has yet to acquire business character. But brains without character is a destructive force. No one denies that a thief has brains. Contemplate for a moment what mischief a doctor, or a man of science, could do with the tremendous weapons which his knowledge has provided him with, if he lacked character or honesty. In translations from Japanese papers of meetings of Chambers of Commerce or Trades Unions, we are accustomed to see constant complaints that Japanese are not doing more direct trade, and so seriously is this felt that even legislation is brought into play to stimulate it. But the real cause of it seems to be overlooked altogether. It is useless for Japan to send experts to Europe and America to buy and put up fine machinery and pride herself on her brains if her character for commercial honesty is distrusted by the rest of the world with whom she wants to trade. "Honesty is the best policy" is a well known English axiom. Let me give you a good illustration of this. The writer knows of a merchant representing a house in America which does business all over the world running into millions of dollars every year. They have no godowns and never see a single article they ship. To suggest to them that they should examine goods to see that they

were as ordered, would indeed surprise them. All they have is the sample with its number, or it may be only a catalogue, picture, or verbal description, and upon these alone, backed by their absolute confidence in the character of the manufacturer, they order from \$10,000 to \$100,000 worth, as the case may be. When the goods are ordered, they send shipping orders to the manufacturer, who puts the goods on board the ship, or train and sends them the bills of lading. These are sent with the draft to the country for which the goods are ordered and there the transaction ends. Japan has but to contrast this with her custom, and she will soon see why she is unable to do a direct business. Her manufacturers cannot be trusted and so there must not only be a foreign merchant but he has to examine every little article to see if it is up to sample. This necessitates his keeping large godowns, a considerable staff of clerks and workmen, and entails the expenditure of a considerable amount of time. At first sight this expense would seem to come out of the pockets of the purchaser, but in reality it comes out of the pocket of the Japanese merchants, for he would be able (1) to get this as an extra profit if he could be trusted to send away goods direct, thoroughly up to sample, or (2) the money saved would add just so much additional purchasing power to buyers. One illustration of the lack of commercial integrity coming within our own experience must suffice. The writer's friend called the attention of some well

known capitalists and manufacturers to certain machinery which he represented. They consulted with their expert and the result was a request for detailed plans from America. He obtained them and the result was satisfactory. They then requested that some of the articles made by the machinery should be sent to them. This he obtained and it passed such a satisfactory examination that the expert was sent to America to further investigate, carrying in his pocket letters of introduction from our friend, to the manufacturers and it may seem needless to say that the manufacturers were apprised of the expert's departure. Upon reaching America, however, the expert went to some Japanese house and by them was introduced to the manufacturers. They gave him every facility and he was shown by them their plans in operation in different parts of the United States. He then told them that he had never heard of the writer's friend although the facts were not only as above stated but our friend had met the expert personally. His object, of course, was to obtain the agency. But the prejudice produced by such action upon the manufacturers and their numerous business connections will be one that it will take years to wipe out of their minds.

Let two illustrations of the seeming inability of the average Japanese merchant to appreciate the reality of what a contract is, its meaning, and the consequences of not carrying it out, suffice.

The first is that of a silk merchant in

Yokohama who receives two samples from America to have made in Japan, provided the price is satisfactory. He shows them to his head weaver who has been in his employ for many years, and although this merchant has no love for the Japanese he believes this man to be an honest one who seeks to work for his advantage. A contract is drawn up calling for the delivery on a certain day of 1500 pieces of one kind and 500 pieces of another. When the day of delivery arrives, instead of the two kinds being delivered as per contract, there are 2000 pieces of only one kind. Upon the man being questioned and shown the contract he replies that he could not make the second kind "because it was so ugly." The idea of the sacredness of a contract and that it should be conscientiously and exactly fulfilled to the letter seemed foreign, and incomprehensible to his mind.

Another illustration coming in the daily experience of every merchant in Yokohama, is that of a Japanese who will make a contract to deliver certain goods by a certain time, say three months, and without any intimation whatever during that period, of his inability to carry out the contract will, when the time has expired coolly return it saying that he cannot fulfill it. He has never thought of the loss that the merchant would suffer by not getting his goods. That has not concerned him at all, but he waits till the very last and then throws the thing up without ever thinking of offering the least

compensation for the injury caused by his neglect, and often without any explanation whatever.

Japan as a Nation of Soldiers need not be told the following patent facts.

(1) That organization and *esprit de corps* must exist in every successful army.

(2) That a good soldier must be brave.

(3) That he who runs away from an enemy is a coward.

(4) That he who stands to his gun, with certain death staring him in the face, while brave, does but his duty.

(5) That rashness is not bravery.

Japan as a Nation of Merchants must be told what to them are not patent facts.

(1) That if she is to succeed as a commercial nation she must have organization and *esprit de corps*; that the wrong doing of one is a disgrace to all. Especially is this so at this time when she has invited the eyes of the world to behold her. She is on review and has thus far been found wanting. She not only has a good name to make, but what is harder still a bad name to break. An active *esprit de corps* would soon work wonders. Broken contracts would not be a passing pleasantry, but resented as national affronts. Guilds should not see in a broken contract an opportunity to test their strength or a question of race prejudice, but a question affecting Japanese commercial honor, a blight to trade, a blow to self interest. If Japan has not reached that stage where she can be

honest for honesty's sake, then at least let her be so for the lower motive of policy's sake, and for the maintenance of Japanese pride. A digression here on Japanese pride is surely admissible, for it often causes action which, dishonest in effect, is not so in intent. Many a virtue when carried to excess becomes a vice. Saving is a virtue, when carried to excess it becomes miserliness; so excessive liberality becomes prodigality. Japanese pride is a virtue, in that it has built up strong patriotism and an honorable national pride. It is a vice in that it has led to inordinate conceit, a conceit so great that it refuses to listen, hence to learn. "Japan for the Japanese" is a worthy ambition within proper limits. But in these days when steam and electricity bind the world into a family with community of interests, the carrying out of that doctrine in matters commercial, beyond reasonable limits, defeats its own object. To employ at the head of some great national industry an inexperienced or incompetent Japanese, simply because he is a Japanese, instead of employing a competent foreigner, is both commercially and sentimentally wrong. Success commercially, (as seen by people at home) is measured by dividends made, and satisfaction given to customers. While nations abroad, looking on, think rather "was this done in Japan," than "what nationality was the superintendent of the factory who made this," such an application of "Japan for the Japanese," defeats its own object by exciting dis-

satisfaction, and in some cases ridicule, both at home and abroad. Could the Japanese, laying aside their vain pride for twelve hours, see the loss of prestige daily incurred by the maladministration of the Yokohama Post Office, their love of country would soon remedy the evil. Foreigners from all countries receive their first and oftentimes their only impression of business or administrative Japan (excepting possibly her highly efficient railroad system) from their post office experience. They go home and spread broadcast their delights of Japan as a country of *geisha* and tea pots. "But how about the civilization of Japan," says their listener or newspaper interviewer. To their mind comes their post office experience and Japan suffers wholesale and unjust criticism. This is unfortunate, but the cause and remedy lie in Japan's hands.

(2) To tell the truth and act it oftentimes requires more bravery than facing a cannon in Formosa and Korea. While physical bravery is not to be belittled, no one will contend that it approaches in grandeur to moral bravery. Before Japan thinks too highly of her courage, let her ask herself how much moral courage she has, and how that virtue is viewed relatively by Western nations. To see ourselves as others see us is oftentimes as helpful as unpleasant.

(3) The man who runs away from fulfilling his contract is more of a coward than he who in the excitement of battle turns his back on the enemy. Ask the opinion of the foreign merchants

in the treaty ports, and of their numerous principals in England, France, Germany and America, what they think of this proposition. Their answer will be their godowns for the past six months, stored with millions of dollars worth of Japanese goods, ordered, but left on their hands without excuse, or offer to pay loss or damage. Such an argument is unanswerable. It is based on the stern logic of facts.

(4) The merchant who lives up to his contract even though it means his financial death, while possessing bravery of no mean kind, is but doing his duty by fulfilling the essential conditions of his calling. If this be thought ideal, ask any high minded merchant the world over what his opinion is of the merchant who does the opposite, to save his own neck.

(5) Rashness is no more bravery in business than in war. The merchant is not brave, nor commendable, who orders with no means to pay, speculating solely upon a rising market.

If the above propositions appear sententious, the writer's plea can only be that he believes these simple truths have been overlooked and that they are now most pertinent. If laid to heart and applied it needs no prophet to predict for Japan the success to which her energy and ambition, her patience and skill, entitle her.

HENRY J. DAVISON.

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THE FUTURE PROSPECT OF COMMERCE AND INDUSTRY IN JAPAN.

The question what would be the future prospect of our commerce and industry is an important one which needs careful study. "From the past," said Confucious, "We know the future." Indeed, to understand the future, we must look at the past. The Department of Agriculture and Commerce has published its 12th report containing the summary of the commercial and indus-

trial affairs of 1895. We learn from it that putting aside all the minor produce of the country, we still have 887,570,000 *yen* worth of our principal products alone. Should we count produce from forests and other places, we would have more than 1,000,000,000 *yen*. Note the following table which shows the amount and ratio of the chief products for 1895.

	Value. <i>yen.</i>	Ratio.
Agriculture	499,373,000	56 %.
Manufactures.....	321,277,000	36 %.
Marine produce	48,048,000	5 %.
Mineral produce.....	18,880,000	2 %.
Total.....	887,570,000.	

We find, from this table, that the ratio between agriculture and manufactures is 60% to 40%. Contrasted with the state of agriculture and manufactures in European countries we obtain the following table :—

Agriculture.	Value.	Ratio.
Japan.	£ 50,000,000	60 %.
England.	£ 251,000,000	23 %.
France	£ 461,000,000	49 %.
Germany	£ 424,000,000	42 %.
Russia.....	£ 563,000,000	61 %.
Manufactures.	Value.	Ratio.
Japan.	£ 32,000,000	40 %.
England.	£ 820,000,000	77 %.
France.....	£ 485,000,000	51 %.
Germany	£ 583,000,000	58 %.
Russia.	£ 363,000,000	39 %.

The above table shows that as far as the ratio between agriculture and manufactures is concerned, Japan is far behind England, not even being equal to Russia. We see, Japan is still an agricultural country, manufactures are still in the back-ground, but it is advancing with such rapidity and to such extent that it gives satisfaction to the people. Notice, how the importation of machinery is daily on the increase.

	Value. <i>yen.</i>
1886	1,330,000
1890	6,940,000
1895	13,630,000

In five years, the value of the machinery imported increased from 1,000,000

yen to 7,000,000 *yen*, and ten years after, it increased to 13,000,000 *yen*. It is still on the increase. The following table of imports and exports of manufactured articles shows the development of our industry.

	Exports. <i>yen.</i>	Imports. <i>yen.</i>
1886	5,268,000	9,831,000
1890	11,606,000	20,034,000
1895	40,058,000	30,321,000

While the value of imported manufactured articles increased from 10,000,000, *yen* to 20,000,000 *yen*, during the five years beginning with 1886 to 1890; exports of our manufactured articles increased from 5,000,000 *yen* to 12,000,000 *yen*, i. e., more than doubled itself, and during the next five years, imports were also doubled, whereas, exports increased eight fold.

We will next consider, which industry has made the most rapid progress. The following facts are from statistics obtained in three years. (1893-1895.) The amount of articles made in imitation of foreign things has been more abundant than home manufactures. The former increased at the rate of 30%, and the latter only 20%. This statement is found correct when we observe the fact how extensively the power of steam and water is being applied to our industry, which leads to the manufacturing of imitated foreign articles in a greater quantity.

	Machinery.	Horse Power.
1884	392	1,105.
1891	2,792	29,493.
1895	4,989	61,252.

From 1884 to 1891, we find a seven fold increase in number of machinery, and a twenty nine times increase in its horse power, but from 1884 to 1895 machinery increased thirteen times, and horse power fifty five times. Such extension of horse power of machinery proves that, in this line, foreign influence is also gaining ground and each factory is carried on a more extensive scale. At this rate, we shall find ere long, agriculture giving place to manufactures. The average ratio of the increase of manufactures as yet has not been carefully ascertained; however, various facts go to prove that it is increasing at the rate of 25% annually. If this supposition be correct, we shall obtain the following table.

1895.....	yen.	321,000,000.
1896.....	"	401,000,000.
1897.....	"	501,000,000.
1898.....	"	626,000,000.
1899.....	"	782,000,000.
1900.....	"	997,000,000.
1901.....	"	1,221,000,000.
1902.....	"	1,526,000,000.
1903.....	"	1,907,000,000.
1904.....	"	2,383,000,000.
1905.....	"	2,976,000,000.

The prospect of our commerce is, indeed, hopeful. The construction of the Siberian railway would naturally tend to increase our trade; commerce with the interior of China is making progress; navigation with Europe, America, and Australia increases commerce. Notice, the following table showing the value of imports during the last ten years.

Value.	Ratio contrasted with each preceding year.
<i>Gold y.n.</i>	
1886.....25,853,574	
1887.....34,080,194	31.8%.
1888.....49,587,223	45.5%.
1889.....50,849,051	2.5%.
1890.....68,107,150	33.9%.
1891.....49,942,276	Decrease 26.7%.
1892.....50,585,871	1.3%.
1893.....54,818,119	8.4%.
1894.....61,508,877	12.2%.
1895.....68,031,883	10.6%.
1896.....90,354,986	32.8%.
Average 15.2%.	

Hitherto, our calculation in exports and imports has been made in silver, but in this case, gold is preferred on account of its smaller fluctuation. According to this table, imports have been increasing annually at the rate of 15 per cent. At this rate, the following table is produced showing the value of our future imports.

1896.....	yen.	171,000,000.
1897.....	"	197,000,000.
1898.....	"	227,000,000.
1899.....	"	261,000,000.
1900.....	"	300,000,000.
1901.....	"	345,000,000.
1902.....	"	397,000,000.
1903.....	"	456,000,000.
1904.....	"	525,000,000.
1905.....	"	603,000,000.

The amount of imports this year was 82,000,000 yen in May; then in a whole year, it will amount to 171,000,000 yen. Therefore, the future prospect of our commerce and industry is, indeed, good. Japan is already noted as a military, agricultural, and artistic country, but in commerce, her career has not been

so satisfactory. The writer of this article will be fully rewarded if he can by these statistics in any way show the reader the

true state of Japan as a commercial nation.

TOKITOSHI TAKETOMI.

JAPANESE ART ABROAD.

(SOME DANGERS AND PRECAUTIONS.)

The importance of art, as an educating influence, has been receiving increased recognition of late ; and the refining influences of artistic surroundings are now universally admitted to be of the highest ethical value ; as also a necessary factor in the development of that high degree of intellectual culture now demanded. The cultivation of artistic tastes has naturally resulted in the great increase in the demand for artistic production of skilled labour ; and has favourably influenced the provision in facilities for training the designers, handicraftsmen, and decorators. As a consequence of the great progress made, and with the aid of labour saving machinery, a very much larger percentage of the inhabitants of civilized countries, have had placed within their reach articles of luxury, in addition to those of necessity and ordinary daily use, upon which much artistic skilled labour has been expended ; and these are of home and foreign make, in a greater or less degree, according to locality. The production and distribution of these artistic wares furnish remunerative

employment to myriads of bread winners upon whom are dependant families and aged relatives. The numerous industries connected with artistic wares are a still developing source of enormous wealth ; and the nation that is most successful in the keen competition of the world's markets will be that which obtains the highest standard, prices being equal. The reward is too large an item, in the possible wealth and earnings of a people, to be relegated to a subordinate place, with neglect of necessary measures for maintenance and development.

To Japan especially the artistic productions of its skilled toilers are of the very greatest importance ; silk, tea, and other staple products, sources of national wealth, as exports, are subject to many fluctuations, and the trade is liable to vicissitudes and conditions, that cannot be foreseen and provided for, to which the miscellaneous art wares are not subject. The reputation that Japan has acquired is unique and world-wide and should not be sacrificed. The conditions, under which the best art work was formerly produced, now

no longer exist; and while the home demand has declined, almost to zero, the foreign market has been extended by leaps and bounds. There are dangers, however, in the near future, the discussion of which has become necessary, with a view to urgency of action, so as to avoid disaster. A brief sketch is therefore offered of the foreign trade in Japanese art wares, as a necessary preliminary to the consideration of the most important points involved, chiefly with reference to Japanese art abroad.

The real art of old Japan, was almost quite unknown in foreign countries until within quite recent times. The objects of art made for the Japanese patron were very rarely sent abroad, were not understood or appreciated out of Japan, through ignorance of all that the Japanese connoisseur knew; and their value was greater, in the estimate of the Japanese virtuoso than in that of the foreign dealer.

The history of the old art, or any description thereof, must be reserved for another occasion; but it may be remembered that the earlier art was subject to Buddhist influences, paralleled by the ecclesiastical art of Europe; Aryan (Hindu &c.) and Chinese types and models being modified by the indigenous, intuitive, artistic instincts of the Japanese. The Japanese artist had greater liberty and a wider field in the later mediæval era, for the decorative faculties, innate sense of harmony in colour, and unique quaintness in com-

position and drawing.

We must, however, know what not to seek for, or expect, to avoid disappointment, as Japanese art had limitations in consequence of domestic architecture, conditions of life, etc. It was under the reorganized feudal system of the Tokugawa Shogun régime that the highest developments were attained.

The earliest European visitors to Japan, arrived in the middle of the sixteenth century, when the country was in a very disturbed condition. These buccaneers and adventurous traders were not the men to be interested in artistic wares; it was bullion, gold, that they sought. The voyages were long, the ships small and few. The Spaniards crossed the Pacific to their American conquests and then over the Atlantic home. The Portuguese, later the Dutch (Hollanders) and English, went via the Cape of Good Hope, calling *en route* at many places; so that the cargo, at the end of the voyage, was taken collectively, as from the extreme orient, without much geographical discrimination, the frail art wares finding in Europe but little favour. Indeed, many important branches of later exports hardly existed in the early years of foreign trade.

A very small early trade existed, long prior to the arrival of Europeans, through the Chinese and from China westward, but this is not worthy of notice now. Wares for foreign sale, differing in many essentials of form and decoration from the real Japanese art, were fabricat-

ed, while the trade with foreigners was located at Hirado; and subsequently in larger quantities after Nagasaki became the port for foreign ships. During the closed period for two centuries (prior to the American Perry expedition arriving) and while the Hollanders held the monopoly, the Hizen and Satsuma ceramic wares and many other classes of goods developed, and collections of such exist in Europe, notably at Dresden. These wares exhibit evidence of foreign influence, and are not at all representative of true Japanese artistic taste. During the early years of foreign residence and trade at the treaty ports, a small business was done by peddlers who visited the few ships, chiefly amongst the foreign men-of-war, and the residences of the small foreign community, hotels &c.: Globe-trotters did not then swarm into the country, the area open to foreign visitors was too restricted. For many years, there was no large business doing in the export of art wares, toys and cheap goods business being inconsequential. The class of Japanese in the business were not such as to develop any important trade by enterprising production of wares saleable to any extent abroad.

Japan was not represented at the earliest Great Exhibitions, the suggestions offered by friendly foreigners were not acted upon. A private collection, exhibited in London in the beginning of the sixties attracted some notice; a lecture at the Royal Institution, articles in current literature and newspaper

reports, aroused the interest of the general public; and the few enthusiasts, who were the pioneers in this new sensation, came to the front.

This "Awakening of the Occident" in art, occurred about the time of the Universal Exhibition in London, 1863. The urgent necessity for technical training and schools of design for art education in the manufacturing centres, was being publicly advocated with prospects of success, in obtaining the establishment of such; and the subject was being taken up in other European countries, where manufacturers were becoming ambitious to compete in the world's markets.

A "New Revelation in Art" was therefore most opportune; and Japanese design and colouring amply fulfilled all the necessary conditions. The designers of patterns for the manufacturers of fabrics, architectural decorators, furnishers, costumiers and a host of others, found a new and inexhaustible source of taking ideas, that supplied the deficiencies of sterility of artistic productive-ness, and the absence of inventive genius.

A "Japanesque fashion" came in with the then developing "Aesthetic craze"; and the wholesale appropriation of Japanese decorative art became universal. Of course, as might naturally be expected under the circumstances, meretricious efforts to copy was the general result. Ignorance of the motive that inspired the Japanese artist, absence of those innate instinctive

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ideals, and of the individuality of taste. that are transmitted in the characteristics of Japanese colouring and design, resulted in the thorough vulgarization of the "new" decorative art abroad. The imitation of Japanese wares was attempted with an amount of success, that satisfied those most immediately interested in the exploitation of the prevailing fashion, and only deceived the ignorant purchasers. The tawdry, garish, inharmonious, and utterly unmeaning results of the efforts of foreign designers and the wholesale production of all kinds of goods, spoiled the public taste, caused much ultimate disappointment, and brought discredit on the genuine wares amongst those incapable of discrimination, (who were the great majority).

Injurious foreign influences upon Japanese art, especially in the designing of shapes and the decoration of articles for sale in foreign lands, have been most evident, increasing in their intensity after each of the great exhibitions abroad during the past twenty years. Where general improvement might have been reasonably expected, there has been too often a very lamentable visible deterioration, with far too small a percentage of exceptions, taking the wares on sale in Japan and exported as a whole.

This much to be deplored result, may be traced to several causes, some of which are not beyond the possibility of remedy. The foreigners engaged in the trade, from the commencement, have been usually occupied in other

branches of commerce, and with rare exceptions (until very recently), were lacking in any special art training or experience in handling artistic productions. The Japanese "curio" business has been only a "department" in larger concerns. Shippers exported as a means of remittance, and in a speculative way, very frequently at "haphazard." The foreigner long resident in Japan, drifted out of touch with the art world abroad, rarely meeting the virtuoso, collector, or specialist, the connoisseur, collector, or experienced art dealer; and, until of late, there was a paucity of useful literature, much of what was in print being worse than useless, and some of the most interesting material inaccessible to the public, especially those dwelling in the small communities of the remote treaty ports.

The Japanese who have gone abroad in increasing numbers were, with a small number of exceptions, ill prepared to gather useful reliable information; they talked with every body indiscriminately, and accumulated much crude undigested material; upon their return they acquired a reputation, amongst their compatriots, quite unwarranted, as "authorities"; and their influence has not been always of a beneficial nature, why? With imperfect knowledge of the language of the countries visited, not always judicious in the selection of those whose opinions they hearkened to, with limited opportunities of associating with the best classes, and those whose advice would be most worthy of accepta-

tion, there was much misconception, misleading idea, and wrong deduction throughout. Recent conversations with many such, and of late, confirm an opinion that is based on knowledge of the circumstances.

The opinion of a local successful dealer may be "all right" within the narrow sphere of a personal experience, but be quite erroneous and very misleading for application elsewhere, or generally inapplicable. Even the parties connected with a provincial school of art may be so biased by the special product of the locality, as to vitiate any opinion on art generalization, or matters outside their speciality.

The "re-echo" in Japan of the foreign attempts to adapt Japanese decorative design and colouring, has been the very worst phase of this latter day demoralization of the true art; and no language can be too strong to use in denouncing this regrettable influence. The Japanese, either by the advice of foreigners, not always quite disinterested, or in fulfilling orders for exports, and also ill advised by their compatriots, have been copying the shapes and decoration, the crude composition, bad drawing and repulsive colouring of the foreign futile attempts at appropriating Japanese art. Japanese wares of all classes have been going from bad to worse and the end is not yet. When things come to the worst an improvement is the result of a reaction, and it is to be hoped that we are not far from the turning point in the career of Japan-

ese art abroad.

Art and technical education has been systematically organized in foreign countries receiving Government and general public support, even private employers and others contributing liberally; the facilities for the skilled workers of both sexes and all ages to obtain useful instruction have developed by leaps and bounds, every inducement and encouragement being offered to those who will utilize the time so much wasted and often misused. As a result, art comes into the production of nearly everything for the household, personal use, &c. to an extent hitherto unknown; and astonishing progress has been attained abroad, with the aid also of scientific and mechanical skill, in the production of cheap attractive wares. Japanese goods have to enter into competition with those of other countries in the markets of the world; the buyer, wholesale or retail, sees articles from all parts of the world arranged side by side, and price being the first consideration, selects that which appears most attractive and the best value. This is quite unlike the foreign buyer in Japan, who has only Japanese manufactures to select from, abroad the buyer is not restricted. Japanese wares are no longer "novel," and they have no monopoly, their sale depends upon their price and on their merits. Prices are comparatively stationary, as is the cost of living abroad. In Japan prices and the cost of living have been advancing of late very rapidly, and

while this continues Japan will fall behind, profits will cease, and purchasing fall off, unless other factors are introduced.

While prices have been advancing in Japan more rapidly, than where the articles competing with Japanese wares are produced; there has been much complaint by purchasers abroad, and their agents in Japan, as to the absence of general improvement, or rather a falling off, in essential details, and increasing difficulties of many kinds, that cannot be discussed here and now. The fact that these complaints are general, is indisputable, the question as to their justice, or as to who is to blame, can not be discussed at present. Is Japanese art to lose ground? Is the unique worldwide reputation of Japan to be sacrificed by neglect of necessary measures for its preservation? Is it to be permitted that suicidal indifference and inefficiency shall continue? Those who lavish unstinted, and sometimes indiscriminate, and inconsiderate flattery may be very pleasant people; but the real friend is sometimes called upon to undertake the office of a candid critic; and the truth has to be told, however unwelcome, when necessity arises. The dangers are real and imminent. The question is, as to the measures of precaution, what to do to avert disaster?

Technical training, art schools, ample facilities for designers, decorators and other skilled workers, are urgently needed, at all localities where there are

industries employing skilled labour. This is the first, and most urgent, measure demanding attention. The preservation of the unique characteristics of the real art of old Japan, is of the most vital importance, in the art education of the future producer of Japanese artistic work this should be the premier, and basic ideal; from the beginning of instruction the motives that inspired the best art of the past, should be instilled into the pupils, the poetical, mythical, legendary, historical subjects, that form the ideals of the art should be familiar, to not only the designer, but also to the artist who executes the decoration. The needs of each country, to which articles are exported, or where they may be profitably introduced, should be closely studied, the furnishing of the houses etc. being a guide in certain matters, for instance. The tastes of the people must be known, so as to be met, as to colour, form &c. There are innumerable channels into which the products of Japanese skilled labour might be introduced, more particularly where artistic workers of the same class are scarce or costly.

There are many details, that space is not now available for entering upon, as to climates, seasons, social habits etc. and the commercial aspect must be taken into consideration in connection with the subject. So extensive a branch of skilled industry is an important source of national wealth; and it may be claimed that the subject now under consideration is one of momentous public interest.

A large annual income is involved, the proceeds of the sale, in Japan and abroad, of the products of the labour of Japanese skilled artistic handicrafts, distributed amongst the very large numbers of persons engaged, from the production of the raw materials to the completion of the finished articles, their sale, packing, shipping etc., the vested interests are too large and important to be neglected. The material prosperity of the myriads of toilers is of itself an important public question; the amelioration of the condition of a large and deserving element in the wealth creators of the nation; and any measures affecting their condition, and tending to secure prosperity for the industry they are dependant upon, as bread winners for themselves, and those whom they support, have claims on the public and more especially on the statesmen of the nation. The efficient training of a sufficient number of skilled workers, to fully meet all possible expansion of a very lucrative industry, should not be neglected or left to the chances of inadequate private enterprise with the uncertainties which arise from incomplete and inefficient means. This is a public question, upon which patriotic and business-like opinion must be directed.

Japan has a reputation to sustain, as a country that has produced a unique art that took the world by surprise, and has universally influenced decorative art, as nothing else has ever done before, marking an epoch in the history of aesthetics and of popular domestic art. Japanese art has also the possibilities of a prosperous future career, potentialities of development of which are enormous; if but the national and indigenous genius be influenced by wise counsel under able guidance, with united patriotic effort, with persistent energy, incessant vigilance, and above all by the practice of a high standard of rectitude, that will gain for "Artistic Japan" a worldwide reputation, such as it has enjoyed in the past for its unique art, now henceforth, for its high culture, the enviable position of its skilled workers, and their admirable social and domestic virtues and probity.

C. PFOUNDDES.

[Mr. C. Pfoundes, visited Japan, for the benefit of his health, more than thirty four years ago, and lived in Yedo and other places, with intervals of absence, travelling in China, Europe and America. He has always been an enthusiastic student of Japanese religions, art, legends etc. and during his visits to Europe and America was frequently invited to lecture at art societies, universities and other leading institutions. He is now once more visiting Japan after an absence of twenty years.]

MISCELLANEOUS.

THE KINGDOM OF FLOWERS.

The Islands of Japan, lying off the coast of the Asiatic continent, extend diagonally from the frigid zone in the north-west to the Tropic of Cancer in the south-west. The country, in the interior, has numerous chains of mountains extending from one end to the other alternating with immense fertile valleys. The country is entirely surrounded by ocean and seas, having innumerable harbors, bays and gulfs. The weather is generally mild and pleasant. Seasons come and go with well-nigh regular perfection; not too sultry in summer, not too raw in winter. The warm current of the Pacific ocean which washes the southern shore, tempers the cold of winter, and the bright blue sky and sufficiently mild and refreshing breeze modifies the heat of summer.

Thus nature has favoured Japan with a great variety and luxuriance of flowery vegetations. "Nothing is wanting," says a German writer, "of the kinds of flowers which are found in the world." It is the inspiration of nature that gives the people so great a capacity for enjoying the beauty of flowers, and the art of floriculture has reached here the greatest perfection.

An intense love of flowers is an innate characteristic of the Japanese people and is plainly manifested in their games and plays, in poetry, in arts, and in all daily manners and life. As Rein says, "No other nation takes such pleasure in the sight of beautiful flowers as is exhibited by the Japanese people. At the season when some favorite plant unfolds its blossoms in one or another well known place, every one who can contrive to do so, pays a visit to the spot."

The Japanese idea of flowers is quite different

from what the Western people think. Some flowers which are included in the general term "flower" according to the Japanese idea are not actually flowers at all. For instance, maple or cherry leaves etc., are not flowers, but in the highest sense of Japanese aesthetics, their peculiar beauties and brightness are considered as a kind of flower which even surpasses the actual ones.

The love of flowers and nature is the most significant characteristic of Japanese people. Female names are almost exclusively derived from the names of flowers and nature. The most favorite game for both men and women is that of hana gatta or flower cards. The chief themes of poetry, and the most popular subjects are flowers. The interior decorations and ornaments of the house show various designs of flowers. China and lacquer works and all household utensils exhibit the most brilliant patterns of flowers. Again in female wearing apparel and all the articles of a young girl's toilet, the gayest flowery figures are shown.

The art of floral arrangement, which is a great attraction of accomplished Japanese ladies, is extensively cultivated and studied in the Japanese schools as well as at home.

The love of flowers will never disappear from the Japanese mind and much of their time is given to the enjoyment of their beauties.

The hana ichi or the open flower-market is a source of great attraction and amusement in the great cities. On certain nights in certain streets, generally where a festival of some temple is held, may be seen from afar the gleam of innumerable torches. Hundreds of flower-



THE FLOWER MARKET.

sellers exhibit on both sides of the streets many varieties of pot-plants and cut flowers of the season. In the evenings, especially in those of mid-summer, the streets are packed with the crowds of people pouring from all parts of the city. The custom of bargaining for flowers in the market is very amusing, and interesting, and requires a great deal of skill.

The flower festivals, and picnics at the different seasons show the most charming feature of Japanese life. The Japanese calendar, which is called the *hana goyomi* (or the flower calendar) is composed of festival seasons named after particular flowers. The favorite flowers of the Japanese, have been so arranged according to their time of blooming as to form a floral calendar.

Various flower gardens are scattered around the vicinity of the city of Tokyo, and await the visitors. The local newspapers constantly inform the public of the progress toward perfection of the season's floral attraction. I will briefly mention these flower shows according to the order of the floral calendar.

The first month of the year is represented by the pine. It has practically no flower, but its ever-green, and never fading color, even in the midst of snow receives great admiration from the florists. Of course there are many flowers

which bloom in January, but the pine comes first of all. Its never-fading color is compared to the chastity of woman and is considered as the emblem of eternal prosperity and long life. On New Year's day, every house is decorated with cut branches of pine at the entrance of the house, in somewhat the same fashion as the Western people use the Christmas-tree.



THE PLUM BLOSSOMS.

The plum blossoms (or *ume no hana*) unfold in February. These flowers represent the virtue and purity, of the Japanese ideas and furnish many themes for poets and artists. In the vicinity of the city of Tokyo, there are various public gardens of plum blossoms. The most noted gardens are those at Kameido and Kabata. Early in the year, happy crowds of visitors are found in the fantastic tea-houses in these places, but the most noted plum garden in Japan is that of Tsukinose (beach of moon) in the province of Yamato. There, thousands

of pilgrims, poets, artists and lovers of flowers, stream in from all parts of the country.

The peach flower follows the plum in March. Its brightness of color, and its peculiar beauties call forth great admiration and is by the Japanese compared to their young girls. On the 3rd of March it is the custom to have a grand national festival of peach-blossoms which is called by the Japanese the *Momo no Sekku* and is held by the whole nation. The day is celebrated in honor of young girls and is also called the Doll's Festival, as on this day all young girls play with dolls. This banquet of dolls is solemnly held by the little ones!

April is the grand season of cherry-blossoms. No flower is so dear to the Japanese heart as the cherry. It inspires the poets to sing and artists to paint. There are about forty different kinds of cherry flowers varying in size, color and form, which can only be found in Japan. It was considered to be the flower of the *samurai* (the military order of ancient times). A Japanese proverb says: "Hana wa Sakura! Hito wa Bushi!" that is, "cherry among flowers *isakurui* among men! Japanese patriotism has adopted it. Motoori has contributed an immortal poem in its honour dear to every Japanese heart. The poem reads as follows:

Shiki shima no
Yamato gokoro wo
Hito towa ba
Asa hi ni niou
Yama-zakura kana!

Which has been thus translated into English:—

If it should happen that,
One ask the Japanese heart,
How we may know it apart,
Point where the Cherry-blossoms wave
Lightsome, bright and brave,
There is the Japanese heart!

There are about half a dozen of the most noted cherry blossom gardens in the city of Tokyo and its vicinity. Ueno Park which is situated in the very heart of the metropolis is exclusively planted with cherry trees. Mukōjima is located

in the north eastern part of the city, and old cherry trees fifty feet high are planted for



THE CHERRY FLOWERS.

several miles along the eastern bank of the river Sumida. This is in the cherry time a magnificent sight, the branches being thickly covered with pink and white blossoms. When looked at from a distance, it seems as if beautiful clouds were in the sky; and the blossoms scattered by the breeze, covering the entire ground, look like snow in the winter-time. At the season of full blossoms, these places are naturally the center of attraction and the source of great pleasure and amusement. Thousands of people without distinction of age, sex, rank or means, with almost a sense of solemn duty, pay a visit to the spot. The day is gay and bright! Joyous crowds stream in and out from morning till night. The thousands of souls in the metropolis inhale the perfume of the flowers! It is a very picturesque sight. Bands of gay people occupy convenient locations, spread matting or rugs over the snow-white flowery grounds under the shade of blooming cherry-trees; some compose poems, some drink tea or *sake* and others eat their luncheon from lacquered boxes. Here one sings love-songs and plays the *samisen*; there maidens dance with joy like butterflies sporting on a midsummer day. Quarrels and mischief are on this day forgiven and forgotten and the entire mass of people in the garden play like brethren. People spend the day with supreme delight in the midst of flowers, song, music, love and flirtation until the old monastery of Ueno rings its sunset bell to inform the children of flowers that it is time to get back to their for-

gotten homes.

The grand season of cherry-flowers is followed by the wistaria which exhibits its



THE WISTARIA.

magnificent beauty in May. Its glory is shown in the wistaria garden of the temple at Kaméido. Every one must admire bunches of wistaria six feet in length, hanging over a lake where golden fish and silver carp flash in the sunbeams.

No sooner is the wistaria over, than iris and water-lilies begin with their glory in June. According to the calendar there is a grand flower festival for the iris, which is called the *Shōbu no Sekku*. This flower festival is supposed to be dedicated to all the boys of Japan, answering to that of the Festival of the Peach Celebration for the young girls. The *Shōbu no Sekku*, or Festival of Iris, is also called the festival of kites, for the chief play of the day is flying kites. One of the most famous gardens is that of Hori-kiri, where many varieties of flowers, violet, white, rich blue and pink, mingled together, show the wonderful beauty. In these places are found many tea-booths where visitors rest and partake of tea or luncheon.

Soon after the water-lily and iris fade, the large and magnificent botan (Japanese peony) and lotus flowers attract public attention. Then in August and September follow flowering spe-

cies of hibiscus (fuyo), azalea, and several other autumnal flowers.



THE IRIS.

When all these varieties of flowers have been forgotten by the lovers of nature, we see the chrysanthemum at the end of October, which is the revival of the flowery enthusiasm for the cherry-blossoms. The chrysanthemum is the king of flowers and is considered to be the royal flower of Japan as the Imperial family has long adopted it for its crest. There is a grand national flower festival of chrysanthemums called the *Kiku no Sekku*, dedicated to the honour of the Imperial family. It is the annual custom at this season to have a chrysanthemum party held in the Palace Gardens of the Emperor. A few miles from the heart of Tokyo, there is a suburb called Dangozaka; where about the middle of October, a chrysanthemum show is opened every year. It is one of the most interesting and wonderful objects in Japan. The entire people of the suburb are devoted to the cultivation of chrysanthemums. Early in the autumn they prepare for the coming fair. It is not merely a show of cut flowers or plants of chrysanthemums, but the exhibition of the chrysanthemum images (or the *kiku ningiō*) of life size



THE CHRYSANTHEMUM.

and some of these images are indeed tremendous, sometimes twenty or thirty feet high. These various figures represent historical or traditional scenes. The faces, hands and feet of these figures are made of plaster, but the dresses or ornaments of these images, animals, mountains, waterfalls and all the surrounding views are made of flowers and leaves of living chrysanthemums. They are not cut or woven in, but alive and growing out of the plants, leaves and flowers bound together to make a flat surface representing different objects. The art of making the chrysanthemum images is excellent. The roots and stems are carefully hidden; nothing but the flowers and leaves which compose the appropriate colors of the figure are visible. The entire bodies of the images (except the hands, feet and face) are made of a frame woven of split bamboo, within which the plants are placed, their roots being packed in damp earth and bound about with straw, while their leaves and flowers are pulled through the basket frame, and woven into whatever pattern the artistic eye and skilful fingers of the gardener may select. The whole scene reveals the marvellous skill of horticultural art. These flower images are protected from the rain and sun by a roof and these flowers and leaves are kept about a month by lightly sprinkling them with water. Some hundreds of these different flower images are exhibited in this fair, and the town is packed with the crowds of gay and enthusiastic visitors.

When the chrysanthemum fades, the maple leaves which come in the month of November exhibit their lovely crimson and play their rôle in turn. Ōji and Asuka are the most notable places for the maple. It is a great æsthetic pleasure to spend a day of silent autumn in the depths of crimson maples which seem to burn

the entire mountains. Many picnic parties and lovers of poetry, and nature enjoy the infinite beauty of the scene, till the sun sinks below the peaks of the western mountains, and birds return to their nests.



THE CAMELLIAS.

In the last month of the year, frost covers the trees and snow begins to fall. Camellias show their beauties outdoors, even in the midst of snow.

Such is the brief outline of the flowers of the seasons, which can be seen in the land of Japan. The inhabitants, without any distinction, equally participate and enjoy the beauties of nature. They visit different flower gardens one after another, pursuing the changes of nature. The roads leading to flower places, tea-houses and restaurants in these locations are then packed with gay and joyous people of every age and class who can hardly be found elsewhere. The grace of nature amuses and delights everlastingly the eyes of people who, without any thought of yesterday, or any anxiety for the morrow, give themselves up with childlike gaiety and even forget the inveterate foe in the presence of flowers.

J. K. MATSUMOTO,

Ph. D., A. M.

KIRI-HITO-HA,

TRANSLATED BY PROF. A. LLOYD.

It needs a few words to introduce this play, a scene of which is reproduced here, to the English reader. *Kiri-hito-ha* is a modern drama written a few years ago, by Professor Tsubouchi, the able Headmaster of the *Semmon Gakkō*, at Waseda, near Tokyo.

It is a historical play based on events connected with the foundation of the Tokugawa dynasty of Shōguns.

It was in 1598 that the great Toyotomi Hideyoshi, better known as Taikō Sama, the greatest of all Japanese heroes, died, leaving behind him a widow, the Lady Yodogimi, and a son, Hideyori, not yet of age, but brought up in the hope of succeeding his father in the Shōgunate. As guardian of his son, he left his follower Iyeyasu, the founder of the Tokugawa House. Iyeyasu was ambitious and unscrupulous; and determined that the power which had been in Taikō Sama's hands should come to himself rather than to the youthful and inexperienced lad whose guardian he was.

He accordingly set himself to work to weaken the house of Hideyoshi and to aggrandize himself. To effect the first purpose he induced Hideyori and his mother Yodogimi to undertake the restoration of the Hōkōji Temple at Kyōto and of the great image of Buddha, which had been one of Hideyoshi's favourite undertakings, but had been twice destroyed, once by fire, and once by earthquake. Hideyori and his mother joyfully accepted Iyeyasu's suggestion and exhausted their funds in restoring the temple and image to its former colossal grandeur. The work was completed in the spring of 1614, and arrangements were made for a solemn service of dedication, when, just as the ceremonies were commencing in the presence of great crowds of worshippers, orders came

from Iyeyasu to forbid the consecration. Iyeyasu had found that the two characters used in writing his name had been put into the inscription on the bell, and pretending that this was an affront purposely put on him, he thus made an exhibition of his power by stopping the great ceremony.

By so doing he immensely increased his prestige, and many of the retainers of Hideyori became disaffected, secret conferences of discontented vassals being held even within the walls of Hideyori's own castle of Naniwa (Osaka). Iyeyasu now grew bolder and demanded that Naniwa Castle should be dismantled, and that Yodogimi and her son, like ordinary daimyos, should go to Yedo to pay their respects to him as Shōgun. He foresaw that these demands would be resisted, but the refusal to comply gave him the pretext he desired for taking up arms; civil war broke out and the victory at Sekigahara left Iyeyasu without a rival in Japan.

The play opens shortly after the incident of the *Daibutsu* bell. The nobles who remain faithful to Hideyori and his mother are beginning to waver in their allegiance, and secret conferences are already taking place. Yodogimi is bowed down with anxiety; her personal attendants have still time on their hands for light intrigues and love-making. Katagiri Ichinokami was one of the principal adherents of Hideyori, to whom he was indeed distantly related. He was unjustly suspected of a want of fidelity and was afterwards compelled to save his life by fleeing from the castle of Naniwa. His daughter Kagerō is beloved by the effeminate Ginnojō, who in his turn has the fortune to be beloved by the talkative attendant, Mukudori.

KIRI-HITO-HA.

Act. I.

Sc. i. The interior of Naniwa Castle.

Women-servants and attendants meet together after having finished their sweeping and dusting.

1st. Att. Oh! how tired I am! Her Ladyship¹ won't be getting up for some time yet. What do you say to a few minutes' rest?

2nd. Att. That reminds me—my Lady has been very late in getting up during the last few days. It can't be because she is tired in body, for she has nothing to do all day long....

3rd. Att. No, it can't be that. Nor, during the last few days, can it be owing to Sir Onō's attentions either.

4th. Att. Hush! you forget yourself. Besides you may be overheard. As we all know it is the intrigue on the part of the Tokugawas about the matter of the bell of Daibutsu.²

5th. Att. Katagiri Ichi-no-kami went down to *Kwantō*³ the other day to explain matters, and Mesdames Okura and Shōeini have followed him,—but—

4th. Att. No news has come yet. How anxious my Lady must be!

5th. Att. Even at night it is very seldom that she can be quiet, and even then she hardly sleeps.

4th. Att. And then, Hanano, just after midnight last night...

4th and 5th. Att.... Oh wasn't it dreadful?

[Both turn very pale: the rest open their eyes with wonder.]

2nd. Att. If that be so, it must be as the story goes....

1st. Att. The curse of the late Lord Kwan-paku,

3rd. Att. Or the ghost of our late mistress,...

1st. Att. Undoubtedly....

1. 2. 3. Att. Is going to be manifested?

4th. Att. I can't say, as I have seen nothing; but I have heard ill-omened voices.

1st. Att. Eh? What? Is it the long corridor...

2nd. Att. That is haunted?

1. 2. 3. Att. Are you sure?

5th. Att. Ah, my dears, that is not all. Two nights ago, on yonder tower, I saw an untimely beacon.

4th. Att. A falling star?

5th. Att. Yes, and a comet.

4th. Att. The holy priest Engwan tells us that a succession of strange natural phenomena portends some great change.

1st. Att. How dreadful! What can the change be?

2nd. Att. Perhaps a great gale.

3rd. Att. Or a big fire.

4th. Att. I hope it won't be an earthquake.

[As she says this the bamboo blind behind her moves, and the paper screens begin to shake and rattle. They all think it is an earthquake and exhibit signs of alarm, when suddenly the screen slides back and the laughing face of the attendant Mukudori appears.

Muku. Ha! ha! ha!

1st. Att. Ah! I thought it was really an earthquake....

2nd. Att. Were you at your old tricks again, Mukudori?

3rd. Att. Then it was not?...

Muku. Ha! Ha! Ha! You all seemed to be so much afraid, that I thought I would like to see what you would do in a real danger.... Ha! Ha!

4th. Att. This is too bad, Mukudori.

5th. Att. We shall bear this in mind against you.

All. Won't we just?

1st. Att. Happy thought! In return for this, I have half a mind to tell what happened the other day. Eh? Benidake dear?

2nd. Att. That will really serve her right.

Muku. Oh dear, oh dear! What thing happened the other day?

1st. Att. Oh you know quite well. Watanabe's younger brother....

2nd. Att. Yes, Ginnojō, and you in the long corridor, on the shady side.

(1) Her Ladyship Yōlogimi.

(2) The bell of Daibutsu. See introductory note.

(3) *Kwantō*,—Yedo, now Tokyo.

Muku. Come, come, you know you have absolutely no proof for such a statement....

1st Att. Nonsense! Why I over heard every word of it.

2nd Att. And now we're going to tell about it here.

Muku. Please don't tell, there's a dear.

1st Att. Then, put out both your hands, and beg our pardons for what you did just now.

Muku. But, if I do so.

1st Att. Do you want me to tell?

Muku. But, really.....

3rd Att. What a time she is! . . . I suggest, as a last resource that we tickle her till she apologizes.

4th Att. That's a good idea.

All. A splendid notion.

[Mukudori runs away: the rest follow with laughter and confusion. Enter Norori Chimpaku, the master of the tea ceremonies and the maids in attendance, Oguruma and Kajinoha from the r. and l.]

O. Is that you, Mr. Chimpaku?

Ch. Mesdames Oguruma and Kajinoha! You will be glad to hear that the three gentlemen. . . .

O. Hush.

Ch. I have introduced them to the castle without being suspected.

K. And the lay-brother¹ Onō?

Ch. Will be here in a very short time.

O. You have been lucky. And fortunately that obnoxious creature, Aeba, has to go and represent her mistress at the Temple, and has been busy from morning till evening with her preparations. Every thing has gone off splendidly.

K. And now, to change the subject, Oguruma dear. Her Ladyship's recent indisposition, her irritability about trifles, an irritability increased by hersu spicious nature.....it's a very troublesome matter isn't it?

O. There is only one reason for it.....

the inscription on the Daibutsu bell, and vexatious intrigue of the black hearted Tokugawa, and on the top of that, the incident of to-day.¹ Really there is no trusting the heart of man—there must be no relaxation in our precautions. Even so, we shall have the greatest difficulty in preventing the secret conference in the tea-room from being overheard. Please, Mr. Chimpaku, do take every precaution.

Chim. You may trust me to do so.

[Whilst the secret conference is proceeding, an effeminate young gentleman, *Ginnojō*, younger brother of Watanabe Kuranosuke is seen stealthily approaching from the back of the stage.]

Gin. Hullo! Chimpaku here?

All. Eh?

Chim. You that are speaking, are you Kuranosuke's young brother?

Ka. Oh, it's Ginnojō, is it?

O. Well, I was startled.

All. So were we all.

Gin. What is there to be startled about? I did not speak a word. I say, Chimpaku, you have given me no answer yet about the commission I entrusted to you. Are you fooling me?

Chim. Fooling you? That's a good joke. What makes you think that?

Gin. Nay. . . . I am quite sure you are fooling me? In the first place, what are you laughing at? What do you mean by laughing when a fellow is angry?

O. Stop, stop, do be patient. Your hand goes to your sword on the slightest provocation. What a short-tempered fellow you are! Surely, there is nothing more fearful than what . . .

Ka. To be sure. I don't know what the commission was, *Chadō*², but I am sure it must be your fault that it was not executed. So you had better apologize.

Chim. Yes, of course. "When a leper gets a thrashing it is always his own fault."³ But

(1) *lay-brother*. The title *Nyūdō* was given to noblemen who took upon themselves monastic vows, without altogether giving up the world.

(1) *the incident of to-day* i.e. the secret conference of disaffected adherents.

(2) *Chadō* "Tea-master" Chimpaku's office.

(3) No one pities a poor man when he is down.

now about this commission. . . . I say, Mr. Ginnojō, do you mind my speaking openly about it?

Gin. Not in the least. You said the other day that you were sure to succeed. Have you done so?

Chim. Hush! Hush! (*Aside*) what a good thing it is for me that he has no bashfulness. (to *Oguruma*) I say, *Oguruma*, what a pity it is all men are not born like him! It is such a help in matters of this kind.

O. So it is. . . . Ha! Ha! Ha! Well, Mr. Ginnojō, and what was your commission?

Gin. Well then, please listen. But when I tell you, I am sure you will laugh at me again; and it is no laughing matter for me, I assure you.

O. Oh no! We shan't laugh at you. Shall we, *Kajinoha*?

Ka. No, as you see. . . .

Both. We're perfectly serious.

Gin. Well then, I'll tell you. You know *Ichino-kami* has a daughter. . . . *Kagerō*, you know. Well, you know, I don't know how it was but for some reason or other, you know, I want always to have her where I could look at her, don't you know, . . . and so I asked *mamma* to get her for me as my younger sister,¹ and *mamma* said I had better try to get her as my wife, and I thought that then I could always have her to look at. . . .

O. and *Ka.* Oho! Oho!

Gin. There now. You are laughing. I shall say no more.

O. and *Ka.* We were wrong. Please forgive us. We promise you we won't laugh again.

Gin. Then I asked *mamma* to try and get her for me; but her papa, *Lord Ichinokami*, absolutely refused to give his consent, and so the matter dropped. From that time, *Kagerō's* manner toward me changed, so that though I met her every day in the Palace I don't know why, but she became cold and formal. . . . and it made me feel very gloomy. Well, a few days ago, when I was all by myself in the long

Corridor, crying, *Chimpaku* here, came and said all sorts of comforting things to me, and promised that in a short time he would manage to get me a good opportunity to see her, and that in return for that. . . .

Chim. Tut, tut! You need say no more. I felt very sorry for you, and so I simply said that I would get you a good opportunity. [*To O.* and *Ka.*] Tell me, ladies. There is no medicine, is there, that's good for the what d'ye call'ems? Ha! ha!

Gin. Well now. . . . as to the cost of that medicine. . . . every dollar that I possess. . . .

Chim. Come, come, never mind about that medicine. Hullo, though. When you talk of a person, you see his shadow. . . . Is that *Miss Kagerō* in the Corridor?

Gin. Where? Where?

Chim. Why, there.

O. Ah! to be sure. This is an incurable disease of yours, isn't it, Mr. Ginnojō? No wonder *Chado* failed. You will never succeed if you leave it to a third party. So now that *Kagerō* is here you had better go and speak for yourself.

Ka. Why, yes. That is much the shortest way. Why don't you go up to her and speak to her.

Gin. But. . . . but, whenever I begin to say something to her, she gets up at once and runs away.

Chim. That's because you are so clumsy. You should creep up quietly behind her, spread your arms out wide and then suddenly seize her, like this. . . . and then if you plead your cause with sufficient carefulness, she won't want to run away.

Gin. Then, do you think that, if I speak to her in this manner, *Kagerō* will be kind to me again as she used to be?

Chim. Why if you only put your arms round her as I tell you, and plead your cause with sufficient vigour, she is neither a demon nor a snake to withstand your entreaties. She will yield. She is sure to yield.

(1) *younger sister.* i.e. by adoption.

Ka. (to *Chimpaku*). Hush! Hush! leave well alone. It won't do for him to think you are serious. . . .

Gin. You are quite right, *Chimpaku*. Look there, is that *Kagerō*? She will be here in a minute, look.

Chim. Whew! my lie has turned out true! It won't do for me to stay here and be mixed up in it.

O. Why, really, I had quite forgotten the errand I was sent to do.

Ka. Come, let's go to the back-room.

Gin. I say, *Chimpaku*, stay a minute: do please stay.

[The three run away as fast as they can to the back of the house].

Gin. There! They have all gone and left me. What shall I do? If I remain standing here like this, she will run away as she always does. I must not be found here.

[Runs away and hides behind a curtain. Enter *Kagerō*, daughter of *Ichinokami*, in full dress.]

Kage. What a long time that headstrong one, and *Watanabe* and *Ishikawa*, are over their secret conference in the tea-room! There must be something unusual going on. At a time like this, even though I have some trustworthy person to back me. . . yet nothing goes as it ought. That reminds me. They say that *Mesdames Okura* and *Shōeini* got back late last night: but what is my father doing, I am boiling with excitement on account of the dreadful rumours. Perhaps I had better go and have a good talk with *Aeba*, the lady-in-waiting, about the matter. That will be my best course.

[As she hurries out, *Ginnojō*, without a word catches hold of her sleeve from behind.]

Kage. Oh dear! Is that you, Mr. *Ginnojō*? What are you doing, Sir?

Gin. Oh, nothing. I have a great deal to say to you. Please, *Kagerō*, stay here a moment.

Kage. I must beg you to leave hold of me, Sir.

Gin. If you command me, I will do so. But please don't run off.

Kage. Thank you. Now, Sir, if you have any business I will listen to you. But I must beg you to keep your distance. There! What do you want?

Gin. Well, my business, you see. . . .

Kage. Well, Sir, your business?

Gin. It is this. I want always to be with you darling.

Kage. But I don't like you. And I know nothing about such matters.

Gin. But. . . Stay a moment. . . If you treat me so cruelly, my heart will break, I know it will. . . See! I adore you. Please accept me. . . .

Kage. Odious wretch! I know nothing about it, I tell you.

Gin. If you don't say, yes, I shan't let you go.

Kage. You must. I have an engagement. Get away.

Gin. I shan't get away. I shan't, I say.

[As they are scuffling with one another, *Mukudori* observes them from a distance.]

Muku. Miss *Kagerō*! His Lordship wants you, Miss *Kagerō*.

[*Kagerō* seizes the opportunity to make her escape. *Ginnojō* pursues her and runs straight against *Mukudori*.]

Muku. Mr. *Ginnojō*!

Gin. Ah! it's *Mukudori*, is it?

Muku. Mr. *Ginnojō*, it was all very well for you to tell me the other day that you knew nothing about it! But look at your behaviour just now!—You have been fooling me nicely, you have.

Gin. I don't remember fooling you.

Muku. Don't say you don't remember. Oh, my poor heart, my poor heart!

[She lays her hand unwittingly on his breast. *Ginnojō* gives vent to a gesture of impatience.]

Gin. What are you doing, you impertinent hussy? I've a good mind to kill you.

[There is the flash of a drawn sword. *Norori Chimpaku*, who has been watching the whole scene, runs in terrified.]

Chim. Hist! His Lordship is coming this

way. If he sees you, you'll catch it. Get away quickly, and hide quick. Quick.

[Ginnojō and Mukudori are frightened and run off r. and l. Chimpaku looks after them.]

Chim. What a lot of trouble that fool gives me! But, fool or ignoramus, we are all alike when we get on to that road. They say that love is irresistible. Why the only thing that is irresistible is the splendor of money. For instance, here am I, Norori Chimpaku, an old man. Till yesterday I was a pocket-knife in the hand of Aeba, the lady-in-waiting: to-day I have changed my views and gone over to the side of the openhanded Onō. Viewed in this light, there is nothing surprising in my lord Katagiri's adherence to the cause of Kwantō. Seeing that Aeba is a relative of Katagiri's, if I am careless enough to remain near her person, I may be suspected of being an accomplice, and so perchance lose my head. It is an unpleasant

thought, but I think I have avoided the danger. I congratulate myself on my happy expedient.

[In the middle of this soliloquy Aeba, the lady-in-waiting, comes in in her ceremonial dress.]

Aeba. Mr. Tea-master.

Chim. Eh? Is that Aeba, the lady-in-waiting? Haven't you. . . gone yet?

Aeba. You seem to be very much astonished. . . As soon as the attendants who go with me on the sacred mission have finished their preparations we shall start at once.

Chim. Yes, yes. . . I will go and tell them so.

[Aeba looks at his retreating figure.]

Aeba (to herself). Now this, added to the rumours I have heard.

Chim. (turning round) Eh? Did you speak?

Aeba No, nothing. Please go and tell them.

Chim. I will.

THE HAKONE MOUNTAINS.

Take a train on the Tokaido Railway and go to the west. While passing many tunnels that lie between the stations of Matsuda and Yamakita, the most exquisite scenery would meet one's eyes. The snowy foam of the streams that dash against the mossy rocks; the waterfalls that look like linen let down from heaven; the green foliage, dense and grand; the birds of rare kinds;—each and all adding to the beauty of the whole. This beautiful scenery is found in the Hakone Mountains. This district abounds in mineral springs suitable for diverse maladies; it has also a wide repute for its wood and bamboo works. The so-called Hakone Mountains is a general term given to a range of mountains bordering the three provinces of Sagami, Suruga, and Idzu. On leaving the train we take a tram-car for about an hour, which brings us by a gradual ascent

by a winding path, in many places interspersed with huge boulders and loose stones; on arriving at the top, we descend slightly and at a distance of ten miles from the bottom of the pass, the beautiful lake of Hakone, called the Ashi-no-ko, shining like a sapphire set with emeralds, bursts upon our view. Dotted round the shores of its waters, stand the thatched cottages with heavy over-hanging roofs. In olden days a large gate stood at the entrance to the village, and every traveller was strictly interrogated as to his coming and going, the Hakone pass being the key to the most important provinces of Eastern Japan; a solitary pine-tree now marks the spot where once stood this ancient gate. Before the Restoration, and still within the memory of the older villagers, nobles with their trains of retainers and servants were continually coming and going, on their way to, and from the capital,

Here at the ancient gateway the villagers with the headman awaited them, where with their heads in the dust, they did not even dare to look on the faces of the nobles they had gone forth to meet.

Vestiges of a volcano may still be traced on the top of Komagadake, and on the north side of Kamarigadake large quantities of sulphur are found; the whole side of this mountain is perforated with holes, from which issue steam, and fumes of sulphur, its name Jigokudani implying the 'valley of hell.'

✓ Many hot springs containing iron, alum and sulphur take their rise in these mountains, the principal, seven in number, are called Ashinoyu, Kiga, Sokokura, Miyanoshita, Dōgashima, Tōnosawa, and Yūmoto.

Lake Hakone itself has no hot springs; it is about five miles in length and half a mile across, it is surrounded by mountains and towering above them all, rises peerless Fuji with her snowy diadem. On clear days she is exactly reflected in the water and this view of her is call-

ed "Sakasa Fuji" or Fuji topsy turvey. On a peninsula jutting into the lake stands an elegant villa in white stone, a palace belonging to the Emperor.

A few *chōs* away from Ashinoyu, are three tombs in stone, two of which standing side by side are the tombs of the Soga brothers who in the era of Kenkyū, centuries ago, revenged their father after untold hardships, and thus manifested their filial love, and won the admiration of posterity. The one beside them is that of Tora Gozen, the wife of Jurō, the elder brother who became a nun after the death of her husband. In the inclosure of the Hōjō temple there are the tombs of the five generations of the Hōjō house and that of Sōgihōshi, a poet. The Hōjōs were the masters over the eight eastern provinces.

The beautiful woods, lovely lake and exquisite scenery together with the healing springs make Hakone a delightful summer resort. *Sumner Somers*

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO JULY 13th.)

THE HAWAIIAN QUESTION.

The trouble existing between Hawaii and Japan is rapidly increasing, and its settlement becoming one of greater difficulty. Our claims with regard to the non-admission of Japanese emigrants have not only been rejected by the

insular republic, but it has forwarded a request to the United States Government for annexation. The representatives of both governments signed an annexation treaty on the 16th ult., which is now under consideration by the U. S. Senate. According to telegraphic information

from our representative at Washington, the treaty is practically identical with that of 1893, there being only a slight difference in the increase of the debt assumed by the United States Government and the abolishment of gifts presented to the ex-Queen and her niece. Consequently, the islands of Hawaii will become an integral part of the United States, and all the treaties now in force between Hawaii and the Powers, replaced by the treaties already existing between the United States and the Powers. We cannot be surprised at this : it is simply the natural result of the policy of late pursued by the Hawaiian Government. From the time of the revolution in 1893, nay, previous to that, the domiciled Americans have been planning to check the influx of Asiatic labour by uniting with the United States and enforcing a prohibitive law against it. Their first attempt was a failure, but the hope was not given up, and they have been constantly watching for an opportunity. Fortunately for them, the Republicans played a victorious part in the last election of the President of the United States. The rejection of the landing of our emigrants was but a part of the policy to hasten the long-looked-for annexation. We have already expressed our opinion in a leading article of this number and repetition is unnecessary.

KOREAN EMEUTE AGAIN.

We made a short reference in our last

issue to the fact that some Koreans, again formed a plan to murder a number of the Ministers of State and the officials of the Household Department. The leading members of the plot, earnestly desiring the return of their beloved king to the principal palace* and the evacuation of the foreign garrisons, lately resolved to take the lives of the "ill-natured advisers." In so doing, they imagined that they could make the peninsular kingdom wholly independent of foreign interference. As the first step towards realizing their plan, they made the acquaintance of some officials of the Household Department, and through these officials, they were introduced, and established an intimacy with the Minister of the Department, to whom they unfolded their secret scheme, and asked for his help and advice. The Minister, appeared to fall in with their plan, but secretly made himself acquainted with the names of the persons, more or less, connected with the intrigue. He went so far as to nominate the chief of the plot to a fairly important office of the Home Department. The conspirators were completely deceived and were easily captured on the eve of the realization of their long-cherished plan. They are now on trial and will soon receive due punishment. One thing to be remembered here is, that the offenders have no relation whatsoever

* The Korean King left the Russian legation in February last and returned not to his own principal palace but to a detached palace not very far from the legation.

with the Japanese residents at Seoul. On the contrary, those who are thoroughly acquainted with Korean politics are of opinion that this unsuccessful conspiracy is in reality an outburst of the American influence against Russian predominance. We would not presume to endorse this statement, but it is an undeniable fact that the Russians are growing more and more powerful in the peninsula.

THE RECENT UNEASINESS IN TIENTSIN.

Since the dreadful Tientsin Massacre, a quarter of a century or more has passed. During these years, the religious hatred of the conservative Chinese has been gradually fading away. The French diplomats and priests, a few years ago perceiving the peaceful state of things, once more began to build a magnificent edifice for the Roman Catholic church. The work being lately finished, they prepared to celebrate the opening ceremony on June 21st, the Twenty-seventh Anniversary of the Massacre. Not very long before that day, native children had been lost in the streets from time to time. A rumour accordingly was circulated, that the French priests who are now building their church need children to manufacture from their eyeballs, a certain kind of medicine. The once-faded hatred against the missionaries, was again roused by means of such a childish trick, and as the ignorant citizens readily credit these monstrous stories, the public

feel uneasy for the missionaries. We hope the Chinese Government, by making its police regulations more strict, will quickly pacify the existing uneasiness. Nothing could be more disgraceful to the Chinese, than a repetition of the Tientsin Massacre.

THE NEW TREATY PORTS OF KOREA.

Moppo and Chinnanpo, the two Korean ports, were lately opened for trade with foreign nations. From their geographical position, the former, as it is located on the southern end of the peninsula, will doubtless prosper in future through its trade with Japan; while the latter standing on the bank of the Tai-dong-kiang is equally available for trade with China. The opening of these two ports has been long hoped for and we are glad that permission has been at last obtained.

THE AMERICAN TARIFF.

The American Senate has not ignored the earnest request of our countrymen. The Special Committee of the Revision of the Tariff added Japanese tea to the free list and lessened the rate of duties upon other imports from Japan. The amended scale of duties is not very different from the present one. It has already passed the Senate and will soon be adopted, we hope, by the conference of both Houses. The blood of the noble-hearted patriots, who stood out against British tyranny a century ago, is still running in the veins of their descendants. The

United States and Japan are the two countries especially chosen as the "light and salt" which should illuminate and purify the Pacific. May these two countries fulfil their mission with unchanging friendship.

REFORM OF THE COLONIAL ADMINISTRATION.

It is at present an undeniable fact that the civil administration of Formosa is far from satisfactory. Though some leading men of thought have been long demanding a reform, yet very little attention was paid to it till quite lately. In the beginning of this month, Lieut-General Nogi, the Governor-General of Formosa, came up to the metropolis with, among other things, his programme for the reform. As the first step, it is widely rumoured, Mr. Yoshito Okuda, the Chief Secretary of the House of Representatives, will be appointed the Vice-Minister of the Colonial Department; Mr. Jun Mizuno, the Chief of the Civil Administration Department of the Formosan Government, will be replaced by Mr. Shizuo Sone, the Chief of the Northern Bureau in the Colonial Department; and some other high officials will be dismissed and succeeded by men of more culture and more competency. As we have repeatedly emphasized, Formosa is the place where we test, for the first time, our ability of governing and colonizing an annexed territory. Let the children of the Rising Sun play their own part bravely and skilfully in

the island! The eyes of the world are keenly observing every action of our countrymen. The responsibility of making the outcome of the late war fruitful, is on the shoulders of the officials residing in the island.

THE PROPOSED ENLARGEMENT OF THE DEPARTMENT OF COM- MUNICATION.

That the business of communication in Japan, especially that of the postal administration, is wanting in punctuality, has long been complained of. Telegrams are sometimes misinterpreted, letters delayed, and trains do not invariably arrive and leave stations punctually. In order to make the regulation of these affairs more thorough and strict, the Minister of State for Communications prepared the budget for the next fiscal year in accordance with an enlarged scheme. In his plan, the present Postal and Telegraphic Bureau is to be divided into two bureaux of Post and Telegraph; the present Accountant Office is to be enlarged into a bureau bearing the name of the Accountant Bureau; and, besides these, a special bureau is to be established for supervision of the Postal Deposits. The programme is now in the hands of the Financial Department, but it is not yet known whether it will be adopted to its full extent. The grave consideration of the Minister how to facilitate the considerate and punctual despatch of business in every telegraphic and postal office throughout the Empire, is greatly

to be desired.

THE ESTABLISHMENT OF THE IMPERIAL KYOTO UNIVERSITY.

The progress of higher education in Japan made it necessary for the Government to establish another university in Kyoto. It is distinguished from the old one, which is to be hereafter called the Imperial Tokyo University, by the name of the Imperial Kyoto University. The Hon Hirotsugu Kinoshita has recently been appointed the President, Prof. Iwata Nakazawa, the head of the Scientific and Engineering Department, which is the only department to be established at present and Mr. Kojiuro Nakagawa, the Secretary of the University. Some buildings of the Third Higher School will be used as the lecture rooms and laboratory for the present. The secretary is now busily employed with preparations for the opening of the university in the autumn of this year. The ancient capital and its surroundings are naturally fitted for the seat of higher learning and we have no doubt that the future graduates from the new university will contribute greatly to the development of civilization.

THE BANK OF JAPAN.

The *Nippon Ginko*, the Bank of Japan, lately enlarged its sphere of business. Hitherto it has been advancing money to the banks alone, and re-discounting commercial bills which have been once discounted by other banks; in a word, it has

been transacting business as a bank of banks. But in order to promote the welfare of the money market, it commenced from the middle of last month to transact banking business with individual customers, and also took in hand some minor reforms. To avoid competition, however, with other banks, it decided to fix the rate of interest for individual customers always much higher than for banks. Some criticize this measure as a step toward the fearful monopoly of a central bank; on the other hand it is praised as a wise policy for checking an undue profit of the banks. Time will decide, an ounce of experience is worth a pound of precept.

A TENDENCY TOWARD THE AMAL- GAMATION OF BANKS.

Most of the present banks obtained their permission of establishment in the time of our commercial and industrial infancy. Our wealth was not then developed and our credit far from satisfactory and, therefore, the banks generally commenced business with a small capital. But since then our trade has been increasing and our industry advancing so that monetary organs with a large capital and much credit became necessary. To meet this the Government has been constantly advising the bankers to consolidate themselves into a few powerful banks. Especially since Count Matsukata accepted the portfolio of Finance and Baron Iwasaki was appointed President of the Bank of Japan,

this point has been strongly recommended. In consequence, a tendency towards the amalgamation of minor banks is seen everywhere. A convention was held lately by the Osaka bankers on this subject, the opinion held was that it is much easier to establish a new bank with a capital of *yen* 10,000,000 than to consolidate a number of minor banks whose credit is not always uniform. In establishing this new bank they take over the claims of the banks concerned and in place of then corresponding shares of the new bank will be allotted to them. We think this is an ingenious way: it not only spares the feelings of the bankers, but in fact consolidates them.

THE JOINT STOCK COMPANIES IN JAPAN.

According to the report of the Agricultural and Commercial Department, the number and capital of our joint stock companies stood as follows at the end of May last :—

	Number	Capital
Commercial	909	<i>yen</i> 128,064,765.
Industrial	906	„ 155,138,546.
Agricultural	1,900	„ 285,311,067.
	<u>3,715</u>	„ <u>568,514,378.</u>

In the above table the number and capital of our railway companies and banks are excluded.



ALLEGED UNDERSTANDING BETWEEN GREAT BRITAIN AND JAPAN,
IN THIS NUMBER.

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IMPROVEMENTS

IN

THE FAR EAST.

THE FAR EAST will appear, from September, not as an English edition of the KOKUMIN-NO-TOMO, but as an independent magazine.

Pages and illustrations are to be increased.

New features are to be introduced.

Contributors and correspondents have been newly enlisted.

A fuller survey will be taken of current thoughts and events.

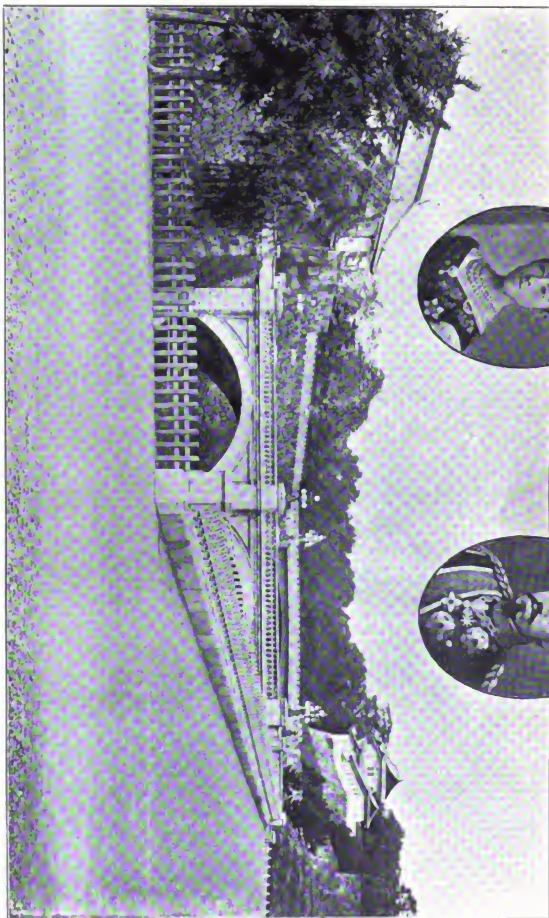
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Price will be as follows: Within Japan.—Single copy 25 sen, postage 2½ sen; yearly subscription yen 2.76, postage 30 sen.

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THE TOKYO KYŪJŌ.
(THE IMPERIAL PALACE).

THE FAR EAST.

Vol. II., No. 8.



August 20th, 1897.

ALLEGED UNDERSTANDING BETWEEN GREAT BRITAIN AND JAPAN.

Between nations with no small interests at stake, mere exchange of courtesy is liable to be looked upon as profoundly significant, and is, indeed, sometimes pregnant with hidden intentions and productive of important practical results. Last year, the presence of Prince Fushimi, accompanied by Marquis Yamagata, at the Coronation of the Czar was made the occasion for concluding a Russo-Japanese convention with regard to Korean affairs. Now that Marquis Itô, visiting England in the suite of Prince Arisugawa, the Emperor's special envoy to the Queen's Jubilee, had an interview with the British Premier, a rumour is in the air to the effect that Great Britain and Japan have come to an understanding with a view of developing a defensive and offensive alliance at any critical moment. Thus far this important news has reached this part of the world only from a source not very reliable. But the fact, announced by

Reuter, that the British Under-Secretary of State for Foreign Affairs, stated in the House of Commons that the interest of Great Britain consisted in preventing Korea from being joined to Russia, and the Korean harbours from being made a base for operations calculated to disturb the balance of power in the East, is supposed to be best explained as an outcome of an understanding with Japan. As might be imagined, an abundance of comments upon the relation of the two countries has been elicited from the press in this country, both vernacular and foreign. Most of the papers do not express positively their belief in the rumour; but at the same time they do not deny the possibility of some understanding between the two nations. Some say this is a case of the wish being father to the thought. An English paper in Yokohama, probably most representative of the British community there, goes a little further than the rest in assuming

that "a remarkable thing has happened," and asks in a characteristically straightforward manner, "Is not Mr. Curzon's blunt assertion the direct outcome of a more explicit understanding between Japan and England arranged through the mediation of the Marquis Itô and Sir Ernest Satow?"

We confess we are not in a position to assert any thing as to the truth or untruth of the alleged understanding. It is true, the Japanese Emperor sent the most illustrious Prince of the Blood to represent him at the Queen's Jubilee and he was received in the warmest possible manner by the Court and the Government of Great Britain; but there is nothing in this fact to warrant the existence of a political agreement. Marquis Ito's sudden departure to join Prince Arisugawa has been much commented upon; but we have no positive proof that he was entrusted with a political mission. Besides, even if an understanding of the alleged nature be really arrived at, it is not at all likely to be authoritatively made known to the public, for the time being at least. All that we can do, under the circumstances, is to consider the current rumour in the light of the relation of the two countries, or rather to take the present occasion to discuss hypothetically the general situation in the Far East.

It seems to us that the result of the Japan-China war has been too much dwelt upon, so much that we feel inclined to refrain from speaking of it any more. But in considering the present position

of Great Britain and Japan, we are obliged to refer to it once again, for it was since the late complication of the Far Eastern Powers that we began to hear of the talk of an Anglo-Japanese understanding. Indeed, there are some who think that the action of certain Powers in the course of the war was prompted partly by the suspicion on their part that Japan had formed a secret alliance with Great Britain. In the way of the formation of an Anglo-Japanese alliance, however, there are difficulties which appear to be unsurmountable under ordinary circumstances. In the first place, Great Britain is not in the habit of binding herself to another Power except for the purpose of accomplishing a definite and imminent object. In the second place, the responsibility of identifying her interests with those of a world-wide Empire is too weighty for Japan to bear. But as to the recent *rapprochement* of the two countries, there seems to be no doubt.

Being one of the two European Powers which have the greatest interests in Asia, Great Britain is naturally anxious to maintain the balance of power in the East, and since her weak point lies in the army, it is almost a necessity for her to be on friendly terms with a land Power. Before the war, China was considered to be the strongest of Asiatic countries. After the war, Japan stands out, in spite of her short comings, as the foremost nation in the Far East. What the author of "Problems of Greater Britain" says about China before the war

applies with equal force to Japan after the war, especially because she proved capable, notwithstanding her insular position, to send out a large expeditionary army. Besides, it is a patent fact, recognized by Englishmen themselves, that they have lately lost the firm hold which they used to have upon China, their place being taken by the Russians. If, being situated in a position like this, Great Britain were to look for a country to co-operate with her, it is but natural that her attention should be directed to Japan. She may not care to enter an alliance, but it is no doubt her interest to cultivate good relations with this country. Her refusal to join the three Powers in forcing Japan out of the Liaotung Peninsula and her acquiescence to the cession of Formosa to Japan have struck the keynote of Great Britain's policy in regard to Far Eastern affairs, and her good will has been fully appreciated and reciprocated by the Japanese; in the language of Marquis Itô, in an interview with the *Times* correspondent at Paris, "we can not forget the invariable neutrality maintained by England."

Though Great Britain and Japan have been drawn nearer, particularly as a consequence of the war, the friendly relation of the two peoples of course did not originate synchronically with it. Ever since Japan was opened to foreign intercourse, Great Britain, together with the United States of America, has exercised over the social and intellectual life of the people a more far-reaching

and wide-spread influence than the rest of the Western nations. English has been studied throughout the country, to the extent that, if one speaks of a foreign tongue, it is generally understood to mean the English language. This is saying very much; for, after all, language is the medium of social intercourse and its knowledge is an indispensable condition for comprehending ideas and institutions. Indeed, such Japanese who have come in contact with foreigners did so mostly with English speaking people. The new generation of writers have been largely inspired by English literature. Many of the leaders of progressive thought are students of English thinkers. The result of this state of things is that, of all the European nations, the British is best known and most respected by the greatest number of Japanese. Thus, whatever may be the political relation between the two countries, the strong ties connecting the two peoples remain unaffected by it. It is especially significant, therefore, that Great Britain was the first to conclude a revised treaty with Japan, and to recognize her status as a civilized country by consenting to abolish the consular jurisdiction. The good will thus shown to Japan will be long remembered by our countrymen, no less than Great Britain's friendly attitude at the conclusion of peace with China.

As to the question of diplomacy, Japan has a policy of its own and is ready to make a concert action with any State that concurs with her in its views

and interests. Permanent peace in the Far East, independence of Korea, and the opening of China are the watchwords of Japanese diplomacy. As can be easily seen, these three items are closely related to one another and constitute one line of policy. It is needless to say that as a security of the maintenance of equilibrium, the independence of Korea must be firmly guaranteed. One of the most happy results of peace is development of commerce, and commerce in turn serves to preserve peace. Hence, in order to put the peace of the Far East on a firm basis, and to multiply the felicities of peace and enjoy them with all the nations of the world, endeavours should be made to open the vast Empire of China to commerce and civilization. Such is the invariable policy of the Japanese Government to be pursued irrespective of the changes of the *personnel* of the Ministry. It was certainly in accordance with this spirit that Count Okuma, in his address to the Oriental Society, proclaimed peace and justice as our aim, and the attempt to help Korea as an outcome of the purpose.

Perhaps it is safe to assume that the policy of Great Britain is not far apart from that of Japan, indicated above. Doubtless she took a very active interest in Far Eastern affairs, when, in 1886, she occupied Port Hamilton on an island near Korea, and evacuated it only after exacting a pledge from Russia that the latter Power would not occupy the Korean Peninsula under any circumstances whatsoever. More recently,

however, Great Britain became apparently a little indifferent to the politics of the Extreme Orient, and allowed other Powers to have much their own way, until some inclined to think that she had become too old to take decisive steps, or too wealthy to risk anything. But those who were not blind to the vigour and activity shown by the Britons in their world-wide enterprise did not entertain this view for a moment. British territories are scattered all over the globe, and the statesmen at Westminster are not always able to pay equal attention to every nook and corner of the Empire. This is the reason why Great Britain sometimes seems to be negligent of her interests in this or that part of her dominions. When, however, the Lion is awakened and takes action, terror is struck into the heart of the most haughty of Rulers. Mr. Curzon's recent declaration in the House of Commons is a sign of Great Britain's re-awakening to her interests in the Far East. He states, in the clearest and most unmistakable language, Great Britain's objection to the annexation of Korea, and the Korean harbours being used for disturbing the balance of power. These contingencies are just what Japan has to prevent by any means. It matters little whether or not the assertion of the British Under-Secretary of State for Foreign Affairs is a result of the interview between Lord Salisbury and Marquis Itō. Causality or chance, alliance or non-alliance, understanding or non-understanding, the fact remains that the

policy of the two countries runs in the same groove. In pursuing our policy, we have the satisfaction of being in company with the richest country, the biggest Empire, and the strongest Sea Power in the world, while Great Britain may rely upon our co-operation in guarding her interests in the Far East.

But it is not with Great Britain alone that we are to co-operate. So far as we know from the assertion of the Government in St. Petersburg and its Representatives, peace in the Far East and independence of Korea are also principles of Russian diplomacy. In 1884, Russia practically recognized Korea as an independent country by concluding a commercial treaty with her. Three years later, she gave a pledge to Great Britain not to occupy the Peninsula under any circumstances. At the beginning of the Japan-China war, she notified that she could not allow the independence of Korea to be destroyed. At the

end of the war, she gave a friendly advice to Japan not to remain in Liao-tung for the sake of the peace of the Far East. Any nation that concurs with us in this line of policy is welcome to our company. We had to open hostilities with China, because she refused to co-operate with us in reforming Korea and insisted on treating the Kingdom as her dependency. We concluded a convention with Russia, because she was anxious to secure the independence of Korea, and willing to lead her in the way of order and reform. Now Great Britain comes forward to join us in the effort. It is very reassuring to see the two greatest Powers of the world showing the will to undertake with us the humane and honourable work of guaranteeing the independence of a kingdom and of maintaining the permanent peace of the Far East. May Heaven bless the co-operation of the three nations!

August 6th, 1897.

THE DEVELOPMENT OF BANKING IN JAPAN.

(Concluded).

The establishment of the Bank of Japan hastened the redemption of non-convertible notes issued by the national banks, the former having issued its own convertible notes; moreover, it was needful that the non-convertible notes issued by the Government should be redeemed with silver, and the whole

of this business was entrusted to the Nippon Ginkō. The Government, at this time, with a view to the adjustment of the currency, issued unsigned public loan bonds and in 1885 the difference in value between paper notes and silver was abolished, and by this means, the currency system was unified. National

banks being now deprived of the privilege of issuing notes, a more prosperous era for private banks commenced, and consequently the number of them increased rapidly. These changes necessitated the founding of a clearing-house. The first and largest of the kind was established in Osaka in 1879, and followed by one in Tōkyō in 1880. Osaka being the commercial centre of the Empire, bills originating there take precedence over even those of Tōkyō, and it is used for clearing bills of other localities besides Osaka. The development of private banks increased the business of the Bank of Japan to such an extent that a branch Bank was established at Osaka, the commercial centre. For a full description of the work of this branch the reader's attention is directed to the admirable compilation, "A history of banking in all nations." With the development of foreign trade, the business of the Yokohama Specie Bank was greatly extended, and in June, 1880, a branch office was established in Kōbe, it was also then proposed to extend its field of operations to Europe and America. Let us quote a few lines from the work above mentioned, "Before carrying out this intention (i.e. to extend the field of operation) a special mission was sent in August (1880) to London and New York, to survey the place of establishment and the actual condition of the foreign exchanges. Government permission was obtained for the gradual establishment of branch offices and agencies in London, New

York, San Francisco, Shanghai and other places. The commercial importance of London made it necessary to enlarge the branch office there, in December, 1884. . . . The chief business of the branch in London was to buy bills drawn on Asiatic markets with the money obtained on the bills at maturity." We find now that the financial system of Japan was improving in every way; the currency system was brought unto unity; two large banking corporations and a number of private banks were in a flourishing condition. With regard to the national banks, the Government employed every means to help them in redeeming the non-convertible notes issued by them. However, before the redemption of these notes could be completed, twenty years, the term of their existence, was rapidly passing away. The paramount question now was,— what is to be done with these national banks? There were two parties in the Diet, the one favouring the idea that they should continue their business as private banks, while the other considered their existence should be prolonged for a period of eight or ten years. The Government supported the first, and suggested plan to the Diet, to the following effect.

"When the term of their existence expires, these banks may continue their business as private banks, and those non-convertible notes issued by them, shall be redeemed out of the capital deposited for that purpose." Even

under these conditions, these national banks were in a favourable position, but a majority of the House of Representatives was opposed to this plan, the chief objection being to the reserve capital being used for the purpose ; the proposal was rejected on January 28th, 1895, and a new scheme proposed by the House of Representatives was in turn rejected by the Peers on February 13th of the same year. In January, 1896, the Government brought forward a new measure—or rather a modification of the former—proposing that non-convertible notes should be redeemed by money borrowed from the Bank of Japan with little or no interest. Thus, the national banks were deprived of their special privileges, but freed, at the same time, from the control of the Government to which they had been hitherto subjected and were now given all the advantages of private banks. This bill was carried by a majority of the Diet. About this time, the memorable Japan-China war occurred, and the work of the Bank of Japan during this war is worthy of notice. A public loan was twice raised. The whole nation, with one accord, assented to the wishes of the Government. The patriotism of the nation may have had a great share in the unanimity of the people with the Government, but the work of the Bank of Japan at this juncture must not be undervalued. As a natural consequence of the war, the system of currency and the economic condition of the country was greatly disturbed, and it was the

efforts of the Bank of Japan that restored it to its normal state. The receiving of the indemnity from China and the expansion of industries have both combined to develop the banking business of Japan, and the Bank of Japan itself founded as an agency of national economy has been mainly instrumental in restoring the financial equilibrium of the country. The work of the Yokohama Specie Bank has been equally great. Its help in developing our trade with foreign countries is sufficiently well known.

Some twenty years ago, when the Bank of Japan and the Yokohama Specie Bank were first established, the Government conceived the idea of founding the Hypothec Bank of Japan, but as a large number of the national bank notes were still unredeemed and the currency system was not yet fully organized, the Government came to the conclusion that matters were not yet ripe enough and deferred the execution of the project. The result of Japan-China war was a better financial prospect, and the idea was again taken into consideration, and eventually brought before the Diet. A bill was introduced and passed the House of Representatives on the 14th of March, and with some amendments by the House of Peers in the following month.

The death of Baron Kawada, the President of the Bank of Japan, caused much discussion in financial circles as to his successor and the policy he would pursue, and eventually the choice fell on Baron Iwasaki. Some few improvements have been made by him, the

reorganization of the system of mortgage being among the rest. Formerly in our financial circle, credit based on securities only had any worth. From 1889 railway enterprises developed rapidly, share bonds were issued in every direction, and the Bank of Japan accepted temporarily these bonds as mortgages, to give them as it were a start. But now with the development of trade, personal credit is a necessity. Without it, business is impossible, and so, the mortgage system was abandoned three months ago, and firms were permitted to make loans on their own personal credit. But, as too sudden a change might prove dangerous, mortgages were still allowed at the rate of 60% of the current value.

As we mentioned at the beginning of this article, a banking system is not a new thing in this country, but it needs still a great deal of improvement. As the trade of Japan expands, so must the banking business be enlarged. We have now adopted a gold standard, which will shortly be carried out, and this will doubtless facilitate our financial dealings with foreign countries. The progress of our banking business during the last thirty years, has been marvellous, but we must not rest on our oars. Let us hope always for the better, and not rest satisfied till Japan stands on an equal footing with the greatest nations of the world.

PROGRÈS DE LA MARINE ET DE L'ARMÉE AU JAPON.

III.

La marine du Japon est venue de trois sources : de la Hollande, de la France, et de l'Angleterre. La première a donné une idée de la marine aux Japonais, la seconde en a posé chez eux le fondement, et la troisième leur a enseigné à organiser une marine. Nous n'oublierons jamais ces trois bienfaiteurs de notre pays.

Quand le gouvernement de Tokugawa prit la résolution d'avoir une marine, il ne savait pas même distinguer les vaisseaux de guerre des vaisseaux de

commerce. Il croyait que pour défendre les côtes du Japon il fallait dix vaisseaux, mais il ne savait pas quelle sorte de vaisseaux il fallait. Il demanda d'abord à Dunker Curtius, consul de Hollande à Nagasaki, de lui acheter dix bâtiments jusqu'à l'année suivante. Quand Dunker Curtius lui eut expliqué que des vaisseaux de guerre, n'étant pas une marchandise, ne pouvaient pas être achetés si vite, il voulut au moins avoir un vaisseau de guerre ou deux, et de plus il demanda au gouvernement de

Hollande de vouloir bien enseigner aux Japonais la manière de manœuvrer les vaisseaux. En 1855, en répondant à cette demande, la Hollande fit présent au Shōgun d'un vaisseau de guerre appelé "Sumbing" (les Japonais l'appelèrent "Kwan-Kō-Maru"), et vingt-deux hollandais, qui formaient l'équipage de ce vaisseau, demeurèrent à Nagasaki pour instruire les Japonais. Le gouvernement de Tokugawa offrit des produits japonais au roi de Hollande en échange de son présent, c'étaient : une armure, un sabre à poignée d'or, un *Naginata* chaussé d'or (sorte de hallebarde), cinq paires de *Kin-byōbu* (paravents dorés), un service d'assiettes *Hizen yaki*, des meubles laqués d'or, une quantité considérable de brocart, de crêpe, de poupées. Au mois de juillet de la première année de An-sei (1854), le gouvernement de Tokugawa fixa pour la première fois le drapeau du Japon ou "pays du soleil levant". Ce fut l'image du soleil peinte en rouge sur un fond blanc. Le vaisseau à vapeur qui mit pour la première fois ce pavillon à son mât, fut le "Kwan-Kō-Maru" (*Sumbing*). Au mois d'août de la seconde année de An-sei (1855), le gouvernement de Tokugawa envoya trente-huit élèves et deux charpentiers à Nagasaki, pour qu'ils apprissent des officiers hollandais la manière de diriger les vaisseaux à vapeur et toutes les connaissances relatives à la marine. De ces trente-huit, vingt-deux étant montés à bord d'un vaisseau à voiles, le "Shōhei-Maru," construit à Satsuma, se rendirent à

Nagasaki par mer. Outre le Bakufu ou gouvernement du Shōgun, les principaux Daimios de l'ouest y envoyèrent aussi de leurs sujets : Satsuma seize hommes, Kumamoto cinq, Fukuoka vingt-huit, Hagi quinze, Saga quarante-huit, Tsu douze, Fukuyama quatre, Kakegawa un. Quelques mois après, le gouvernement de Tokugawa envoya encore une fois douze élèves. L'intendant général de cette nouvelle marine en formation était Nagai Iwanojo. Le recrutement des matelots se faisait parmi les habitants de l'île Shuaku. Et cela non seulement parce qu'ils étaient familiarisés avec les dangers de la profession, mais pour une raison historique. Il y a 300 ans, quand Taikō Hideyoshi attaqua la Corée, la plupart des matelots avaient été pris parmi les pêcheurs de cette île. A leur retour pour prix de leurs services tous les habitants de l'île furent exemptés de tous les impôts et ce glorieux privilège, ayant été reconnu aussi par Iyeyasu, dura jusqu'à l'ère An-sei. Lorsque le gouvernement de Tokugawa en vint à avoir une marine, Nagai Iwanojo lui soumit l'idée d'employer ces insulaires pour matelots à cause de ce souvenir historique, voilà pourquoi au commencement de la marine japonaise les matelots étaient tous des habitans de l'île Shuaku. Les instructeurs hollandais étaient ;

Le Capitaine Y. C. C. Pels Rycken,

Le lieutenant A. A. s. Graeuwen,

Do C. Eeg,

Do Parker de Jonge.

En dehors de ces quatre officiers, il y

avait, pour compléter cette école de marine, deux mécaniciens, quatre forgerons, un charpentier, un homme qui faisait profession de voilier, trois quartiers-maitres, sept matelots, quatre chauffeurs. Pels Rycken enseigna aux Japonais l'art de naviguer, de gouverner le vaisseau, Graeuwen la manière de construire le vaisseau, de pointer les canons, Eeg la manière de manœuvrer et de mesurer les distances, Ionge l'arithmétique. La somme totale des salaires payés à ces Hollandais était de 31560 guldens par an, dont 5400 pour le salaire de Pels Rycken, 3000 pour celui de Graeuwen, 2700 pour ceux de Eeg et de Ionge. Au mois d'octobre de la seconde année de An-sei (1855), l'instruction commença à Nagasaki, mais les instructeurs hollandais et les élèves japonais ne pouvaient comprendre la langue les uns des autres et il fallut quarante interprètes pour mettre en rapport et les élmaitress leèves. Pendant quelques mois les Japonais eurent beaucoup de difficulté à comprendre l'enseignement des Hollandais ; cependant ils finirent par saisir. Le comte Katsu Awa (alors il s'appelait Katsu Rintaro) un élève d'alors, ancien ministre de la marine, maintenant membre du conseil privé, me disait ces jours derniers à propos des commencements de la marine japonaise : " La première année de l'ère de An-sei (1854), des Samourais d'un degré inférieur, originaires de Nagasaki reçurent du gouvernement du Shōgun l'ordre d'étudier les choses relatives à la marine,

à bord de deux vaisseaux hollandais ; mais ces hommes ne devant être que des matelots, il fallait faire ailleurs l'éducation des officiers. Le gouvernement de Tokugawa voulut envoyer pour cette fin les plus habiles parmi les Hatamotos (Samourais qui servaient de garde au Shōgun) à Nagasaki ; mais les Hatamotos orgueilleux, se regardant bien au-dessus du commun des Samourais, considéraient avec mépris la condition des gens de l'équipage. De plus ayant mené une vie voluptueuse, durant une longue période de paix, ils n'avaient pas le courage de supporter les fatigues de la mer. C'est pourquoi tous les Hatamotos qui recevaient un salaire de mille *Koku* de riz et au-dessus, refusèrent d'être officiers de marine ; mais moi, qui avais été désigné avec eux, j'allai sans retard à Nagasaki la seconde année de An-sei. J'eus d'abord beaucoup de peine à comprendre les Hollandais ; mais deux ans après, j'étais devenu un marin capable de manœuvrer, sans leur secours, un vaisseau à vapeur. Pendant les premières années, quand nous essayions de naviguer hors de la baie de Nagasaki, les officiers hollandais étaient toujours avec nous à bord de notre vaisseau, et ils ne nous permettaient jamais de naviguer seuls. Un jour je faisais les fonctions de capitaine, à l'entrée de la baie, sur un bateau que nous avions fabriqué sous la surveillance des officiers hollandais, pour apprendre l'art de la construction des navires. Tout à coup une terrible tempête éclata. Malgré toute notre attention, le bateau ayant été jeté par les

vagues sur un rocher, y demeura immobile. La tempête redoublant de fureur, la situation était devenue des plus périlleuses. Je commandai alors en criant de toutes mes forces : préparez-vous, fuyez sur les embarcations, je mourrai seul, ce sera assez d'un qui s'ouvre le ventre. Tous les hommes de l'équipage, animés par ce cri, firent un suprême effort pour pousser le bateau et ils réussirent enfin à le sauver du rocher. Le gouvernail était brisé ; mais nous pûmes retourner sans autre accident à Nagasaki. A partir de ce jour les officiers hollandais me permirent, à moi seulement, de m'aventurer au loin, sur la mer, sans leur direction. Je naviguai donc accompagné par des Japonais seuls aux Liou-Kiou, à la côte de Chang-Haï, à Ceylan. Quand nous étions partis de Edo pour Nagasaki, notre gouvernement nous avait ordonné de ne pas changer les coutumes japonaises pour prendre les manières européennes ; mais comme le vêtement japonais est très incommode pour le marin, je portais de vieux habits hollandais. Je laissais tomber mes cheveux par derrière sans me raser la tête, ni former une petite queue, à la mode japonaise. De plus je portais une épée européenne, et des souliers. Peu s'en fallut que je ne fusse accusé de crime pour avoir suivi ainsi les coutumes européennes. Les matelots portaient, au commencement, des sandales de paille (chaussure des Japonais en voyage) ; quelques mois après on leur donna des souliers confectionnés à Nagasaki. Tous les élèves

étaient sans chapeaux, quelques-uns se couvraient la tête d'une *zukin*, sorte de bonnet. Dans ce temps-là l'administration financière du gouvernement de Tokugawa était en désordre. Pas la plus petite somme d'argent ne fut envoyée de Edo à Nagasaki. Heureusement qu'il y avait une réserve de 240,000 *ryo* d'or (cette monnaie vaudrait aujourd'hui deux *yen* vingt *sen*) dans la caisse du gouverneur de la ville de Nagasaki. C'était le produit des douanes qui y avait été accumulé durant un grand nombre d'années. Toutes les dépenses faites pour l'instruction des marins furent payées avec cet argent. "

Au printemps de la quatrième année de An-sei (1857), malgré la peine et les difficultés, les élèves japonais étaient parvenus à comprendre à peu près la science de la marine. Le gouvernement de Tokugawa, ayant dessein d'établir une école de marine à Edo pour discipliner les Hatamotos, donna ordre aux élèves qu'il avait envoyés de revenir à Edo. En mars de la même année de An-sei (1857), Nagai Iwanojo, le directeur de l'instruction maritime à Nagasaki, revint à Edo sur le "*Kwan-Kō-Maru*," dont l'équipage se composait de quelques-uns des élèves du Bakufu qui avaient appris à manœuvrer le vaisseau à Nagasaki ; les autres retournèrent à Edo par terre. Kimura Zusho se rendit de Edo à Nagasaki, à la place de Nagai Iwanojo ; Katsu Rintaro (le comte Katsu Awa de maintenant) resta à Nagasaki pour guider les nouveaux étudiants qui devaient

y venir bientôt. En avril de la même année, le Gunkan-Kyōju-Sho (école de marine) fut établi à Tsukiji, faubourg de Edo avec Nagai Iwanojo comme directeur, Yatabori Keizō, qui avait été autrefois avec Katsu Rintaro chef des élèves à Nagasaki, comme chef des officiers instructeurs et seize des plus habiles étudiants du Bakufu comme instructeurs. Le 19 juillet de la même année l'école commença ses exercices, et les élèves durent revêtir le *Kamishimo* (habit de gala); même en temps ordinaire il ne leur fut pas permis de s'habiller à la mode européenne. En août de la même année, le "Japon" vaisseau de guerre à vapeur à trois mâts, construit en Hollande à la demande du Bakufu, arriva à Nagasaki (les Japonais l'appelèrent "Kan-Rin-Maru"), le capitaine de ce bâtiment était le lieutenant Ridder W. I. C. Hluyssen van Kattendyke; après lui, les deux principaux officiers étaient le lieutenant B. D. van Torojen et le lieutenant Jhr. H. O. Wichers. Ces trois officiers et trente-quatre hollandais, qui formaient l'équipage de ce vaisseau, servirent de maîtres aux Japonais, à la place des officiers et hollandais venus auparavant. Le total des soldes payées à tous ces hollandais fut de 68,820 guldens, dont 5,400 à Kattendyke, 3,900 à Torojen, 2,800 à Wichers. En septembre de cette même année (1857), les instructeurs hollandais venus les premiers retournèrent dans leur pays. Le gouvernement de Tokugawa donna dix vêtements, trente-cinq *maï* ou pièces d'argent (un *maï* vaudrait

aujourd'hui quarante *sen*) et une épée au consul de Hollande Dunker Curtius, vingt vêtements, quinze *maï* d'argent, une épée parée et une somme de monnaie équivalant à la solde de cinq ans à Pels Rycken, cinq vêtements, quinze *maï* d'argent, une épée parée et une somme de monnaie équivalant à la solde de quatre ans à Graeuwen, le même nombre de vêtements, une épée semblable, la même quantité d'argent, et une somme de monnaie équivalant à la solde de trois ans aux deux autres officiers, enfin une somme de monnaie équivalant à la solde de deux ans et quelques produits japonais à tous les autres hollandais. Au même mois, vingt-six nouveaux élèves se rendirent de Edo à Nagasaki. En mars, cinquième année de An-sei (1858), un vapeur à trois mâts, construit en Hollande comme le "Edo" pour le Bakufu, arriva à Nagasaki; il fut appelé plus tard "Cho-Yo-Maru." Au mois de mai de la même année, six élèves qui étaient venus la seconde et la troisième année à Nagasaki, retournèrent à Edo, sur le "Hosho-Maru," un vaisseau à voiles. Au mois de juillet de la même année, l'Angleterre fit présent au Shōgun du yacht à vapeur "Emperor"; les Japonais l'appelèrent le "Han-Ryo-Maru." En Janvier, sixième année de An-sei (1859), Katsu Rintaro et dix élèves, dont la plupart étaient de ceux qui étaient venus à Nagasaki la troisième année, retournèrent aussi à Edo, sur le "Cho-Yo-Maru," vaisseau à vapeur. Katsu Rintaro y faisait les fonctions de capitaine, et les autres Hatamoto celles d'offi-

ciers et de mécaniciens. Au mois de février de la même année, le gouvernement de Tokugawa fit cesser l'instruction des marins à Nagasaki, et tous les élèves se rendirent à Edo par terre. Les instructeurs hollandais retournèrent aussi dans leur pays. Le gouvernement leur donna de l'argent et des produits japonais dans la même proportion qu'il avait fait auparavant aux premiers, à leur retour. Ainsi cet essai d'école navale cessa après avoir duré pendant cinq ans. Les travaux de ces cinq années ne furent pas sans produire un résultat important pour la marine japonaise. Il sortit de là beaucoup de marins qui non seulement tinrent le premier rang dans la marine du Shōgun et des Daimios, mais quelques-uns d'entre eux ont joué un rôle considérable dans la marine du Mikado, depuis la Restauration impériale : le comte Katsu ne se distingua pas seulement sous le Shōgun, il devint ministre de la marine, la sixième année de Meiji ; un autre, Yatabori Keizo fut directeur général de la marine sous le

Shōgun ; un troisième, le vicomte Enomoto, après avoir été sous-directeur général de la marine du Shōgun, est devenu vice-amiral et ministre de la marine du Mikado ; le comte Kawamura Sumiyoshi (maintenant membre du Conseil privé), un des élèves envoyé de Satsuma, fut nommé vice-amiral dans les premières années de Meiji, et ministre de la marine, la douzième année ; le vicomte Nakamura Kuranosuke (maintenant membre du Conseil privé), un élève envoyé de Saga, a rendu des services importants en qualité de vice-amiral dans la marine du Mikado ; le baron Magi Nagayoshi (maintenant grand maître de la maison de l'un des Princes) a rempli aussi les fonctions de vice-amiral sous le Mikado. Maintenant ces hommes n'ont pas une grande influence sur la marine japonaise ; l'ombre du soir a déjà commencé à les couvrir, mais on les a vus une fois paraître avec gloire sur le théâtre de Meiji.

HITOMI ICHITARO.

SPECIAL CONTRIBUTIONS.

NATIONAL DEFENCE AND DEVELOPMENT OF INDUSTRY.

After her victory over China, Japan has to deal with a number of important questions hitherto unknown to her. Out of these, two especially seem to engross the attention of her politicians

at present. One party asserts that the development of industry and the increase of military and naval strength must go together. The other is of opinion that the increase of the army and navy hinders the

development of industry and therefore it should not be attempted. The necessity of keeping up a strong army and navy in order to preserve the peace of a nation is too obvious a fact to need comment, especially in the case of a country like Japan which has so very recently entered the circle of the so-called strong Powers of the world; on the other hand the development of home industries and foreign trade is equally necessary, to enable her to keep that footing she has with so much perseverance and at such a cost acquired.

It was our military men who raised Japan to her present position, and it is reserved for our business men to keep the *status quo*. In the world of business, war is constantly waged, and a complete equipment for it is just as important as in a case of a real battle. A part of this equipment is that the nation must be in a state of perfect peace; for the war, in this business world, can only be properly waged, when nations are at peace with each other. But how shall we preserve peace? Nothing can be better adapted than a strong army and navy to effect this; only then, may we fully enjoy the fruits of our commerce and trade. To create and keep an adequate means of national defence is not an impossible task for our country, but the increase of the army and navy would introduce an abnormal state of things into our financial circle. Our next task is to explain what that abnormal state is. It is a general law of

economy that with the increase of currency the capital increases also, but at present, just the reverse is the case. The currency has increased, but the capital has decreased. When exports exceed imports, money flows into the country, in which case the money falls into the hands of traders, and through them to banks which lend it out as capital. Thus, as capital increases, the circulation of currency becomes more easy, and interest falls; industry flourishes; capital is set free, the price of commodities rises. This is as it should be; but curiously enough since the year before last, with the increase of currency, interest has also risen. This is due to the scarcity of capital; two causes have combined to bring about the decrease of capital. One may be styled the absolute, and the other the relative cause. At the beginning of the war, the first question was how to raise money to meet the necessary military expenses. Some thought it advisable to contract a loan in a foreign market; others were in favour of a public loan at home. Consequently, some 80,000,000 *yen* were easily raised in Japan, a greater portion of that vast sum being drawn from capitalists who have not yet been able to replace the sums disbursed at that time. There is no doubt that eventually the money will find its way back, but at present, this abnormal state of things is unavoidable, and in consequence capital is scarce. The next cause, the relative want of capital, may be ascribed to the unnatural rise of

prices. From July, 1894, till May in the present year, the price of almost all commodities has increased by about thirty five per cent. Work which could have been carried on with a capital of 100,000 *yen* previous to the war, now demands 130,000 *yen* or even more. Thus, with the former amount of capital in hand, the same amount of work cannot be carried on. This is what is called the relative want of capital, and this has conduced to the rise of interest. But to what is due the extraordinary rise in the price of commodities? Probably partly to the depreciation of silver; and partly to the increase of currency. In 1894, the average amount of currency circulated was 165,000,000 *yen*, whereas during the last year, it increased to 190,000,000 *yen*, and by May of the present year, it had amounted to 200,000,000 *yen*. This is opposed to all precedent. According to the usual rule, the amount of currency in circulation must be decreasing by this time, as the imports exceeded the exports by 50,000,000 *yen*. This, however, was counterbalanced by the Chinese war indemnity received in London and brought to Japan, the indemnity thus brought, being largely absorbed by the increased wages of the labouring classes and thus spent unproductively.

This explains the fact that money, leaving the hands of capitalists, caused the rise in the price of commodities. Thus, it is difficult to expand our military and naval force without causing embarrassment to our financial world. How can this be avoided? We think the best means is to raise the rate of taxation immediately. We must try, at least temporarily, to arrest the practice of raising capital abroad, and we must employ every means to raise the money here which is necessary for meeting the unavoidable outlay for the expansion of our army and navy. Taxes on land and wine may safely be increased. It is a well-known fact that the country is perfectly able to bear an increase of taxation. Now, let us briefly sum up the chief points explained in this short article.

1. The expansion of our military organization is a necessity to the development of our industry.

2. This expansion creates an abnormal state of things in our financial world.

3. The increase of taxes is indispensable to preserve the equilibrium in our system of finance.

TEIKICHI TSURUHARA.

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PRISON SYSTEM OF JAPAN: PAST AND PRESENT.

The majority of people take very little interest in prison reform, for knowing nothing of the inner life of prisons, they have no idea of the necessity of reform. It is therefore no wonder that up till the beginning of the last century the cry of prison reform was not heard. Dr. Wines in his admirable work, "The state of prisons," says "The dark ages of prison life were very dark. They were long and dreary, extending from the origin of civil societies to the beginning of the eighteenth century of the Christian Era. It will be enough to recall the names of the Mamertine at Rome, the Tower of London, the Tombs of Venice, the Mines of Siberia, and the Dungeons of the Inquisition, as types of tens of thousands of others, less renowned, but no less cruel, in all ages and in all parts of the world." Japan, like other hermit nations, was perfectly contented with a little intercourse with China and Korea, and consequently was far behind European countries in beginning the movement for prison reform. Many cruel and barbarous punishments were practiced, and a little picking or stealing was considered a capital offence. Human lives were of no value; personal rights were not respected; and no humanitarian movement had started. Let us see what improvements were made in our prison system during the last thirty years. An office for matters relating to

prisons was founded in December 1869, and in the following year, a new code regarding the reform of prisons was compiled. Some of the articles contained in it are as follows:—

"1. Every prisoner on the expiration of the period of his penal servitude shall return to an honest life.

"2. While in prison, he is required to fulfil his duty and try to lay aside some money out of his wages for his future honest life."

One of the regulations in the lecture room in prison ran as follows:—

"A prisoner entering a lecture room shall try to improve himself not merely by the acquisition of learning, but by practicing the cardinal virtues."

About this time, Rev. John C. Berry was put in charge of the sanitary affairs of the prison at Hyōgo, who seeing the disorderly condition of the prison could hardly refrain himself from taking the necessary steps toward reforming it and sent an appeal to Mr. Kōhei Kanda, then Governor of the Hyōgo prefecture. This was so far effectual, that the prison in that part of the country was, to some extent, reformed. Shortly afterwards, he again applied to the Government for permission to travel throughout the country in order to inspect prisons. Count Terajima, the Minister for Foreign Affairs at the time, hesitated to comply with this request. Whereupon, the

former turned to Mr. Toshimichi Ōkubo, the Minister for Home Affairs who readily granted permission. Mr. Berry reported the result of his inspection to the Minister who from this drew up a little circular and distributed it throughout the country. This may be called the first step in the reform of prisons. The reforms were seven in all.

1. The sanitary condition of the prisons.
2. The training of prison officers.
3. The classification of criminals according to the age and the nature of the crime.
4. Prisoners were to be duly paid, provided the wages be laid aside for benefit of the prisoners on their release from confinement.
5. Criminals shall be taught better rather than subjected to cruel punishment.
6. Religious instructions shall be given to prisoners.
7. Prison architecture shall be improved.

Besides these several reforms, the Government sent Shigeya Ogasawara to Hongkong and Singapore with a commission to inspect the real condition of prisons in these places. His report induced the Government to issue another set of rules, the preface to which ran as follow :—

“A prison is a place set apart for the confinement of criminals, the object of which is not to torture, but to chastise them. Punishment is employed only in case of extreme necessity. Bear this in mind in dealing with prisoners.”

It was proposed at this time that a separate cell should be given to each prisoner, but, for some reason or other, it was not carried out. In 1881, another decree forbidding corporal punishment was issued and the management of prisons was entrusted to the Home Department. Four years later Mr. Ōkubo communicated with Dr. Wines on the subject of prison reform and stated the anxiety of H. I. M. the Emperor to improve the condition of prisons.

A word here is due to Dr. Wine's book which is the result of hard and painstaking study. H says in the preface that he spent almost ten years, in compiling it, and doubtless, it has influenced a great many, the writer of this article among the number, to devote themselves to the noble work of ameliorating the condition of criminals in our prisons. The Prison-Association in Japan translated the book into Japanese, and it has been eagerly read by many; the influence of Dr. Wines has been widely spread, and will never be forgotten.

In 1881 the rules of the prisons were, for the first time, revised; these are 110 articles relating to wages, training, and other minor points. These rules were again revised in July, 1888, and in November of the same year, Marquis Yamagata appointed Mr. Kiyoura Superintendent of the Police Bureau of the Home Department. At the sametime, Lieutenant von Seebach a German officer was engaged by the Government

to inspect the prisons and draw up a system of reform. He worked indefatigably for three years, when his labours were brought to a close by his untimely death in September 1884, which gave a serious if not fatal blow to the cause. During his lifetime, the Government founded a training school for jailors under his direction, in which work he was assisted by Mr. Shigejirō Ogawa whose services will never be forgotten by those interested in this movement.

Six years ago, when Mr. Oinoué was appointed chief jailor of the prison at Hokkaidō, he came to the conclusion that giving proper moral instruction to prisoners was a necessity and accordingly invited several graduates of the Dōshisha College as instructors. At first, it was, indeed, a slow work, but in the course of time the moral influence of these young men began to tell gradually upon the prisoners. Sun-

day schools with an attendance of some five hundred were founded. A magazine devoted to moral and religious instruction was started by these young men. Hitherto, it was the Buddhist priests who had most to do with the instruction of prisoners, but Mr. Oinoué employed Christian ministers for the purpose. It was a grand success. Unfortunately, Mr. Oinoué being suspected by the conservatives, was dismissed from the position, and the reform movement in Hokkaidō received a death blow from which it has never completely recovered.

In a grand amnesty which took place with the death of the Empress Dowager, about 15,000 prisoners were set free, and nearly 400,000 *yen* worth of Consols was spent in helping them.

KOSUKÉ TOMEOKA.

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CONFUCIAN FAMILY-ETHICS.

Ever since Confucianism was introduced into Japan, every department of our life has, more or less, been influenced by its doctrine, partly to our advantage, partly to our disadvantage. The family system is one which deserves our consideration as it has moulded our family life to a considerable extent. Let us, therefore, see what it teaches.

The foundation of the family is husband and wife. From the relation between husband and wife there come to exist the relations between father and son, and elder brother and younger. In treating the subject of family-ethics, marriage must necessarily be first in order. "Marriage," says the author of the *Li Ki*, "is intended to be a bond of

love between two families of different surnames with a view in its retrospective character to secure the services in the ancestral temple, and in its prospective character to secure the continuance of the family line." Marriage is only allowed to be contracted between two families of different surnames. I fail to find any where in the Confucian writings what degrees of consanguinity are prohibited in contracting marriage except from the passage, "marriage is a bond of love between two families of different surnames." It is negatively implied that marriage must not be contracted between two families of the same surname. As the same is retained by persons related to the common stock it may be generally stated that marriage must not be contracted between persons related to the common ancestors, however distant the one of the parties may be from the other, while it is allowed between persons who are related to each other by marriage, that is, by affinity, however near they may be to each other. Thus the prohibition extends to all "consanguines," but not any "affines." It is said that marriage is "a bond of love" between two parties. Taken alone, this is in harmony with the universal conception of marriage. But some explanation is needed in the Confucian system. Truly "without love there can be no real unity," but "without respect love will not be correct." "To neglect respect is to leave affection unprovided for." In other words, marriage must begin with respect, and

after marriage love begins. Premature affection between the two contracting parties is considered improper.

The end of marriage is "in its retrospective character to secure the services in the ancestral temple, and in its prospective character to secure the continuance of the family line." In the government of family there is nothing so deplorable and shameful as the neglect of the worship of ancestors and discontinuance of the family line. The worship of ancestors is a part of filial piety and filial piety is the most important qualification both as a member of family and as a member of the state. This worship is rendered by the head of the family, as the Shang Ti worship is rendered by the emperor. The maintenance of the family line through generations is just as much hoped for as the continuance of the dynasty and it is possible only through the male heir. Consequently the object of marriage is to beget children, especially sons, through whom the worship of ancestors on the one hand and the continuance of the family line on the other may be maintained. The Confucian system does not allow a free communication or courtship between the two persons, who are very apt to be influenced by passion rather than reason, but authorizes a third person who is better known in the community to act as a match-maker. He investigates the disposition, habit, and family law of all marriageable persons in the community and chooses among them the two whom he considers to be suitable to each

other. He goes to the parents of each and consults with them on the matter.

It is said in the Book of Poetry [the *Shih*] :

"How do we proceed in hewing an axe-handle?

Without another axe it can not be done.

How do we proceed in taking a wife?

Without a go-between it can not be done.

• • • • •

How do we proceed in taking a wife?

Announcement must first be made to our parents."

The parties themselves practically have no voice in the question of their marriage. The whole matter is concluded by the parents and the match-maker. Like the Platonic marriage, it is arranged by other persons than the parties themselves; like the Jewish marriage, it aims at the production of children; like the Christian marriage, it is a bond of love; but unlike the Platonic, it discards any interference of the state; unlike the Jewish, it makes the worship of ancestors the first consideration; and unlike the Christian, love is the result of marriage and not the beginning of it. The Confucian marriage holds a unique position in the world.

There are five women who are not to be taken in marriage, the daughter of a disorderly house, the daughter of a house which has produced criminals for more than one generation, the daughter of a laprous house, the daughter of a rebellious house, and the daughter who has lost her father and elder brother.

In contracting marriage, therefore, he match-maker notes these objections.

Although the final end of marriage is the worship of ancestors and the continuance of the family line, yet the parents are not to be led away by the common temptations of humanity, wealth and fame. Consequently one is cautioned that he should not contemplate increasing his wealth by the wealth of his wife or receiving a high position in society through her social influence. "If a man marries for wealth," it is said, "his wife may, on account of her wealth, slight her husband, be unkind, cherish a jealous disposition and thus cause a family disorder." On the other hand, the motive of women must not be the wealth and position of her husband, for "if he is wise, even if he is now poor and is low in his position, he may some day be rich and honorable."

The ceremony of marriage is not supposed to be an occasion of joy, but a "simple indication how one generation of men succeeds another." There is no congratulation involved in marriage; on the contrary, what is in direction of joy ought to be omitted for a certain length of time after the marriage. Music, for instance, has a joyous and expansive influence; therefore it is not used at the marriage ceremony, as it is contrary to the feeling of solitariness and darkness natural to the separation from the parents." "The family that has married a daughter away," says Confucius, "does not extinguish its candles for three days, thinking of the separation that has taken place." "The family that has

received the new wife has no music for three days, thinking the bride is not in the place of her parents. At the ceremony man and woman "eat together of the same animal and join in sipping from the cups made of the same melon," symbolizing the union of the two. "An old man who marries a young girl is like a decayed willow tree producing buds and such a marriage can not but end in disorder. It is, however, one degree better than an old woman marrying a young man, which is like a decayed willow tree producing blossoms and is in every way detestable." After the marriage the husband and the wife assume different positions and perform different functions. "Man is the representative of Heaven and supreme over all things. Woman yields obedience to the instruction of man and helps to carry out his principles. On this account she can determine nothing of herself and is subject to the rule of the three obediences. When young she must obey her father and elder brother, when married she must obey her husband, when her husband is dead she must obey her son. Woman's duty is entirely confined to the household. Beyond the threshold of her apartments she should not be known for evil or for good. If her husband does things contrary to right principles she may gently remonstrate with him, but not so act as to irritate or annoy him. A wife may be divorced for seven reasons, which may be overruled by three considerations. The grounds for divorce

are disobedience to her husband's parents, not giving birth to a son, dissolute conduct, jealousy, contagious disease, talkativeness, and thieving. The three considerations which may overrule these grounds are, if while she was taken from home she has now no home to return to, if she has passed with her husband through three years' mourning for his parents, if her husband has become rich from being poor. These regulations are said to have been adopted by the sages in harmony with the nature of man and woman. This places the wife entirely in subjugation to her husband, and it is her interest and duty to pay the husband and his parents due reverence in all matters. She must be faithful to her husband all her life, and even after the death of her husband, she must remain unmarried. The remarriage of a widow is not allowed, for it would be a breach of conjugal faithfulness towards the deceased husband. The widow who gives herself to a second marriage is said to be lewd, and the man who marries the widow is also lewd, for marriage joins the two; whatever affects the one affects the other.

Notwithstanding such severe restrictions on women there are not any concessions made on the part of men. In the first place, very little is said about the obligation which the husband owes to his wife. As a matter of fact he is the absolute sovereign over his wife as long as his parents do not use their parental authority over his action. In

the second place, he is allowed to have a woman or women besides his lawful wife. As the worship of ancestors and the continuance of the family line are both so important and so closely connected with each other, it is a matter of necessity that the husband of a childless wife should divorce her and take another wife ; or if he retain the wife, that he should take a concubine to raise up seed to himself through which the service of ancestors and the family line may continue. The system of concubinage was also in existence in Athens and Sparta and also in Israel for the same purpose.

It is said in the *Li Ki*, "the son of Heaven is the term applied to the sovereign, has his queen, his women of family, and his ladies of honor : these constitute his wife and concubines." The ancient history shows that the practice of taking concubines was common. It ought to be noted here that the Confucian marriage does not involve such promiscuity as found in the unregulated communities of the primitive races, or the polyandry which Herodotus describes among the Agathyrsi, or Cæsar among the ancient inhabitants of Britain.

It is not polygamy in the sense of a plurality of wives. The system does not allow a woman to have more than one husband nor does it allow a man to have more than one lawful wife. Concubines are not wives : they do not have equal rights and privileges with the wife ; they can not bear the name of the husband.

The relation of wife to concubine is that of mistress to maidservant. Concubines can be dismissed on other grounds than those seven which are applied to the divorce of wife. The child the concubine bears is not her own child but her little master or mistress. The child bears the surname of the father, but the mother can not be called by the same surname.

After the relation between husband and wife comes the relation of father and son. Kindness on the part of the father and filial piety on the part of the son.

Filial piety is said to be the root of all virtue and the stem out of which all moral teachings grow. The beginning of filial piety is to take care of one's own body. "We owe every hair and every bit of our skin to the parents, consequently not to injure or wound them is the beginning of filial piety."

The end of filial piety is to establish one's character so as to make one's name famous in future ages and thereby glorify one's parents. Thus love towards oneself is based upon love towards one's parents, and the thing which may be injurious to health ought to be avoided by the son not so much for his own happiness as for the happiness of his parents. Every thing that may be conducive to the establishment of his character whether moral or intellectual ought to be promoted not so much for his sake as for the glory of his parents.

In regard to his direct relation to parents, Confucius says, "It consists in not being disobedient, in serving the

parents when alive according to propriety, when dead in burying them according to propriety, and in sacrificing to them according to propriety." He further explains, "The service which a filial son does to his parents is as follows. In his nourishment his endeavor is to give them the utmost pleasure; in his general conduct to them he manifests the utmost reverence; when they are ill, he exhibits every demonstration of grief; in sacrificing to them he displays the utmost solemnity. When a son is perfect in these five things he may be pronounced able to serve his parents."

Filial piety is also the most important qualification of the ruler. For by his example he is required to lead his people. King Shun was raised to the imperial throne on account of his filial piety. In the "canons of filial piety," filial piety in the government is considered most important. What are considered unfilial may be gathered and summed up as follows: those who are not respectful in official duty; nor faithful in friendship; nor courageous in battle—these are not filial because they lead to the disgrace of parents.

One who is lazy in the use of his limbs, without attending to the nourishment of his parents; one who gambles, or plays chess without attending to the nourishment of his parents; one who is fond of wife without attending to the nourishment of his parents, or is fond of goods and money and selfishly attached to his wife and children; one

who desires to satisfy his ears and eyes so as to bring his parents to disgrace; one who is fond of fighting and quarrelling so as to endanger his parents—these are not filial.

Mere nourishment of one's parents does not constitute filial piety, for dogs and horses are likewise able to do some thing in the way of nourishing. It must be done with reverence. "He who serves his parents, in a high situation will be free from pride; in a low situation will be free from insubordination; and among his equals will not be quarrelsome. In a high situation, pride leads to ruin; in a low situation, insubordination leads to punishment; among equals, quarrelsomeness leads to the wielding of weapons. If these three things be not put away, though a son every day contribute mutton and pork to nourish his parents, he is not filial," While the parents are alive the sons should not go afar; if they do, then to a fixed place. The birth days of parents may by no means pass uncommemorated as an occasion at once for joy and for fear; joy because they attain old age, but fear because they go nearer to death. In serving his parents a son may remonstrate with them but gently. When he sees that they do not incline to follow his advice he shows an increased degree of reverence but does not abandon his purpose, and should they punish him he does not allow himself to murmur. Especially filial piety is shown after death in not changing the customs of the father for three years.

"To serve the dead as the living, the departed as the present," is the ancestral worship which is part of filial piety. There is very little said about the duty of a father to his children, but we can fairly infer it from the comparison drawn between the sovereign's duty to his people and a father's to his children. In order to be the father of his people, the sovereign must be sincere and sympathetic. It is the father's duty to see that the children are educated in the ancient classics and trained in propriety and righteousness.

But as the sovereign has absolute authority over his people as long as he is a sovereign, so the father has absolute authority over his children at all times. Even when they attain the age of manhood they are still under the father's direction. They can determine nothing unless they obtain the father's sanction.

In extreme cases they are obliged to do what they think wrong or to pursue what is not their talent. But the sense of filial duty on the one hand, the absolute power of parents on the other, bring about this result. For instance. "If a son have concubines, and one of whom is liked by his parents, while he himself loves the other, he should not dare to make this one equal to the former whom his parents like, in dress or food or the duties which she discharges, nor should he lessen his attentions to her after death. If he very much approve of his wife and his parents do not like her, he should divorce her. If he do not approve of his wife and his parents say

she serves well, he should behave to her in all respects as his wife without failure even to the end of her life. All other matter such as the choice of a profession or the contract of marriage must be determined by his parents; not because the parents are wiser than the children in all matters, but simply because they are parents.

After the relation between father and son, we have the relation between elder brother and younger brother. Brothers come out of the common stock and are nourished at the same breast. Their relation to one another is next in importance to that between father and son. Fraternal love is often spoken of together with filial piety. It consists of "mutual affection and joyous harmony."

The next highest authority to the father in the government of the household is the eldest brother, to whom all matters are to be referred in the absence of parents. A younger brother must show deference to the elder brother and give way to him in every thing whether in speaking or in walking, in sitting down or rising up. Generally speaking, authority on the part of an elder brother, and submission on the part of a younger brother, sums up the relation between the two. Nothing is said about sisters. The female members of the household are but in the background. But we can infer justly from what is said about the relation between brothers that the relation between an elder sister and a younger sister is regulated in the same way—authority on the part of the elder

sister and submission on the part of the younger sister. In regard to the relation between brothers and sisters we are at a loss for any clue. It is most probable, however, that contrary to the Western custom of to-day where women are almost worshipped, in the Confucian countries in all ages the position of the female members in the family has never been exalted to such a degree as to

encroach upon the right and duty of male members.

There is a complete separation between men and women in all household matters as in society in general. This separation is enforced as early as the age of seven.

SAKUNOSHIN MOTODA.

[Mr. Motoda received the degree of Ph. D. from the University of Pennsylvania.]

THE OUTLOOK.

By A FOREIGNER.

For nearly a quarter of a century the present writer has watched with interest the course of events in this country. He arrived in Nagasaki on December 14th, 1873, when, as will be remembered, Kyūshū was in a very disturbed state, and the lives of foreigners were supposed to be in jeopardy. Fascinating in many ways as is the past, he does not propose to dwell on it in this article. For him the future has still greater interest. His intention is, with all due deference to those who differ from him, to state in as brief and concise a manner as possible the opinions on things in general which after years of study and observation he has formed. Forecasts of the future are as a rule strongly tinged with optimism or pessimism according to the proclivities of different writers, it being an extremely

difficult task to play the *rôle* of a calm unimpassioned onlooker at the world's passing show and to describe accurately the objects that have an actual existence outside of our minds. But this should be our aim. We should endeavour so to represent affairs that the reader should not be able to apply to us either the term optimist or pessimist.

In predicting future events I pretend to no skill. When I read that a man endowed with such an amount of common sense and political insight as the Duke of Wellington told a friend in 1832 that "few people would be sanguine enough to imagine that we (the English) should ever again be as prosperous as we had been," and that Napoleon prophesied that Wellington would become despotic in England because he was too great to remain a private person, and

recall to my mind a score of other falsified predictions, I deem it wise to confine myself to a mere description of the tendency of things, without attempting to define precisely the shape that they will assume.

To begin with politics, as to what precise form of government best suits this country, there seems to be a great diversity of opinion. Even with limited monarchies there is great divergence in the amount of limitation to which monarchs are subjected. The near goal to which ardent politicians are pressing at the present moment is party government. Is this practicable here in the sense that it was in England fifty years ago. Do the leading statesmen of the day hold conservative and liberal principles in the way that they have been held in Western countries? Do not the differences that exist among them concern methods rather than principles? And, considering the paucity of really able and experienced statesmen, would not a coalition Cabinet suit the exigencies of the situation better than party government pure and simple? In the development of political institutions, in the inauguration of great political changes the advice of most foreign onlookers to Japan is "Make haste slowly." Japan has no precise model to follow. She stands by herself in the history of the world and must evolve in her own way the political cosmos of the future out of the chaos of the past. The desire, expressed in many quarters, to rid the ship of state of the aged pilots who have steered her through

some very narrow channels is not one that enlists the sympathy of impartial foreign observers. Japan at the present moment needs men of ripe experience at the helm. Her relations to foreign countries are assuming new shapes every day and serious blunders may do her irreparable harm.

This leads us to observe that the most interesting of all questions to foreigners at the present moment is what capacity Japan has for the government of aliens. Her management of Formosa is watched with keen attention. If Japan succeeds in colonial government, she will have done what few Europeans have accomplished. In the opinion of men who are most competent to judge, England alone has learnt the art, so well-known to the ancient Romans, of governing alien races without converting them into slaves. On this subject I beg leave to quote what a well-travelled and an able Frenchman has to say. In his "John Bull and Co." Max O'Rell observes, "It is neither by his intelligence nor by his talents that John Bull has built up that British Empire, of which this little volume can give the reader but a faint idea, it is by the force of his character, . . . To keep up the British Empire, an empire of more than four hundred million souls, scattered all over the globe, to add to its size day by day by diplomacy, by a discreetness which hides all the machinery of government, without functionaries, with a handful of soldiers, and more often mere volunteers, is it anything short of marvellous? And at

this hour I guarantee that not one single colony causes John Bull the least apprehension. One magistrate and a dozen policemen administer and keep in order districts as large as five or six departments of France. There is the same justice for the natives as for the colonists. No Lynch law as in America...all these young nationalities enjoy the most complete liberty, political and social." But England has been a long time learning the art of governing aliens. She began with the most egregious blunders. If at the present moment, Frenchmen in Canada and Mauritius, Dutchmen at the Cape, Egyptians in Egypt and Hindoos in India are happy and contented under the British flag, and if, as was asserted in the leading columns of the "Times" a few months ago, there is not an intelligent German in existence who, were he obliged to say whether he would live in an English or a German Colony, would not most unhesitatingly choose the English, it is because England has learnt that the art of governing aliens without friction consists in deferring as far as possible to their customs, their usages, and their wishes. Will Japan acquire this art as rapidly as she has learnt other lessons under Western guidance? What makes this question specially interesting to foreign residents in this country is the nearness of that great event to which the Japanese have been eagerly looking forward for years, the abolition of consular jurisdiction and the subjection of foreigners to Japanese control. There is no denying that the situation is attended

with many difficulties. The number of Japanese officials who have mixed with foreigners and who are acquainted with their ways of thinking is very limited. This is my experience after travelling all over the country and conversing with a large number of representative men. The laws to be administered are new. The methods of applying them will in many instances call for a nicety of discernment which we can hardly expect to find in all parts of the country. There is bound to be friction here and there. Racial prejudices are not eradicated in a day. Ignorance of each other's point of view will in many cases lead to mutual misunderstanding and when this occurs the small-minded official, the Jack-in-office, will be proud to exercise his authority over what he will call the obstinate Westerner, and this may at any time create a most undesirable state of enmity between the Occidental and Oriental. The situation will be saved if the central government is able to find in sufficient numbers officials of the right type, men of refinement of manner and possessing the ability to see the foreign as well as the Japanese point of view. Of the many wise sayings attributed to Tokugawa Ieyasu none shows more discernment than the following, uttered in his dying hours, in the hearing of his illustrious grandson Iemitsu "*The secret of government, let me tell you, is in kindly feeling.*" In two years' time Japan will be on her trial as she has never been before. The eyes of the whole of Europe will watch her movements anxiously.

She will need at that time all the collective wisdom of the nation.

In one short article I can do no more than indicate what are the chief features of the situation as we find it to-day. In the matter of education, a subject in which I take the deepest interest, it has long been my conviction that the great want of the time is a number of privately endowed schools of the type of the *Keiōgijuku* and the *Seimongakkō*. In whatever direction one looks, in commerce, in colonisation, in industry and in education, the state is overburdened, resulting in an ever-increasing scale of taxation, the onerousness of which is already being keenly felt among the middle and lower classes. The old idea that all great undertakings had best be entrusted to the government still prevails. The most successful countries in the West are those where private enterprise has been most active and where state control has been reduced to a minimum. The great public schools of England, which for centuries have been turning out students that in after life have occupied the first rank in their professions, are privately endowed institutions. There is no reason whatever why Japan's capitalists in the Meiji era should not confer a lasting benefit on the nation by creating Etons, Harrows, and Westminster as our English forefathers did hundreds of years ago. Fairly endowed and properly conducted, these institutions could not but succeed. By the adoption of this measure the existence of the Higher Schools, whose chief function

it is to prepare students for the University, would become unnecessary, and the next step in the path of progress would be the endowment of the Universities themselves and the separation of the chief educational establishments of the land from the direct control of the state—a plan that has been found to answer excellently wherever it has been put into operation. In countries where the need of high-class education is not strongly felt, state pressure and interference may be necessary, but in a country like Japan where learning is all the rage, where the student has to be warned against scholarly suicide, all that is wanted is a good supply of well-equipped and well-manned establishments which will furnish at a moderate price the needed training. These schools ought to pay their way. If at first there is difficulty about this, the state might assist them with a loan at a low rate of interest. But their eventual independence should be always kept in view. One thing is clear. All persons well acquainted with school affairs in Japan are agreed in thinking that schools would do far better under the management of the teaching faculty than they do under that of a State Department. It is astonishing with what ease, absence of friction and speed changes and adaptations are effected in the Public Schools and the affiliated Colleges of England, for the simple reason that no independent body has to be consulted: the school or college corporation settles all its affairs.

Taking a more general view of education, the need of the hour is increased specialisation. The Japanese student is in danger of being left behind in the race, owing to the circuitous route that he takes to reach the goal. For most men, much of the teaching received in early years might be curtailed, in fact, must be curtailed if they are to succeed. The study of ideographs stretches over some years, represented in Europe in many cases by so many months. Then there is what is called a general course of study to be pursued before the youth settles down to master his own special subject. Japanese young men enter the arena of practical life and bread-earning far too late. In many cases they begin to grow old by the time they are well in harness, and hence fail to accomplish great tasks. The majority of Japanese with whom I have conversed on the subject won't hear of the abolition of the ideographs as they now stand, or of the substitution of more easily acquired signs, and yet there is no gainsaying the fact that the first and most difficult of manipulation of all the obstacles encountered in the race-course of the Japanese student is the Chinese character.

In literature, in ethics, in religion, Japan is feeling her way cautiously. Of the benefits and of the solidity of the foundation of the material part of Western civilisation she has no doubt, but when she comes to speculation, philosophy and to alleged revelations from God, she encounters such enormous diversity of opinion among the leaders of thought

in Europe and America that she reaches the conclusion that nothing very certain or tangible is to be attained in this direction. Her attitude is best described by those words which Byron quotes from "Athena's wisest son."

"All that we know is, nothing can be known."

Practical every day working theories based on actual observation and experience the Japanese have in abundance. To me it seems they cannot do better than cling to these. On questions of right and wrong, in the dealings of one man with another they are endowed with an amount of practical wisdom that is equal to anything found among the most advanced of Occidentals. This will serve them for all the purpose of life. To explore the unknowable is a hopeless task. After reviewing the history of the great philosophies of the world, Leslie Stephen thus sums up the result of earnest speculation in this region. "Philosophies of every different variety have been not merely accepted by those who first devised them, but have been taken up in good faith by whole schools of disciples; they have been tested on a large scale, by systematic application to all relevant questions, and one after the other has become bankrupt; has lost its hold on the world and confessed that it leaves the riddle as dark as it was before. All that can be claimed for the greatest philosophers is, that they have, at least, proved that certain paths which seemed to lead through the labyrinth, end in a dead-

lock; that they have exposed certain fallacies by the process of provisionally believing in them, and that they have buoyed certain shoals, and demonstrated that no channel leads in what seemed to be a promising direction. Is there any channel open?"

I do not pretend to say that there are no successful students of philosophy in Japan, but what I affirm is that the nation as a whole takes little interest in speculation. It is bent on mastering facts, on studying actual phenomena, and is content in most things with what we may call a working hypothesis. Writing of Englishmen, the author we have just quoted says, "Is it not hard to believe that speculation leads to vast results when for ninety-nine men out of a hundred it is practically non-existent, and with the small minority it amounts to providing new weapons for endless controversy?" The Japanese as a people take an eminently practical view of life and its obligations. Their native code

of morals when lived up to produces as fine specimens of humanity as it is possible to find anywhere. Years of close observation of their lives and perusal of their best writings has forced home upon me the conviction that they have nothing to learn from the Occidental in the matter of refinement of character, knowledge of high moral ideals and what we may describe as thorough unworldliness. I only hope that nothing will induce the modern Japanese to exchange these commodities for less serviceable articles by whomsoever recommended. If he can only combine the excellent qualities of the ancient *samurai* with the extensive knowledge of the modern scholar, the result will be a type of manhood unsurpassed anywhere. This article has already exceeded the length I intended to make it, and hence I must defer the discussion of numerous other interesting characteristics of the times to some future occasion.

MISCELLANEOUS.

THE LIFE OF SHIBATA ZESHIN.

Shibata Zeshin, one of the most celebrated artists in Japan who is as widely known as Hokusai, was born on the 31st of February in the fourth year of Bunkwa (1808 A.D.) in the city of Tōkyō. His father was a carpenter who gave him little or no education, but

from his childhood, he displayed a remarkable talent for drawing. At eleven years of age, he studied lacquer painting with Koman Kanya, and from his sixteenth year, drawing under Suzuki Nanrei. In the first year of Tempo, (1830 A.D.) he repaired to Kyōto where through the

recommendation of Nanrei, he became a pupil of Toyohiko Okamoto for two years, and at this time made the acquaintance of Rai Sanyo, the author of the celebrated history of Japan. (*Nihon-gwaishi*). After two years of study he started on a visit to Nagasaki, but was taken ill on the journey and obliged to return to Kyōto; he there called to mind the warning of his mother on his first departure from the parental hearth, to travel by land and not by water, and imagining this illness was a punishment for disobeying her wishes, he promptly returned to Tōkyō where he was welcomed by all, especially by his former master. His acquaintance with Kagana and other eminent artists assisted him greatly in developing his talents, and by their aid he was permitted to copy many old treasures belonging to famous temples at Kyōto. Seven years after, he paid a visit to Nikkō and to the north eastern parts of Japan, making sketches of many noted scenes and places. In 1872, he had the honour of painting several pictures by command of H. I. M. the Emperor of Japan and also a large picture of Fuji Yama for the Austrian Exhibition. In the following year, he painted twenty copies of pictures on silk by a special commission from the Government. His promotion was rapid; from 1876 to 1886, he successfully filled the position of public examiner of fine art, and became a member of the Oriental Art Society.

Zeshin was a high-principled man, careless about trivial things, but patriotic to the extreme, and extremely strict in his standard of morality. The celebrated artist Gyōsai was his contemporary, but they never met, and Zeshin steadfastly refused to make his acquaintance. Gyōsai was a man of rather loose principles who for drawing some indecent pictures was thrown into prison. The public regretted that the two artists should be so at variance, and tried to bring about a reconciliation but in vain. One day, a certain Shintō priest went to see him and told him that he wanted to have a set of pictures painted, one of which, Zeshin was informed, had already been executed by Gyō-

sai. Zeshin indignantly refused this request saying that nothing would induce him to have any companionship or co-operation with a man



ZESHIN.

of whom he disapproved so entirely. His filial obedience and his faithfulness to his master were proverbial. His mother used to tell him that as art is the expression of thought, so the artist should be pure-hearted and noble-minded; and to run after fashion is unworthy of an artist. After living several years, his old house became so dilapidated that it was necessary to entirely rebuild it, and this was done with the exception of an old fence facing a river. Being asked why he had left it he replied that his mother had been accustomed to stand leaning on that fence to enjoy the view, and therefore it was sacred to him. He was an excellent teacher and greatly beloved by his followers, but it was very difficult to obtain admission as a pupil, as only those with real talent were accepted by him. Among them, we may mention, Koami-ise, Inomoto Chikugo, Nara Tōga, Matsuno Ōshiu, etc.

Zeshin was fond of wrestlers. "Many people" he said, "use underhand means to supplant their superiors, whereas these wrestlers are perfectly calm even if beaten; and their obedience and meekness are exemplary." His originality was clearly manifested in many of his works. He invented lacquered pictures whose colouring, it is said, neither fades away

nor needs re-touching like some foreign paintings. His pictures of waterfalls and moons are the most celebrated. *Sei Kai Nuri* (Blue sea lacquer) and *Sei dō Nuri* (Bronze lacquer) were

also invented by him. Almost all his pictures are preserved in the fine art exhibition at Ueno. We are now keeping the seventh anniversary of the death of this celebrated artist.

KIRI-HITO-HA.

(TRANSLATED BY A. LLOYD.)

Act I. Sc. ii.

NOTE.—As will be seen from this act, Katagiri Ichi no Kami's loyal efforts to save the House of Hideyoshi by a diplomatic alliance with the Tokugawas caused him to be much suspected by the other followers of the House. His action was especially distasteful to Ōno, better known as Dōken, a wily and unscrupulous courtier, whose ambition it was to marry Yodogimi, the widow of Hideyoshi, and so raise himself to the position of power occupied by his late master. Katagiri was an obstacle in Dōken's path, and Dōken accordingly determined to remove him. To effect this purpose it was very necessary to have the assistance of Ishikawa, Lord of Izu, an honest man, and a nobleman of great rank, whose territory gave him the command of the pass of Hakoné, the barrier between East and West. Dōken accordingly sends his son, Ōno Shurinosuké, and another young nobleman, to try and win Ishikawa. They fail, but the simple hearted Lord of Izu is no match for the diplomatic Dōken who comes in later. Throughout this scene we must remember that the master diplomatist, Iyeyasu himself, was all the while pulling the strings to suit his own purposes; and that all the characters in the play were unconsciously playing into his hands.



MICE.
(Painted by Zeshin.)

A tea-room in the interior of the Castle.

[It is an elegantly constructed and tastefully furnished tea-room, looking out upon a garden

with artificial mountains, rocks and shrubberies. Three men are present: Ōno Shurinosuké Harunaga, Ishikawa Idzu no Kami Sadamasa, and Watanabé Kuranosuké. Idzu no Kami is in the act of stepping out of the room.]

Watanabé. Really, my Lord of Izu, don't you think it is bad manners to break off our conference in this way, when the interests of the House¹ are so much at stake?

Ishikawa. Bad manners do you say? Had our Master given us his order I don't know what I might do; but, fool though I may be, I, Izu no Kami, am not going to take my orders from you.

Ōno. Please wait a moment. If you cannot fall in with our proposals, there is nothing to be done. But considering the clear proof we have of Katagiri's treachery, it is evident that if we leave things as they are the overthrow of the House must follow. On the other hand, if we make a public matter of it, it will only be blowing the fur which conceals the wound in the skin, for there are in the Castle not a few doubtful knights, like Ota Nyūdō and others, who are secretly inclined to the party of *Kwantō*².

Watanabé. That is just what I feel, and therefore, Ōno Shurinosuké and I are never free from anxiety, night or day.

Ishikawa. Really? does your fidelity go so far? Well then, why do you not report the

(1) *The House* i.e. the family of Hideyoshi.

(2) *Kwantō* the Eastern party: i.e. the party of the Tokugawas, which had its centre in Yedo or Tōkyō:—the "Eastern Capital."

matter to our Master? Why do you take matters into your own hand?

Ōno. Why that is just what Kuranosuké has been telling you over and over again. Her Highness the Dowager is a woman and full of suspicions. That would be one cause of delay. Then our Master is entirely under his mother's thumb; so that whilst we are hesitating and thinking, our plans will leak out and the whole Castle be thrown into confusion. Then the shaky persons like Oda, Hayami, Kimura and the others will either send a hasty message to *Kwantō*

Ishikawa. Stop!

Watanabé. Or they might take this as a good opportunity for slandering us

Ōno. To be sure, as Kuranosuké says, taking advantage of our Master's frailty . . .

Ishikawa. Stop talking, I say. How dare you speak of our Master's frailty? And what proof have you that the faithful Hayami and Kimura are shaky? Are you the only people that are faithful?

Watanabé. How stubborn you are, *Zushū*! Etiquette is etiquette to be sure, but facts are facts. When we are discussing about what precautions to take against a fire that is burning our very eyebrows, we don't want the nonsense of a quibbling scholar. Rubbish!

Ishikawa. Eh? "Facts," do you say? What are facts? Say another word and you die.

Watanabé. Your words are hasty, my Lord of Izu; for the merest trifle you take hold of your sword. *Is a sword in a knight's hand such a wonderful thing?*²

Ishikawa. What do you say?

Ōno. Wait a moment, a moment. My Lord Izu's anger is very . . . reasonable. It was an error on our part . . . to talk of our Master's frailty . . . quite an error. And so was also what we said about Kimura and Hayashi. As you say, they are perfectly loyal. To talk of their being double minded . . .

Watanabé. It is no use, Shurinosuké. He won't agree to any thing you say.

Ōno. Why, that too is a mere supposition, that he disagrees with us. A mere supposition, indeed. And therefore I, Ōno Shurinosuké, beg your pardon, as you see. Gentlemen both, I beg you, let this meeting continue to be harmonious . . . please . . . please.

[So saying, Ōno tries to appease them. Ishikawa rises with angry and contemptuous glances, and is about to leave the room, when a voice is heard calling him from behind the scenes Enter Dōken.]



PEN AND INK TABLET.
(Painted by Zeshin.)

Dōken. A moment, Lord Izu, . . . a word with you. [Ishikawa stops].

Ishikawa. I wonder who it is. Ah! I see it is the elder Ōno. What may your business be?

Dōken. My business is of a very private nature. I will not detain you long. Please come in here. (*Aside to Ōno Shurinosuké*) I say, my son, they have been enquiring for you for some time at the Court. You had better go and show yourself. And you Kuranosuké please keep watch for us.

[The two go away with looks of intelligence. Dōken leads Ishikawa into the tea-room, after carefully looking all round him].

Dōken. Please forgive my rudeness in calling you back. I was just now passing through the shrubbery, and quite by accident, overheard

(1) *Zushū*, another name for Idzu no Kami, or Ishikawa.

(2) i.e. two can play at that game.



WATERFALL.
(Painted by Zeshin.)

your conversation. You were quite right to be angry with my son and Kuranosuké for their folly. But I am sure they erred from excess of zeal for the House, so I hope you will forbear with them for our Master's sake. They bear you no malice. My Lord, I earnestly beg you to pardon them.

Ishikawa. 'The kindness of your words makes me blush. It was a momentary ebullition of temper over a trifling discussion. Now I . . .

Dōken. No, No; I can quite understand that your heart, which is always so honest, would resent with indignation any imputations that were cast upon those two steel-hearted knights, Hayami and Kimura. Why, even I could scarcely restrain my feelings when I overheard the conversation. When I consider how the hearts in this Castle cherish mutual suspicions, *let slip invisible dogs*,¹ and erect barriers against one another, I feel that the remaining lustre of Taikō's (Hideyoshi's) House is becoming dim, and my aged eyes, which have now for sixty-two years beheld the light, struggle in vain against the rising tears.

Ishikawa. I can fully sympathize with you. What I want to know at present, however, is about Ichi no Kami. As I have heard from Shurinokuké, he is engaged in a conspiracy with Honda Sado to send Her Highness the Dowager as a hostage to Kwantō, and then, getting the Castle by degrees under his control, to confine our Master in it. If this be true, it is a most serious matter, but I am as yet only half convinced. What is your opinion about this, my Lord?

Dōken. Well. As you see, it was somewhat difficult to reconcile this matter of Ichi no Kami's with the facts, and I had not yet had an opportunity of getting a statement from my wife Okura, who has just returned from Kwantō. I was therefore inclined to treat the matter as a slanderous report.

Ishikawa. Of course, of course.

(1) i.e. acts of secret treachery. Prof. Tsubouchi, who is a good Shakespearean scholar, may have had in his mind "let slip the dogs of war."

Dōken. Remembering the maxim that bids us enquire seven times before we entertain a suspicion. But early this morning I met Madame Shōeini who accompanied my wife, and from her I learned all the details.

Ah! I had often been warned that the human heart will change in the turning of a hand¹ with changes of fortune, and that its main spring is private interest, as with the flies that gather around the meat. But yet I believed in Ichī no Kami and trusted him. From his earliest youth he received countless benefits from our late Lord Taikō, and since Lord Kaga's death he has held the highest executive authority in all that concerns our Master. What can have prompted him to enter upon so despicable a course? Surely this must be a scheme devised by Kwantō for the purpose of producing disunion among our knights.

Ishikawa. Of course it is. It must be so. I have always thought it must be.

Dōken. Well, at first I did think so. But it is impossible to measure the avarice of an old man. When we are young and vigorous we consider reputation as everything. Life has no more weight than a cormorant's feather, faithfulness we esteem more weighty than a rock. But when merit has been achieved and fame won, men think they have enough of abstract goods, and their hearts go out to something that is concrete, and, as the end of life approaches, the so-called death-avarice seizes upon them. But this is only with minds of a common mould. A superior mind like Ichī no Kami's, which knows the meaning of shame and loyalty, is above such low considerations. That is what I felt, and I said so. But both my wife and Shōeini are agreed in what they tell me as a great secret. Truly, the face is not always the mirror of the heart. I was astounded beyond words by this news.

Ishikawa. What news? what do you know? [Ishikawa is very excited. Dōken remains calm, and puts his mouth to Ishikawa's ear.]

(1) very quickly.

Ishikawa. What! with His Highness as a go-between!

Dōken. Hush! You may well be surprised, but that is not all. The thoughtful Shōeini, whilst staying at Shimpu made great friend with a lady who holds the office of mistress of the tea-ceremonies (o-cha-no-tsuboné), and from her, in the course of conversation, she cleverly obtained all the details of the plot.

[He again whispers something to Ishikawa.]

Ishikawa. Here! There he has had that in his mind quite from the beginning!

Dōken. I have been wondering for some time how it was that all the secrets of the Castle came to be so well known to outsiders; now I discover, alas! too late, that it is all owing to the distant barking of this dog. Now I call to mind



A ROCK.

(Painted by Zashin)

how some years ago he tried to deceive Katō Hishū, and by inviting the Lady Sen-Himé against whom the Master was prejudiced, contrived to stir up a tempest of strife in the heart of the Castle; and again how he tried to make trouble by inviting His Highness to the Castle of Nijō against the will of Her Excellency the Lady Dowager. How fortunate it was that the guileless Katō Hishū did not take his part! Why, I shudder even to think of it. And to come to more recent matters, the dedication of the Daibutsu, the order forbidding the ceremony, and the fuss about the inscription, must all have been plotted beforehand. But, to be sure, he is

only like a spider whose nest has been found—the wider his net is spread the more easily it can be destroyed. However, the only pressing difficulty is the matter of the hostage. That I can clearly see is a scheme concocted between the old badger of Kwantō¹ and our old fox here—a scheme to get rid of Her Highness the Dowager, and her attendants, who are the principal obstacles in his path. In the meantime I cannot make up my mind about the best answer to send to Kwantō, and so long as he remains in the Castle, everything leaks out. Now you see my difficulty.

[This he says with an air of anxiety. Izu no Kami shows surprise.]

Ishikawa. I am lost in amazement at the nefarious scheme! How I detest that old badger of a Tokugawa.

If matters have come to this pass, why hesitate? Let us cut Ichi no Kami's head off, summon all the Daimyōs by means of letters signed by our Master, and declare war against Kwantō. I see no other course that is open to us.

Dōken. But fighting is a secondary means. Justice is sure to prevail in the end; and more especially, as our Castle is impregnable, we are assured of victory in case we are obliged to fight; so there is no need to be precipitate. The only thing that troubles me is the "worm in the lion's body."

Ishikawa. Quite so. But in this case it is only the old and feeble Ichi no Kami. I see no difficulty about arresting him as soon as he returns to the city, confronting him with a statement of his crimes and having him executed.

Dōken. No, no. I don't know how it might be if we could arrest him without warning and cut off his head at once. But if we once allow him to open his mouth, why, he has the skill to turn a heron into a crow². From his earliest youth, when he was but a country lad and went by the name of Sukesaku, he was a follower of

the Taikō Sama, and though he did not distinguish himself much in the field of battle, did excellent service as envoy or ambassador. He is a wary old fox, quite a match for Honda Sado of the Kwantō party in the number of his trophies³. Should he now, taking advantage of Her Highness' weakness, and using that tongue of his that is so skilled in deceiving his young Master, delude their hearts with plausible lies, why it is we that should get into trouble. Not only so, but all our secrets would be divulged to Kwantō, long before our preparations were finished they would put us to a disadvantage by striking the first blow.

Ishikawa. Then what is your opinion?

Dōken. Well, I suppose that when he comes back tomorrow or so, he will present himself at the levée as usual, and of course our Master and the Dowager will be there. Then, whether he clears himself of the charges against him, or incurs Their Highnesses' displeasures,—in either case, it will be like loosing a wounded tiger, if we allow him to go away unhurt. This is the cause of my great anxiety. I am at my wits' end.

Ishikawa. I see. There is only one thing left—a stab into his heart as he goes home from the Castle.

Dōken. No, that won't do, either.

Ishikawa. What would you have then?

Dōken. My Lord of Idzu, are you ready to prove your fidelity by sacrificing your life for your Master?

Ishikawa. What a strange question! Of course I am.

Dōken. How sublime! Now I know your heart . . . Do you see what I mean? Do you understand?

Ishikawa. What? to pick a quarrel with him at court?

Dōken. Hush! Hush! Not a word. Not a word.

(1) Tokugawa Iyeyasu.

(2) i.e. to point black white

(3) literally "in the number of his *tori*". These little wooden gateways are sometimes found in great numbers in front of fox shrines.

THE TŌKYŌ KYŪJŌ, (THE IMPERIAL PALACE.)

The civilization of Japan is a wonder of the present century. Within the last forty years, the country has been almost entirely reconstructed; every thing that was possible to change has been modified more or less, from the form of administration down to the man's style of hair-dressing. (The women, true conservatives, still keep to the Japanese style). Changes are steadily going on even at present. We have now in Tōkyō some magnificent public buildings, designed by European and American architects, which could hold their own in any capital of Europe. In strange contrast with these and a short distance from them stands high up in the very centre of Tōkyō, the Imperial Palace built in pure Japanese style as shown in the frontispiece of this magazine.

The castle of Yedo was originally designed and built by Ōta Dōkan, in A. D. 1456; it was improved in many respects by Tokugawa Ieyasu and his successors; since the Restoration, it has been a favorite residence of His Majesty the Emperor, and received the name of Tōkyō Kyūjō. In 1873, the old building caught fire and a portion of it was destroyed. It has since been entirely rebuilt and is a most artistic building exquisitely finished in every part, the woodwork being a marvel of beauty and showing that the Japanese carpenter has not lost his skill yet. As the residence of H. M. the Emperor it is the most interesting place in Tōkyō and the sight of it warms the hearts of his devoted and loyal subjects.

NEWS AND NOTES.

(OUR SURVEY EXTENDS TO AUGUST 13TH.)

RUSSIAN SOLDIERS IN SEOUL.

Three Russian military officers, accompanied by ten privates, entered Seoul on the 28th ult. Their avowed object was sight-seeing; but it is considered a strange coincidence that Chin-shō-kun, the Korean Minister for Military Affairs, tendered his resignation on the same day, and shortly afterward

Li-kan-yō, the Foreign Minister, was removed to the Department of Public Instruction. Some time ago, it will be remembered, there was a talk of a negotiation pending between the Korean Government and the Representative of the Czar for the purpose of engaging Russian officers to train Korean soldiers; but the Government in St. Petersburg

notified its decision to decline the request of Korea. Notwithstanding this fact, the arrival of Russian soldiers at Seoul is supposed by some to have a connection with this proposal, and this supposition is proffered as an explanation for the resignation and removal of the Minister for Military Affairs and the Minister for Foreign Affairs. But the ways of Korean officials are hard to understand, and it is idle to surmise possibilities. For us who believe in the good faith and peaceful disposition of the Russian Government, there seems to be nothing alarming in the appearance of a few Russian soldiers in the Korean capital; neither do we incline at all to believe the rumour that 800 Russian soldiers have been despatched to Korea. Certainly some Korean officials are interested in floating these rumours of a disquieting nature. The relation of the two countries, Russia and Japan, stands on a too firm basis to be disturbed by the intrigues of a few self-seeking Koreans. We cannot but hope that the arrival of the new Russian Minister at Tōkyō and the appointment of Mr. Speiyer as the Representative of the Czar in Seoul will be conducive to a still better understanding of the two countries; for both are men well acquainted with the character of the Japanese people and the intention of the Japanese Government, especially the former being an old friend of Count Ōkuma.

PROPOSED ARBITRATION BETWEEN JAPAN AND HAWAII.

After rejecting for a second time our demand with regard to the emigrant question, the Hawaiian Government proposed to settle the difficulty by arbitration. According to the reports of Japanese correspondents in Honolulu, this is a result of an interview between President Dole and the Japanese Minister, the latter having arrived at the conclusion that it was useless to confer any longer with the Hawaiian Minister for Foreign Affairs. The proposal of arbitration was formally handed to Mr. Shimamura on June 28th, and his report reached the Foreign Office in the middle of July. As it would be impossible to use armed force against a small and defenceless country, no other course seems to be open to us than to comply with the request. Accordingly, the Japanese Government gave instructions to Mr. Shimamura to negotiate an arbitration treaty with Hawaii, and we hope the trouble between the two countries will have a satisfactory termination. But it will be some time yet before the award is given, and the expenses incurred will be out of proportion to the material interest involved in the dispute. We doubt if it is wise for Hawaii to bring such a hopeless case to a court of arbitration.

THE ANNEXATION QUESTION.

The Foreign Relations Committee of the United States Senate reported in

favour of the annexation treaty with Hawaii; but the senate itself adjourned without discussing it. Meanwhile, public opinion is being heard through the press and other channels. As far as we can judge, the Americans have awakened to the weighty consequences of the measure proposed by the Government, and seem to be pausing before sanctioning the new departure in policy with popular approval. If the allegation of the Japanese design against Hawaii had really something to do with inducing American statesmen to advise annexation, we sincerely hope that the imaginary fears will be dispelled before the re-assembling of Congress. It would be a matter of regret that the friendly relations between the two countries should be injured in any way by a misunderstanding.

THE NEW AMERICAN TARIFF.

The new tariff bill was adopted by the United States Congress on the 24th ult., and ratified by the President. The bill was first passed by the House of Representatives, then some amendments were proposed by the Senate, and a compromise was finally agreed on in a conference of both Houses. The duties on the chief imports from Japan in the original bill were considerably reduced by the conference; but they are still much higher than in the old tariff, as we can see from the following:—

Woven silk—In the old tariff, \$ 2.50 per pound.—In the new tariff, \$ 3 or

\$ 3.25 per pound, according to the kind.

Silk Handkerchiefs—In the old tariff, \$ 2.50 per pound.—In the new tariff, 25 per cent *ad valorem* in addition to the duty on woven silk.

Matings—In the old tariff, free.—In the new tariff, 3 cents per yard or 7 cents per yard according to the kind, with an additional duty of 25 percent *ad valorem*.

Rugs—In the old tariff, 20 per cent *ad valorem*.—In the new tariff, 5 cents or 10 cents per yard according to the kind, with the addition of 35 per cent *ad valorem*.

The Committee of Ways and Means proposed to impose a duty of 10 cents per pound on tea, but it was rejected by the Senate. We must express our regret that the high tariff has been adopted by the neighbouring country. But it is no use crying over spilt milk. We understand that the new tariff is to be enforced at once.

REFORM IN FORMOSA.

When General Nogi, the Governor-General of Formosa returned to Tōkyō, it was generally believed that he came for the purpose of submitting a plan of reform of the Formosan administration to the Colonial Minister. The resignation of Mr. Jun Mizuno, Director of the Civil Administration Bureau, who was once spoken of as the candidate for the Vice-Minister of the Colonial Department, and the appointment of Mr.

Yoshito Okuda, Chief Secretary of the House of Representatives, to the latter position, are regarded as signs of the prevalence of General Nogi's views. The Governor-General was summoned by the Emperor to Kyōto, where His Majesty is staying at present, and received an Imperial Rescript with regard to the administration of the island, ordering him to take into consideration the old conditions and customs of the people residing in the newly acquired territory, to enforce strict discipline among the officials, and to make simplicity the principle of government. We feel sure that the Emperor's confidence in General Nogi with regard to carrying out His wishes is well deserved.

The Telegraphic communication with Formosa was opened to the public from the 16th ult.

NEW TREATIES.

The consular convention with Belgium was ratified by the Emperor and promulgated on the 24th ult. This convention was signed at Brussels in December of last year and is supplementary to the commercial treaty concluded in June 7th of the same year. According to the report of Mr. Kurino, the Japanese Minister in France, the Committee of the French Chamber were in favour of the revised treaty between that country and Japan. Thus, the revision of treaties is progressing steadily.

PRINCE ARISUGAWA AND MARQUIS ITO.

Before the publication of this magazine, Prince Arisugawa will have returned to Japan. His Highness started from Vancouver on the 2nd inst., and is expected to arrive at Yokohama on the 16th., and we have no doubt that he will receive a hearty welcome.

The arrival home of Marquis Ito also will be somewhat earlier than it was originally supposed, his departure from Vancouver being fixed for the 23rd inst. Newsmongers are of course busy to surmise the reason of his early return, but, were we to give publicity in these columns to what these people suggest, we would be simply paying a tribute to the fruitfulness of their imaginative power.

OPENING OF THE HYPOTHEC BANK.

The Hypothec Bank was opened on the 2nd inst. Mr. Kawashima, the President, being unavoidably absent on the occasion, Mr. Fujishima, Vice President, made a speech in which he emphasized the importance of personal credit in carrying on the business of the Bank.

RATE OF INTEREST.

The Bank of Japan has increased its rate of interest by one *rin* per day for one hundred *yen*. The main cause of this lies in the fact that the issue of convertible paper currency has exceeded

the legal limit by about 8,000,000 *yen* for which the Bank has to pay a tax of 6 per cent.

TRADE DURING THE FIRST HALF OF THE PRESENT YEAR.

The amount of export and import trade of the first half of the present year compares favourably with that of the same period of the preceding year. The figures are as follows :

	export (yen)	import (yen)
1896 (Jan.-July)	53,932,919	80,366,800
1897 (" ")	75,071,484	99,041,224

THE NEW CHINESE COIN.

The accompanying picture gives a representation of the new Chinese coin



CHINESE COIN.



REVERSE.



CHINESE COIN.



REVERSE.

to be circulated in the Shinking Province. The Chinese authorities have adopted the *yen* as the standard coin, probably because the Japanese coin was so much in use during the occupation of the Province by the army. The new coin is of the same size and is called by the same name as the Japanese.

OBITUARY : COUNT GOTÔ, &c.

The Great men associated with the inauguration of the new régime in Japan are gradually passing away, and Count Gotô's turn came on the 4th inst. He was one of the statesmen of the Tosa clan, and it was his advice that prevailed upon the last Shōgun to give back his political powers to the Emperor. For this reason he is regarded as one of the makers of New Japan. But what is of special interest to foreigners is probably the fact that he was one of the two *samurai*, who defended Sir Harry Parkes, the British Minister, when the latter was attacked by a number of anti-foreign bigots in the streets of Kiyōto on his way to an audience from the Emperor. In recognition of his bravery and service done to her Representative, the British Majesty presented him with a beautiful sword, the same that was carried in his funeral procession on the 8th inst. After serving for some



THE LATE COUNT GOTŌ.

years in the new Government, Count (then Mr.) Gotō retired from politics and devoted himself to business. Shortly before the establishment of the representative system, however, he reappeared in the political arena, agitating throughout the country and denouncing the system of "Clan-Government." But as soon as he secured a considerable following, he used it as a stepping stone and accepted a portfolio in the Government which once had been the object of his attack. Since then he sat in various Cabinets, but his influence has been on

the wane of late years. Nevertheless, his name will go down to posterity as an illustrious figure in the history of New Japan.

Chikudō, one of our best painters, died on the 29th ult. He was a lecturer in the Kyōto Art School, and an Imperial artist, a position of honour given to the most celebrated of painters, sculptors, &c. His productions are remarkable for originality. We will give a fuller account of his works in a later number.

Count Okuma on the Future of the Japanese,
IN THIS NUMBER.

THE FAR EAST,

AN EXPOONENT OF

JAPANESE THOUGHTS AND AFFAIRS.

PUBLISHED MONTHLY.

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NOTICE.

THE FAR EAST is conducted by Japanese and intended to be an exponent of Japanese thoughts and affairs as well as an organ of free interchange of views between foreigners and Japanese.

THE FAR EAST will be opened so far as possible to contributors and correspondents, both foreign and Japanese. The Editor, however, can not warrant the return of manuscripts.

Writings in any European language may be published.

The Editor will undertake, when he thinks suitable, to answer questions about Japan and the Japanese.

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Not less interesting in themselves, however, are the other countries: Germany with her energetic people pushing their way vigorously in every department of life; Russia with her vast territory and unfathomable future; the Dual Monarchy of Austro-Hungary presenting a curious contrast between the refinement and delicacy of one component and the activity and restlessness of the other; the Kingdom of Italy founded upon the ruins of past civilization and suddenly claiming a position among the foremost nations of the day; Turkey receding to Asia— notwithstanding the existence of some laudable traits in her sons— because of her utter unadaptability to modern life; and the Balkan States newly called into being and aspiring to play a rôle in the politics of Eastern Europe. Nor did I omit to visit Holland and Switzerland, where the people are enjoying their quiet, happy life, undisturbed by the tumultuous rivalries of their great neighbours. Last in the order of my journey, but not the least important nor the least interesting, comes the United States of America. The country is, indeed, a field for enterprise and experiment, a potent factor in preventing the world's becoming stale and monotonous.

In thus travelling round the world, one is impressed more than ever with the closeness of the relation existing between its different parts, and realizes the meaning of the metaphorical saying that the shrinkage of the earth has been brought about by the advent of steam and electricity. For the purpose of communication and intercourse, the world is not so wide as it used to be, with the result that there is no place so strange that one can not feel himself at home. It is especially with regard to the position of Japan that I felt the closeness of international relations. Not to speak of the time when Zipangu, as Japan was called by Marco Polo, appeared to the people of the Occident as vague and distant as the land of fairies, it was not very long ago that our countrymen looked upon foreign nations as if they belonged to another world. But in less than half a century after its shores were visited by the "black vessels," as the foreign steamers were formerly called by the Japanese, this land of seclusion has been flooded with things, institutions and ideas from beyond the seas. Foreign influences have so unmistakably acted upon Japan, that to mention them is superfluous. These foreign influences, however, have not been unaccompanied by counteraction on the part of the recipient. Just as the attraction

between material bodies is mutual, so is the intercourse between individuals as well as between nations nothing but a reciprocation of action and reaction. Only the action received by the smaller body is more strikingly perceptible than that received by the greater. If Japan has been stimulated into a new life by the action of Western nations, she has reacted by producing at least an impression of herself upon them. In fact, the globe we live in is so small-sized that one sees the West reflected in the farthest East, and the East in the farthest West.

Though it is not more than thirty years since the hermit nation of the Far East was fully opened to foreign intercourse, the terms, Japan and Japanese, are now fairly familiar in the civilized countries of the world. The time is already gone by when Japan was considered a part of the Chinese Empire or the Chinese confounded with the Japanese. The Japanese are no longer Chinamen without pigtails. Japan is talked of and admired everywhere as the rising country of the Far East which has made wonderful progress within the memory of a great many living men. That Western people take great interest in a country which, as it were, has arisen like a new planet in the East, may be inferred from the abundance of writings and publications about Japan. One can hardly take up a popular magazine or review in a Western metropolis, without finding some reference to things Japanese. In a bookseller's shop, large or small, one asks very seldom in vain for books on Japan. As is well-known, Japanese curios and objects of art are very extensively bought. I was greatly surprised more than once to find shops dealing exclusively in Japanese articles in most unexpected places. Amongst other signs, I may mention the organization of a society for the special purpose of investigating Japan, and the performance of a Japanese play in a popular theatre, both bearing witness to the keen interest in our country taken by Western people. But it is scarcely necessary to enlarge upon this point.

It is certainly gratifying to a Japanese, to whose fathers and grand-fathers the lands outside the limits of the Empire were practically non-existent, to find his country made an object of interest to the world at large. But the moment he begins to reflect, he feels that the gratification can not be wholly unqualified. Japan is widely known and seems to be generally liked. But is she really understood and appreciated by the foreign public? This is a question he is impelled to ask.

With regard to the attitude of Western people toward Japan, we may distinguish three varieties. In the first place, the general public, knowing very little about Japan, likes or thinks to like her, simply because she is a new nation. To this kind of people, Japan is a little country that was formed miraculously in a day and has succeeded in imitating the ways of Western civilization. They say they admire the progress achieved by the Japanese; but the tone assumed by them is that of elders when they praise school children for their good conduct. They simply take a transcendental interest in the youthful country of the East. Secondly, there are some who are particularly interested in Japan and call themselves friends of the Japanese; to most of them, however, Japan is merely a land for pleasure, with mild climate and agreeable inhabitants, beautiful scenery and interesting products of decorative art. Lastly, certain people recognize the capabilities of the Japanese nation in the more important departments of life; but they are inclined to regard in no favourable light what they imagine to be their future rival. With a few necessary exceptions, the three categories characterized above may be said to include the different aspects in which Japan is viewed by foreigners.

It will be seen that the first and second class of people do not think about Japan in a very serious mood. It almost seems that they regard the country as a play ground for globe trotters and the Japanese as a people of cheerful, merry playfellows. They make much of the progressive spirit shown by the Japanese in contrast to the conservatism of the Chinese. Curiously enough, however, they do not like to see the changes effected in our customs and manner of living. I have met many a friend of the Japanese, who were sorry because I did not appear in the Capitals of Europe in a Japanese dress. As an object to be looked upon and to be delighted with, a Japanese in his native costume is no doubt infinitely more interesting than one in foreign clothes. A chorus sung in the "Geisha," a comic opera which was continuously performed in a London theatre for more than a year, reflects the idea of Japan prevalent in foreign countries.

Happy Japan,
Garden of glitter !
Flower and fan,
Flutter and Flitter ;

Land of bamboo,
(Juvenile whacker !)
Porcelain too,
Tea tray and lacquer !

Light-hearted friends of Japan find in these lines the most happy features of the country and overlook the gross injustice done in the play to the Japanese nation. A Japanese chief of police is made to proclaim publicly that superior authority exists in order to satisfy the personal desires of its holder—a saying which even a Chinese mandarin would not dare utter. Human souls are sold by public auction, and a person may be found guilty, according to law, after trial or before ! I would not complain of those imputations, or rather results of ignorance, creeping into a comic piece, if it were not patronized by those who think themselves good friends of Japan, and if it were not illustrative of the way in which they look at our country. They are engrossed with its gay and pleasing aspects, and do not pay attention to the deeper and more real life of the nation. Pains-taking inquiries are made about Japanese curios and objects of art—sometimes important no doubt, but sometimes ridiculously trivial, while the investigation of such subjects as the ethical life, and the social and political institutions are far too much neglected. Foreign visitors to Japan admire the temples of Nikkō; but they do not think it worth while to inquire into the character of the hero deified there. Kamakura is their favourite resort ; but they do not care to learn what rôle the founder of the place played in the history of Japan. They marvel at the colossal statue of Buddha in Nara, but do not stop to reflect how high a plane of civilization must have been attained by a people who could accomplish such a tremendous work more than a thousand years ago. The history of the nation is thus ignored and the recent progress made by our country is supposed to be wholly owing to a miraculous touch of Western civilization.

Tangible and pleasurable aspects of a thing being always the most attractive to the great majority of humanity, it is but natural that the foreigners' interest in Japan is onesided. It is to the credit of our country that it has attracted the attention and aroused the interest of the foreign public at all. Nor are we slow to acknowledge the warm sympathy of our foreign friends. Only we can not help feeling just as

the French would feel, if the history from the Crusades down to the Revolution and the Empire were all forgotten, and the delightful drive in Champs Élysée, attractive shops of Rue de la Paix, and theatres and music halls of the Boulevards, were the only things to attract foreign visitors to Paris. But, then, Japan is not France. Perhaps we should do well to bear this in mind and try to understand the relative position of our country in the world.

Though Japan is taken rather lightly by the general public and a great number of her friends in Western countries, it can not be denied at the same time that, in certain quarters, she has made a deeper impression and aroused a more serious interest. To take our war with China, for instance, the embroglio in the Far East was not unproductive of some effects on the international relations of European countries. It might have been supposed that the war was only a local conflict between two "inferior races," about which the "superior races" need not concern themselves except as lookers-on. But the world proved like a pond, to use a Japanese simile, where a stone thrown into the water disturbs the whole surface. It is fresh in our memory that the co-operation of the three Powers, Russia, Germany and France, was suddenly and unexpectedly secured in connection with the peace negotiations of the Eastern belligerents. We can well understand the concern of Russia in the affair and France was her ally. But why did Germany join them? or rather, why was Germany, having very little direct interest in the East, apparently most eager to force her will in regard to the conditions of peace? The situation of European politics being such as to make Germany desire to cultivate intimate relations with Russia, the former Power saw in the Japan-China war the opportunity of accomplishing her purpose. Such was the explanation proffered for the abrupt change of front on the part of the Kaiser and his advisers. Primarily this is a case of local affairs being affected by the central situation of international politics; but looked at from another point of view, the local affairs have reciprocated the influence in so far as having furnished an opportunity for effecting changes in the situation of the centre. In this sense, Japan had become, and was practically recognized, as a factor in international politics, even before we ourselves were conscious of the fact. Indeed there are some publicists in Europe who are looking to the day when the relation between the Near Eastern and Far Eastern affairs may

become perceptibly close owing to the existence of an element common to both regions. Nor is it in politics only that Japan has reacted on the Western world. In commerce and in industry, too, she is not treated as a *quantité négligeable*; the development of manufactures, the opening of regular lines of steamship service to Europe and America, and other enterprises of our people, as well as the adoption of the gold standard by our Government, arousing the keen interest of business men who are quick to take cognizance of facts.

But, no sooner had Japan been recognized as a factor in the activity of the world than she began to be looked upon with suspicious eyes. A race prejudice has been aroused, and some of the Western people imagine they see the germ of a danger to themselves in the rise of one of the nations of the yellow race. The question of the pressure of "inferior races," which was hitherto a theme for academic discussion only, is now thought to present itself for practical consideration, because of the more-than-expected energy and capacity shown by the Japanese. The Japanese proved themselves capable of adopting the methods, and of wielding the weapons, of civilization; but they are suspected of being barbarous at heart, it being assumed doubtful, nay well-nigh impossible, that the heathen nation should be really civilized. The meaning of the allegorical picture, painted by the Emperor of Germany and presented to the Czar of Russia shortly after the Japan-China war, seems to have been that the European nations ought to forget any conflict of interest that might exist among them, in order to present a united front against the yellow danger threatening the whole spiritual structure of Western civilization. Perhaps we need not concern ourselves very seriously about the personal views of Emperor William, or rather the views which at that particular juncture his imperial fancy chose to adopt; for recently he has been pleased to show an especial kindness to the Turks even at the cost of the Concert of Europe. But the idea embodied in his picture is representative of the suspicion and distrust entertained by certain people in regard to the character of the Japanese. Already this race prejudice has found vent at various times. The measure recently taken by the Government of the United States with respect to the Sandwich Islands, is also probably an outcome, in part at least, of the misapprehension of the aims of the Japanese. Even an English journal of high standing stated that one "would certainly prefer to see Hawaii or any

other country in the hands of a Christian and Aryan Power than in those of an Asiatic people." As we have no desire whatever to possess the islands on the Pacific, the question is purely academic in this case ; but it would be very strange indeed, if we were to be shut out from any part of the world, simply because we are an Asiatic people.

As the inward character of a people is not so easily comprehensible as its outward features and activities, it is perhaps natural that the nations in the van of the world's civilization, with a sense of the innate superiority of themselves, should be slow to recognize the resemblance of human nature in its possibilities, and that they should either make light of a nation newly coming forth into the arena, or look at it with suspicious eyes and a sense of uneasiness. But as we can not rest contented as long as our country is regarded simply as a land for pleasure, so we can not feel easy, if our nation is looked upon as an enemy of civilization. The race prejudice, however, is not to be dissipated by mere arguments. It would be of little use to proclaim in abstract terms what we think of ourselves. It remains for Japan to show by the logic of facts that the fears and suspicions of the white people are groundless. All that I can do in this short article is to set forth my impressions as to the way in which Japan is looked upon, as a complement to our own view of the country.

Japan is not a nation of yesterday. Japan was not born miraculously in a day. Her history extends continuously for more than two thousand years, and she has developed a civilization of her own. Having come into contact with foreign nations, she now aspires to participate in the progress of the world's civilization. She entertains no undue ambition of rivaling the countries of Europe and America ; neither is she guilty of the folly of constituting herself the leader of Oriental races. But her sole desire is to qualify herself for playing a rôle in the family of nations and to contribute to the development of humanity, the distinction of the white and yellow races being non-existent for the Japanese.

The growth of a solidarity among nations is one of the remarkable tendencies of modern times. The conditions of a country's welfare are, in many respects, so closely related to those of others, that each exists for all, and all for each. There may sometimes be bitter strifes between nations ; but, if viewed broadly, they are, one and all, working for the

general progress of mankind. The day for the consummation of a universal State, if it comes at all, is yet certainly very far off. At the present stage of the world's history, the co-existence of various States, each with its peculiarities, seems to be the best condition for the development of humanity. Thus along with the remarkable growth of international solidarity, the nineteenth century has seen no less than seven new nationalities newly asserting themselves in Europe—Greece, Belgium, Roumania, Italy, Hungary, Servia and Bulgaria ; and we dare to think that a hand of fellowship has been extended to the Far East and Japan has been received, or rather drawn, into the fraternity of nations. The force binding nations into one community has become so strong that the isolated existence of a country is no longer possible, each affecting and being affected by all. As a result of this, Japan is enjoying the felicities of foreign intercourse. On the other hand, to add a new element to the stock of the civilization of the world is the mission she aspires to fulfil to the best of her capacity.

Y. FUKAI.

PROGRÈS DE LA MARINE ET DE L'ARMÉE AU JAPON.

IV.

Dans le peu que nous avons écrit jusqu'à maintenant sur l'histoire de la marine japonaise, le lecteur pourrait déjà voir avec quelle force les Japonais se sont assimilés les connaissances européennes. Quelques mois après l'arrivée du Commodore Perry, les Japonais ont fabriqué des vaisseaux à la manière européenne ; deux années après l'arrivée des instructeurs hollandais, les Japonais ont navigué sur la mer orientale, sans le secours des étrangers, avec un vaisseau à vapeur ; une année après, ils ont établi une école de marine, dont le corps enseignant se composait de Japonais seuls. Le lecteur verra plus loin les Japonais projeter de traverser l'Océan Pacifique pour aller jusqu'en Amérique. La première année de An-sei, quand un traité temporaire fut conclu entre l'Amérique et le Japon, il fut convenu que le Japon enverrait des ambassadeurs à Washington pour la signature définitive du traité. N'ayant aucun navire capable de prendre un grand nombre de gens à son bord, le gouvernement résolut d'envoyer ses ambassadeurs sur le

Pouhattan, vaisseau de guerre américain, c'était la sixième année de An-sei. Mais il eut en même temps l'idée d'expédier un navire japonais en Amérique, par prévoyance, pour que si la maladie ou quelque autre accident venait à tomber sur quelqu'un des ambassadeurs, il fût remplacé à la signature du traité, par le Gunkan Bugyo (commandant d'escadre) qui serait à bord du vaisseau japonais, et en même temps pour faire connaître aux Américains que le Japon avait une marine. Il y avait quatre vaisseaux à vapeur à la disposition du Shōgun : le Kan-Kō-maru, d'une force de 150 chevaux, et portant six canons, le Cho-Yō-maru, de 100 chevaux et 12 canons, le Han-Ryō-maru, de 60 chevaux, et le Kan-Rin-maru avec 15 canons. C'était alors une question que de savoir avec lequel de ces vaisseaux on pourrait aller jusqu'en Amérique. Rintaro Katsu et les autres marins préférèrent le Cho-Yō-maru au Kan-Kō-maru, parce que le premier avait une machine à hélice, le second une machine à roues vieux modèle ; mais le gouvernement choisit le Kan-Kō-maru, pour la raison qu'il était un peu plus grand que le Cho-Yō-maru. Le 24 novembre de la sixième année de An-sei, (1859) les gens de l'équipage étaient nommés : Dzusho Kimoura auparavant directeur de l'Ecole de marine à Nagasaki, y prit la première place, sous le titre de Gunkan Bugyō ; Rintaro Katsu fut chargé d'exercer les fonctions de capitaine sur ce navire. Les autres officiers étaient :

Kishitaro Sasakura

Yujiro Suzufuji

Tomogoro Ono

Hamagoro Hida

Okiemon Hamaguchi

Iwakichi Matsuoka

Kinojiro Yamamoto

Tous ces officiers étaient de ceux qui avaient été formés autrefois par les Hollandais à Nagasaki. Le nombre total des gens de l'équipage était de 101 hommes. Yukichi Fukuzawa, fameux comme propagateur de la civilisation américaine, fondateur du collège Kei-Ō-gijiku, et propriétaire du journal Jiji, était aussi à la suite du Gunkan Bugyō, mais alors, comme un pauvre employé. Le dernier jour du même mois, le capitaine Katsu donna à tous les officiers le règlement du bord, en voici le dernier article : " n'employer pas arbitrairement les matelots, en dehors des services publics, n'être pas trop strict même pour leurs devoirs ordinaires. Dans les pays étrangers les matelots servent leurs commandants comme des esclaves, car les règles sont sévères et une

puissance absolue est aux mains des chefs, tellement qu'ils peuvent chasser à leur gré celui qui désobéit à leurs ordres ; mais notre pays a son caractère propre, il y a une différence entre lui et les pays étrangers ; chez nous, le coeur du peuple se gouverne par la bienveillance et la loyauté, non par les règles seulement. Seul, notre peuple traité avec bienveillance et loyauté marche bravement à la mort. En conséquence il faut que les supérieurs en temps ordinaire soient très libéraux envers leurs inférieurs, que les supérieurs se donnent du souci dix fois plus que les inférieurs. C'est la seule manière d'obtenir l'union, ne l'oubliez pas." L'idée de ce capitaine fut dès l'antiquité celle de tous les *boushi* (chevalier japonais), elle était aussi celle de tous les *samourais* d'alors. On trouverait là le caractère particulier des soldats japonais.

Quand les préparatifs de départ sur le Kan-Ko-maru furent à peu près terminés, le Bakufu changea ce vaisseau pour le Kan-Rin-maru, parce que le consul d'Amérique et quelques américains représentèrent au gouvernement que le Kan-Ko-maru n'était pas sûr pour entreprendre un si long voyage sur l'océan, et parce que le Cho-Yō-maru s'en allant déjà à Nagasaki, il n'y avait pas dans la baie de Edo, de vaisseau à vapeur capable de supporter la traversée, autre que le Kan-Rin-maru. Le 16 janvier de la septième année (1860) le Kan-Rin-maru partit donc du port d'Uraga pour l'Amérique. Brooks capitaine d'un vaisseau chargé de mesurer les distances, avec l'officier Khern, un médecin, un mécanicien, un clerc, et six matelots, prirent place à bord. L'année précédente Brooks était arrivé au Japon avec sa compagnie, pour mesurer les côtes de ce pays, malheureusement son vaisseau fut détruit par une tempête dans la baie de Kanagawa. Avant le départ du Kan-Rin-maru, il visita le capitaine Katsu, et lui demanda le passage pour lui et pour ses compagnons, en lui disant : "notre vaisseau a été brisé par la tempête ; mais nous avons quatre instruments à mesurer les distances, ce sont des choses plus précieuses que notre personnes pour notre pays. Nous voulons les rapporter nous-mêmes. Voilà la seule raison de notre demande." A cause des objections de quelques-uns du Bakufu, Katsu eut beaucoup de peine pour faire agréer cette demande, cependant il y réussit. Brooks touché de la bonté de Katsu, expliqua aux officiers japonais la manière de mesurer les distances, pendant qu'ils étaient sur mer ; et après l'arrivée à San-

Fransisco, il s'employa de tout son pouvoir pour présenter les Japonais aux Américains renommés, et pour jeter dans leur esprit toutes sortes de connaissances nouvelles. Le 25 février le vaisseau entra dans le port de San-Fransisco. C'était la première fois qu'un vaisseau portant le pavillon du soleil levant, y venait. Il y avait à peine sept ans que l'Amérique avait, de ses mains, tiré le Japon de son obscurité profonde. Et voici un navire à vapeur japonais dans le port de San-Fransisco ! Voici sur la terre d'Amérique des marins japonais qui ont étudié la science occidentale ! Voici un témoignage des progrès du Japon ! c'est pourquoi les Américains reçurent les Japonais avec plaisir et avec réjouissance. Les Japonais ne demeurèrent là que pendant trente-six jours ; mais ils les passèrent de la manière la plus utile et plus délicieuse. Ils furent invités à dîner à peu près tous les jours, tantôt par les officiers civils, tantôt par les officiers militaires et tantôt par les marins. Quand ils allaient par les rues, beaucoup d'officiers américains les accompagnaient, une foule nombreuse les regardaient les entourant avec curiosité, tellement que leur marche était très difficile. Ils observèrent avec soin les batteries. L'arsenal de marine, la poudrière, la fabrique des machines. Ils virent pour la première fois l'éclairage au gaz, l'imprimerie avec des caractères mobiles, les chariots, la danse, le théâtre de l'occident, et la manière de frapper la monnaie. Les coutumes, la politique, l'organisation de la marine, tout cela leur fit une grande impression. Ce voyage, sans aucun doute, contribua beaucoup à jeter une grande lumière non seulement sur la marine, mais sur toutes les branches de la science. Un journal américain écrivait relativement à ces marins japonais : "les matelots japonais sont intelligents, et travaillent très bien. Ils paraissent très propres. L'habit de tous les officiers est fait de soie noire. Par-dessus l'habit, ils ont tous un large pantalon aux jambes bouffantes. Ce pantalon est fait du même tissu. Ils portent deux épées à gaine laquée, et de belles sandales sans attache. Le règlement à bord semble observé avec beaucoup d'ordre ; mais quel dommage que tous les officiers parlent le hollandais seulement."

"Après midi aujourd'hui, les officiers japonais avec le capitaine Brooks et Khern sont allés voir l'arsenal de marine, ils ont longtemps considéré les machines et les bois d'un vaisseau en construction. C'est peut-être par prévoyance, quand ils auront un arsenal ils fabriqueront

des vaisseaux sur le modèle de celui-là. Ils finirent par devenir plus adroits que les Américains, dans la fabrication des navires."

De plus les officiers américains réparèrent le Kan-Rin-maru dans leur arsenal, surveillant eux-mêmes les travaux jour et nuit. Les frais de cette répartition se montèrent à 25000 *yen* ; mais l'Amérique n'en voulut rien recevoir ; "c'est, fut-il répondu, une gracieuseté du Président d'Amérique à l'Empereur du Japon." Les officiers japonais essayèrent de donner en particulier cette somme de monnaie aux officiers américains, mais ceux-ci branlèrent la tête en signe de refus. Quelle douce amitié régnait alors entre l'Amérique et le Japon ! Hélas ! Aujourd'hui où est-elle ?

Le 8 mars, les ambassadeurs Niimi Bujen-no-Kami, Mourakaki Awaji-no-Kami, et leur suite arrivèrent à San-Francisgo, par le Pouhattan. Le 10 de ce mois ils partirent pour Washington sur le même vaisseau. Avant leur départ le capitaine Katsu voulut les accompagner, partout où ils iraient sur le Pouhattan, parcequ'il croyait que c'était une manière de faire connaître au monde, que le Japon avait une marine, et que protéger les ambassadeurs avec son vaisseau était de son devoir. Mais les ambassadeurs refusèrent, et ils firent à Katsu la promesse qu'ils lui donneraient tout pouvoir sur la marine après leur retour, pour calmer son mécontentement. Le 18 mars le Kan-Rin-maru fit ses adieux à San Francisgo pour retourner dans son pays, laissant là huit matelots à l'hôpital, et deux dans la tombe. Le 3 avril le vaisseau japonais jeta pour la première fois l'ancre dans le port de Honolulu à Hawaï, et là aussi les Japonais furent reçus avec beaucoup de bienveillance. Ils visitèrent le roi Kame-Kahame qui les traita amicalement. Il leur dit : "l'année prochaine nous irons voir l'Empereur du Japon." Parmi les trésors entassés sur une table, prenant un vêtement fait de plumes jaunes, il dit : "c'est le plus précieux de mes biens, c'est le vêtement de mes aïeux." Après le retour du Kan-Rin-maru R. C. Wyllie, ministre des affaires étrangères à Hawaï envoya deux lettres au capitaine Katsu, maintenant le comte Katsu les conserve avec la photographie de Wyllie, voici la reproduction de ces lettres.

Department of Foreign Affairs, Honolulu,
26th, May, 1860,

To the Honourable,
KATSLINTARRO,
Captain of the Japanese Steam Corvette Candinmaru.

Sir,

On behalf of the King my good Sovereign I have the honour to thank for the knife and pictures which you have presented to His Majesty.

It is highly probable that the King and Queen, next year, will pay visit to your Great and Illustrious Emperors, to assure their Majesties of His Love and good will, and to establish friendly relations, for ever, between two nations whom God has placed in such close contiguity. The Japanese and Hawaiians whom the Creator of the world has made near neighbours ought to love each other as brothers.

I thank you for the bundle of cloth which you have had the great kindness to send for myself.

As you are just about to sail, the King has not time to make a suitable return; but as some memorial of His Majesty, I send to you a painting of His Majesty's Arms.

And on my own behalf, I pray you to accept a daguerreotype of myself, which I send to you herewith.

I pray you to do me the favour of presenting my respects to the Prince Admiral with assurance that he, you and all the other officers of Japan, who have been present to the King, have left upon His Majesty's mind the most favourable impression, greatly increasing his desire to cultivate the friendship and good will of his great and good Friends the Powerful Emperors of Japan, whom may God long preserve.

And, I further pray you to accept for yourself and for your officers, the assurance of the high respect and consideration, with which I have the honour to be,

Sir,

Your most obedient humble servant,
R. C. WYLLIE.

Department of Foreign Affairs, City of Honolulu,
3rd September, 1860.

To the Honourable,

KATSLINTARRO,

Captain of the Japanese Steam Corvette *Candinmaru*, Japan.

Sir,

I have the honour to hand to you herewith the despatch which I addressed to you on the 26th May, but which could not be put on board, as your Corvette had already sailed.

I take occasion now to add printed copies of the King's Speeches, at the opening and prorogation of the Legislature, also copies of the reports of His Majesty's Ministers and some printed slips containing Parliamentary debates.

The King my Sovereign desires much to hear of the health and prosperity of His Great and Good Majesties of Japan.

The King and his Ministers are also very anxious to hear of the safe return to Japan of the Admiral, yourself, officers and crew, and also of that of their Excellencies the Princes, Ambassadors who arrived here in the *Pouhattan*. And I have great pleasure in renewing to the Admiral and to yourself, the assurance of the high respect and consideration with which I have the honour to be,

Sir,

Your most obedient humble servant,

R. C. WYLLIE.

Après quatre jours passés à Honolulu, le *Kan-Rin-maru* repartit, et le 6 mai il était de retour à Uraga. Ce voyage était le troisième que les Japonais faisaient sur l'Océan Pacifique; les deux premiers avaient eu lieu deux cent soixante ans auparavant. Les Japonais qui jusqu'à ces dernières années tremblaient en voyant des vagues agitées, étaient revenus, sans aucun accident, d'une traversée de dix milles miles anglais, c'était assurément une grande gloire pour le Japon d'alors. Le Bakufu donna, comme prix de leur peine, dix mai (pièce) d'or (une pièce d'or vaudrait aujourd'hui 220 *yen*) et trois vêtements au *Gunkan*

Bugyō Kimoura, cinq maï d'or et deux vêtements au capitaine Katsu, une certaine somme d'or ou d'argent et des vêtements à tous les autres officiers. Kimoura et Katsu eurent leur salaire particulièrement augmenté.

Le Bakufu offrit des produits japonais au gouvernement des Etats-Unis, pour le récompenser de son obligeance à réparer le Kan-Rin-maru, c'est-à-dire : au Président, un sabre à poignée d'or, une armure complète et un casque, une selle avec ses étriers en *nashiji-zōgan* (*nashiji* est une sorte de laque couleur jaune de poire, sur le fond de laquelle est semée une poudre d'or, *zōgan* est une marqueterie d'or ou d'argent), un paire de vases d'airain ornés de deux dragons ciselés, deux paravents, un meuble laqué d'or et une quantité considérable de satin et de crêpe ; au directeur de l'arsenal du Maryland deux épées parées, un buis laqué d'or dans le quel était contenue une pierre à encre avec des pinceaux, plus une quantité de crêpe ; à un capitaine de l'arsenal, deux épées, une paire de vasses *shichihōyaki* et du crêpe. Enfin des étoffes en quantité différente à cinq officiers du même arsenal, à deux officiers du port de San-Francisco, à deux médecins de l'hôpital de cette ville.

ICHITARŌ HITOMI.

SPECIAL CONTRIBUTIONS.

THE FUTURE OF THE JAPANESE.

In some quarters, the recent activities shown by the Japanese are looked upon with a sort of misgiving. As the defeat in 1870-71 has been called by some a disguised blessing for France, so there are some who are not sure that our victory in the late war will not prove a disguised curse for our nation. As a consequence of the success in the struggle, it is feared, we have assumed too heavy responsibilities and the present high pitch of national aspiration is thought to be disproportional to the real resources of the country. Pessimists are found in all ages and all places, and they certainly

see a side of the shield. It is always well to keep in mind the warnings of these people in order to avoid becoming over-sanguine. In my opinion, however, the gloomy outlook in regard to the present situation is nothing but a result of short-sightedness. Altogether our victory over China was much too easily won, so that the sudden stimulus given by it may have proved too strong for the time being. If there be signs at present which make certain people uneasy, I conclude that it is owing to this reason. There may be difficulties, internal as well as external, which we shall have to face from time to time. But, taken generally and viewed broadly, I do not see any reason to be pessimistic about the future of the Japanese.

Though her history is traced to very old times, Japan is quite a young country, so far as the experience of foreign intercourse and the development of material resources are concerned. Our forefathers, self-satisfied and confined within the boundaries of the Islands, had not the key to open the store and to take out the treasure bountifully bestowed by Heaven. The needed key was given us with the advent of foreign intercourse. To show the resourcefulness of the country, it is not necessary to enumerate various branches of industry promoted in it. It suffices to notice that, extending for nearly thirty degrees of latitudes from the north to the south, facing to the Pacific Ocean on one side and to the Continent of Asia on the other, and being longitudinally divided into two halves by a ridge of mountains, Japan is favoured with a remarkable variety of climates and other physical conditions, and that the people have only begun to take advantage of those conditions by the use of scientific appliances. Though the new régime was established thirty years ago, the first decade of the present era was still a time of commotion. It is, therefore, only a score of years, since our people really betook themselves to adopting the Western civilization and to developing the resources of the country. By way of illustrating the material progress achieved by our nation in this short period of time, a few figures may be quoted.

The population is a fundamental element of a country, since without the brain and the labour to develop them, the natural resources of a country would be of no use. Hence the increase of population is an item not to be neglected in considering the progress of a nation. In Japan, the first census after the establishment of the present régime

was taken in 1872. Since then the increase of population until the year preceding the cession of Formosa to Japan was as follows :

1872	33,110,825
1894	41,813,215

Thus we see an increase of about 26 per cent. in twenty three years, which rate is a little greater than that of Great Britain in the same period.

From ancient times the principal occupation of our people was agriculture, with the result that the land had already been extensively cultivated before the country was opened for foreign intercourse. But even in this respect, there has been a considerable progress in recent years.

Area of rice fields (in *chō*⁽¹⁾)

1880	2,563,460
1895	2,779,227

Area of wheat and barley fields (in *chō*)

1880	1,432,344
1895	1,771,623

Silk worm raising and tea growing are branches of agricultural industry which have made great strides since the beginning of export trade.

Amount of cocoons (in *koku*⁽²⁾)

1880	595,932
1895	2,258,173

Amount of tea (in *kan*⁽³⁾)

1880	3,206,361
1895	8,615,074

In sixteen years, the rate of increase has been $3\frac{7}{10}$ times in silk worm cocoons, and $2\frac{6}{10}$ times in tea.

But the most striking progress has been made in manufacturing industry. The following figures show the increase of factories using steam or water power.

	No. of factories	steam (in horse power)	water (in horse power)
1883	84	1,383	365
1895	2,758	54,576	6,676

(1) 1 *chō* is roughly $2\frac{1}{2}$ acres. (2) 1 *koku* is 5.13 bushels.

(3) 1 *kan* is $8\frac{1}{4}$ pounds in weight.

Along with the development of industries, the increase in the volume of import and export trade has been equally enormous.

	export (in <i>yen</i>)	import (in <i>yen</i>)
1872	17,026,647	26,174,814
1896	117,842,760	171,674,470

As illustrative of the progress in other respects, we may notice also the development of the two most important means of communication—steamships and railways.

	Steamships registered	
	number	tons
1872	96	23,364
1895	827	213,221
	Railways open for traffic	
	—	miles
1872	18	
1897	2,637	„

Nor has the recent progress of the Japanese nation been confined to the development of material resources. The advance of mental culture and intellectual equipment may be best indicated by the conditions of education and publication. At the end of the year 1895, the number of educational institutions was 28,228 and that of students 3,802,183. Of this number, 26,631 were primary schools with 3,670,345 students, and the rest secondary schools, higher schools, universities, &c. That these educational institutions have been efficient in performing their functions may be inferred from the fact that the aggregate of the graduates of the Imperial University up to last October amounted to 2,777. In the year 1896, the number of books published was 26,367, and that of periodicals existing at the end of the same year was 783.

The preceding figures are not of course intended to furnish an exhaustive survey. They are selected because of their representative character in order to give a general idea of the recent progress of our nation. What has been done in thirty or rather twenty years is only a beginning of what we are destined to do.

Japan has not only rich resources in the interior, but she has a wide field for her activity outside the country. The lands surrounding the Pacific Ocean and the countries of Asia constitute the best market for the future commerce of the world. There is room enough in this market

for Japan to have a share without causing a friction with other nations. Geographically Japan is in a very favourable situation and the nature of her people is different from that of Western countries, so that what the nations of Europe can not profitably undertake in these parts of the globe will naturally devolve upon our countrymen. Already the increase of our trade with countries of Asia and Australia has been remarkable.

Export to Asiatic countries. to Australia.

	yen	yen
1873	4,786,006	—
1880	6,550,603	179,645
1896	43,704,155	1,458,253

It is not our desire to increase the territories. In a country without free outlets to the sea, territorial extension may be an absolute necessity for the growth of the nation ; but that is not the case in a country surrounded by the sea on all sides. For the Japanese, the Ocean is the field of activity. This field is, as a matter of course, to be utilized in common by all the nations of the world, only we hope to take advantage of our geographical position. To be a factor in the development of the Pacific and the Eastern Asia seems to be the destiny of our nation, As the future of these regions is full of hopes, so the future of the Japanese is promising. Why, then, should we be so pessimistic as to entertain anxieties about the present situation, even if there be temporary difficulties in our way ?

But we must be always on the alert and make efforts with more energy than ever to continue and accelerate the progress we have begun. All our undertakings and enterprises should be made with the eye to the future, and not according to the mere convenience of the present. Special attention should be paid to the improvement of intellect and moral character of our people, for, after all, a nation's permanent prosperity can be based on no other foundation. It is particularly desirable to adapt our moral standard to the new conditions arising out of the development of foreign trade. Last of all, every means should be employed to secure the peace of the world in general, and of the Far East in particular. Peace, above all things, is a necessary condition for progress. Even the war with China introduced into our finance certain abnormal states which have made men of pessimistic disposition quite

uneasy. If we take measures to improve our means of national defence, it is in order that we may feel absolutely sure against all possible dangers and that we may pursue entirely undisturbed our course of peaceful progress.

SHIGENOBU ŌKUMA

THE GENESIS OF AMERICAN-JAPANESE INTERCOURSE.

Pending the issue of the question concerning Hawaiian Annexation, the hitherto amicable relations of Japan and the United States have of late been more or less strained. Unnecessarily bitter feelings have in some quarters found vent. It may, I should think, be admitted that the two countries fronting the Pacific, in spite of the manifold differences of race, history and political institutions, are alike in this—that they are both highly sensitive peoples. I am inclined on the one hand largely to attribute to this cause the mutual understanding and confidence that has existed between them, and on the other to deem it a source of danger to this bona fide friendship, which was engendered by America's consciousness of a moral responsibility towards us, and by Japan's response of implicit trust in the justice and sincerity of the Republic. Since Cobden's time, it has become a common saying that oceans, instead of separating, bind together the nations whose shores feel the common pulsing of their tides; and though the late events of the China Sea may as yet contribute little towards its confirmation, it is undoubtedly evidenced in the march of what Carl Richter calls *thalassic* and *oceanic* civilization.

As the memory of old friendships does oft times heal present ruptures, while the press at home and abroad is busy commenting upon the slight difference between America and Japan, let us stand upon the vantage ground of history, and try to trace, if we can, the stream of that friendship, to the spot where it first manifested itself visibly to the world. Such a spot I hesitate to call the fountain head, the source of the ever widening stream; but I would fain liken it to the trickling of the water straying among the leaves and bushes of the forest, whose original home lies farther back, hidden among the rocks and caves. Three score summers long it has been flowing in steady current, and it seems meet that we should celebrate, so to speak, the sixtieth anniversary of the first contact of Americans and Japanese.

In the course of some four decades prior to 1837, a few citizens of the United States had from time to time steered their way toward our country, but invariably under the flag of some other nation, Dutch or English; and whatever councils might have been in the White House and in Congress about public negotiations with the court of Yedo, it had remained mere talk. We can easily assign good reasons for the apparent indifference of the United States in regard to taking initiatory steps toward entering upon diplomatic intercourse with Japan. In spite of all these reasons, however, it cannot be denied that there was a lack of farseeing commercial and diplomatic policy on the part of the authorities at Washington. Hence the episode of the Morrison assumes an importance which the private nature of the enterprise does not warrant. It shows in the plan of the originator no lack of sagacity, but a spirit of daring enterprise. I am well aware that it attracted no public attention at the time, and when it was ended the world at large scarcely knew that it had ever begun. The account given of the voyage at its termination, and the appeals made in behalf of Japan, were apparently so much breath wasted and if in a small circle it was listened to with any degree of fervor, it immediately vanished from the memory of man "as a tale that is told."

The event to which I allude is cursorily related in a sketch of Japanese and American intercourse published six years ago.* There are not wanting books written at the time by those who took part in the affair, and if curiosity or the love of antiquarian research should lead us to some particularly well stocked library, we should probably find in some neglected alcove, among rubbish and dust, two very rare books:—"King, The Claims of Japan and Malaysia upon Christendom, Exhibited in notes of voyages made in 1837 from Canton in the ship Morrison and brig Himaleh" and "Parker, Journal of an Expedition from Singapore to Japan, with a visit to Loo-Choo, &c".—and if side by side with these we place a copy of the Chinese Repository, Vol. VI, and compare the account given by Mr. King and Dr. Parker with the narrative of Dr. Williams, we shall learn a bit of history hitherto hidden from the general eye of the present generation.

* Inazo Nitobe, *The Intercourse between the United States and Japan*.

†† Sam Wells Williams, *Narrative of a Voyage of the Ship Morrison to Loo Choo and Japan*, *Chinese Repository*, Vol. VI, 1837.

The story goes, that about the year 1835 a few survivors of a numerous crew of a Japanese junk were cast ashore on the coast of Columbia, and were straightway captured and made slaves by the Indians. Rescued by a member of the Hudson's Bay Company, they were sent to China, there to await a favorable opportunity to be returned to their native land. As protégés of Dr. Gutzlaff, a German missionary, they spent some months, when they were joined by two other parties of their compatriot castaways, ten in all. The presence of so many Japanese naturally aroused the solicitude of missionaries and traders, as to the possible ways of opening our country to the respective blessings of Christianity and commerce. Efforts were made toward this end by the English community at Macao, but for one reason or another it fell to the American residents to take the first step. Mr. C. W. King, a prosperous American merchant of Macao, had heard of the ship-wrecked party from their Hudson's Bay Company rescuer, and afterwards accidentally met them at the house of Dr. Gutzlaff; and the strange chance so awakened his interest, that he offered to send them back to their country himself. There were delays and difficulties however, and it was not till the summer of 1837 that the expedition was ready to leave. Meanwhile, one of the prime movers, Dr. Gutzlaff, had arranged to go with the American man-of-war Raleigh to Loo choo and Nawa, and it was agreed that at the latter place he should meet the rest of the party; namely, Mr. and Mrs. King, Dr. Parker of the Hospital at Canton, Mr. S. W. Williams, and seven Japanese.

Having chosen his ship, the Morrison, Mr. King made two rather remarkable decisions—that the vessel should be unarmed, and that absolutely no Christian books should be carried for distribution. He held that the expedition could most easily seem, if it actually was, entirely peaceful; and that no one could doubt the good intentions of a vessel unable even to defend herself from attack. His rejection of Christian books was on like grounds; not objection to Christianity, which indeed he strongly desired to spread by all fair means; but the determination to break no known law of the country to which he was returning its exiles. While the rest of the party agreed to the first point, in the matter of books they seem to have yielded regretfully.

On the third of July, 1837, the Morrison sailed from Macao, reaching Nawa on the twelfth. There they had to wait some days for

the Raleigh and Dr. Gutzlaff, and meantime occupied themselves by receiving visits from the Riu Kiuans, and by making excursions ashore ; since, though closely watched and questioned, they were not prevented from landing and exploring at will.

As soon as Dr. Gutzlaff arrived, they set sail for Yedo ; King thinking it best to go boldly to the capital where he could get a positive answer and where too the question of American intercourse would be quite free from Dutch jealousy. He now took out and revised the papers which he had prepared and had had translated into Chinese, to explain the purpose of the visit and the friendliness of his country. In the first of these, "The American merchant King respectfully addresses His Imperial Majesty on the subject of the return of seven of his shipwrecked subjects, three thrown ashore in a country called Columbia, belonging to America, the other four natives of the island of Kiūshiū. * * * * * Now I, seeing the distressed condition of these men, have brought them back to their country, that they may be restored to their homes, and behold again their aged parents. Respectfully submitting this statement, I request that an officer may be sent on board to receive them—to hear the foreign news—to inspect the register of my vessel—to grant supplies and permission to trade. I also request, if there be any shipwrecked Americans in your country, that they may be given up to me, that I may take them home with me on my return."

In the second paper King declares :—" America lies to the East of your honorable country distant two months' voyage. On its Eastern side, it is separated from England and Holland by a wide ocean. Hence it appears that America stands alone and does not border upon any other of the nations known to the Japanese. The population of America is not great, although the country is extensive. Sixty-two years ago they chose their first President, named Washington. Within the space of sixty-two years America has been twice invaded, but its people have never attacked other countries, nor possessed themselves of foreign territory. The American vessels sail faster than those of other nations, traversing every sea, and informing themselves of whatever passes in every country. If permitted to have intercourse with Japan, they will communicate always the latest intelligence. * * * * * Our countrymen have not yet visited your honorable country, but only know that in old times the merchants of all nations were admitted to your

borders. Afterwards, having transgressed the laws, they were restricted or expelled. Now, we, coming for the first time, and not having done wrong, request permission to carry on a friendly intercourse on the ancient footing."

With these was a list of presents—a telescope, pair of globes &c., and some books. That these papers, on which King's hopes were pinned, were not destined to reach the eye of His Imperial Majesty, will be to the present-day reader a foregone conclusion.

On July 29th, the Morrison reached Yedo Bay. As they sailed in, firing was heard from the forts just above Uraga; which they took for a signal to stop and account for themselves, and promptly dropped anchor in token of willingness to comply with regulations. Many boats now came around them some of the inmates venturing to come aboard and be entertained with cakes and wine; but to the foreigners' disappointment no official visited the ship.

The Americans waited, never doubting that officers would arrive in time. But at dawn next morning all were rudely disillusioned by a sudden volley of shot from a battery planted on the near shore during the night, plainly with hostile intent; for though sail was quickly made, the firing continued. There was nothing for it but to run away, and this was done as promptly as the light breeze would permit. Luckily, only one ball struck the ship, even this doing no great damage; an escape that doubtless helped the Americans to swallow their exasperation at such unlooked for treatment. But for the poor exiles, turned back by their own people almost in sight of home, the disappointment must have been most bitter. True, they had not been seen by their countrymen, Mr. King having bidden them stay below till his papers were delivered; but this seemed to them a foretaste of what must fall to their lot, should they venture to return. Mr. King would have put them on one of the fishing junks; giving up the hope of using the cherished papers; but the unfortunates dared not take the risk, well knowing that our system of registry made it almost impossible for anyone to conceal his identity.

To reach the authorities at the capital was clearly impossible; but King resolved on another effort elsewhere, and, after consulting the Japanese, decided to try Kagoshima. For that port then they sailed, reaching the bay on August 9th. But "The scalded dog fears cold

water," say the Italians ; and this time our countrymen sent two of their number ashore on a fishing boat to reconnoitre. Their tale excited great sympathy in the village when they landed, and an officer came out to the ship and behaved in a friendly manner, receiving a package of fresh papers prepared by Dr. Gutzlaff, with a promise that they should be sent to the Prince. Doubtless it was a promise made in good faith, but when the higher officers came, the papers were quietly returned unopened. It was less of a surprise, therefore, when a few days later the ship was again fired upon. Though the guns were light and did not reach them, the Morrison was reluctantly got under weigh and once more cleared the coast.

As a last resort, it was proposed to try Nagasaki ; but the unhappy exiles utterly refused to land for what they now felt would be certain death. For while the firing in Yedo Bay had been directed against the foreigners, in Satsuma their presence was known, and their return the only boon asked of the authorities. King therefore concluded it was useless to humiliate himself by asking of the Dutch what would be worthless if granted ; and as to the further hope of opening the country, he declares that "Measures to be taken on behalf of American intercourse with Japan, should not be prejudiced by the most distant recognition of the restrictions that now designate the port and oppress the trade of Nagasaki."

Back to China therefore they sailed, carrying little save the sense of having done what they could for unhappy fellowbeings. But Mr. King disclaims all notion of making "a brilliant speculation by this voyage";—to all the foreign party, the whole expedition had been a experiment only, an experiment all were willing to make even with the prospect of failure. "I said failure," writes Mr. King, "but what are failures in any good cause ? 'The lesser waves repulsed and broken on the sand, while the great tide is rolling on.'" "If the American people will follow me," he says, "through the inferences I would make and the plans I would ground on this attempt, results may be obtained equivalent to ample success. First, then, I claim one axiom ; that human intercourse is identified with human improvement ; and one postulate, that the hope of intercourse with Japan shall not be given up. * * * Abandoning all reliance on private movements, how stands the case between the *Governments* of Japan and the United States ? The

people of Japan are now friendly ; they boarded us with confidence when permitted, and were pleased with their frank and kind reception ; * * * [nor] can it be the pleasure of the American people to inflict one pang on the guiltless and friendly millions of the Japanese. * * * The gratification of private or public revenge, the resort to any other than open means for redress, the punishment of the innocent with or for the guilty, is national degradation ; deeper even than cowardly submission. * * * Renouncing all armed interference, the coasts and harbors [of Japan] might be filled with the fame of the justice and goodness of the American people ; their just ends ; their generous purposes. * * * And while the American Government is employed in giving security and comfort to its valuable stopping on the coasts of Japan ; in opening the way to beneficial intercourse ; and in promoting the amelioration of a grand division of Eastern Asia ; I am persuaded its citizens, at home and abroad, will do everything to forward, and nothing to thwart, its noble purposes. * * * My meaning is, in the first place, to treat the repulse of the Morrison, and the considerations connected with it, purely as a political question ; and to commend it, apart from all religious views, to the Executive, as a ground and occasion, not of hostilities, but of calm and just negotiation. If diplomacy fail ; if it be broken off by hostile and insulting treatment ; I point out, as in duty bound, the safest alternative, the only bloodless revenge, the most beneficent coercion I am acquainted with ; still retaining my conviction that hostilities are in no case to be hazarded. I would not commend the resort to an ultimatum, on any other grounds than that ill success is no dishonor ; least of all would I contribute to open a drama in Eastern Asia, whose tragic scenes I should shudder to follow, and whose fearful denouement none could anticipate. * * *

“One more consideration I would request my countrymen to keep constantly in mind. Great Britain and the United States divide the maritime influence of the world. The Government of the former nation may be said to be sated with colonial possessions, over-burdened with trans-oceanic cares. I call attention to these facts, not to complain of them, but to infer from them *that America is the hope of Asia beyond the Malay peninsula ; and that her noblest efforts will find a becoming theatre there.* There is the grand scene of human probation, the vast coliseum of the moral world ; and there I summon the ablest champions

of my country's benevolence to appear. * * * I need not conceal my belief that Japan will more readily yield to and repay your efforts, than *this* [Chinese] empire, which it has been thought proper or necessary first to impress. It is not correct to regard either country as a stepping-stone, a gate to the other ; and looking at them independently, there is this advantage on the side of success in Japan ; its population, though great enough to merit and engage sympathy, is, compared with that of China, a small and easily permeable mass. Besides, it is accessible on every side ; its population, and even its capitals, lie near the shores ; its Government can never repulse foreign influences as the Chinese once endeavored to repress Japanese incursions, by withdrawing to the interior, and laying waste the coasts. From your exhibitions of foreign goodness, Japan cannot withdraw her eyes. When this empire shall yield to your efforts, public or private, "richer than Roman triumphs" will be the reward. Abroad, its example and its aid will exert great power ; at home, the early enterprise and energy of the Japanese will revive again ; the men who were once selected, everywhere, as body-guards, for their courage and fidelity, will be bold and faithful propagators of the truth ; the old motto ; "ex oriente lux," will be true again ; the statesman will rejoice to welcome a new member into the family of nations ; the Christian will be glad to share with these new brethren the favor and the heritage of Heaven."

I have dwelt long enough, perhaps too long for those who have no taste for anti-quarian studies, on the narrative of the voyage of the Morrison, because I know that it is not often repeated. I have not hesitated, either, to make lengthy extracts from Mr. King's book, chiefly, because it is out of print and is now-a-days rarely found in the best of libraries. It has been my aim to give the whole narrative without adorning the tale ; neither shall I violate the good manners of literary composition by endeavoring to point a moral. And I hope I shall be pardoned, if I emphasize once more that the little book of Mr. King heads the bibliography of American works on our country. He was, I believe, by far the best authority of his time on Japan. His words may therefore be taken as the first utterance of an American, who in his day had no equal in the knowledge of the Farthest East. May we not feel that he voiced thus the best feeling of the American people towards Japan ? Moreover, the question that naturally arises in the

connection is ;—Have these feelings changed in these six decades? We have lately been made conscious afresh of the immense, the grand changes, that have transformed the world in the sixty years of Queen Victoria's reign. Of all the changes, however, that the sun has beheld in the last half of the century, transpiring on this little planet of ours, none, I dare say, can surpass in magnitude and marvelousness those achieved on the coasts of the Pacific. Think of the States large enough to boast of Imperial rule, reared where a few decades ago a comparative handful of Indians reigned supreme. The Sandwich Islanders, once feasting on human flesh, are now reveling in sugar—and may soon be preserved by it and for it, provided the threatened attack of an ailment akin to *Saccharephidrosis*, if I may so diagnose the case, prove not fatal to them. The fur seals, formerly the free denizens of the Behring Sea are now domiciled as British or American subjects. The gruesome Bruin has stalked beyond his Siberian haunts into Saghalien, and is bent upon showing his prowess even upon Eastern waters, after long chafing under enforced landhabits. As to Japan,—it is not good taste for her own son to repeat what every school boy knows or ought to know. Has not the very ocean itself, about the regions of Tuscarora, been convulsed in its depths? These are but a small fraction of the Pacific, and if, from the changes in these regions, we turn our eyes to the south, or our ears to Mr. Froude, as he describes in eloquent terms the transformation wrought in Oceania no one will deny that the genius of progress has achieved her most triumphant feats of the century in the Pacific. Surely never were its waters so furrowed and fathomed as at present, since Magellan first waved over them his country's flag and christened them.

In view of all the transformations and revolutions that have taken place in the influences and forces which are brought to bear upon the Pacific, is it any wonder that its surface should sometimes be ruffled by the conflict of powers? If I remember American history rightly, there was such a thing as a Boston Tea Party ushering in a memorable war along the Atlantic. Why should not a Boss Sugar Party create some trouble on the Pacific!

But, in all seriousness, if the nations that have most interest in the Northern Pacific were some other than Japan and the United States, history would have witnessed that ocean turned into a warlike arena long

ago. Provocations to a rupture even between those two countries have not been altogether wanting in the course of the sixty years since the first ship flying stars and stripes off our coasts was peremptorily fired upon. But who ever peruses calmly the diplomatic archives of the two Governments, without seeing that these feelings have never been allowed to penetrate into the circles of Governments? Some foreign papers make mention—seriously or jocosely, I know not—of a scheme of our navy joining forces with a Spanish Armada, for an attack on San Francisco; but such an alliance, if it exists anywhere, floats in the phantasmagoria of a Don Quixote, or as *muscæ volitantes* before the eyes of a fevered publicist of Salamanca.

INAZŌ NITOBÉ.

THE NATURE OF THE HYPOTHEC BANK OF JAPAN.

Surrounded by rival nations on all sides, confronted by the law of the survival of the fittest, a nation's first and best safeguard is in the wealth of the country, while the wealth of the country chiefly depends upon its economical development; and no where we can seek it without the equal promotion of the three great and fundamental factors of wealth—agriculture, manufacture and commerce. To promote them there must be corresponding organs from which the springs of wealth can flow. By the economic organs I mean banks organized with a view to the characteristic needs of each of these factors. When the banking system is complete then we can readily affirm that the nation is standing on a foundation of solid rock.

In the 9th year of Meiji (1876), the Imperial Government for the first time promulgated regulations with the object of establishing the national banks, and immediately afterwards, the Yokohama Specie Bank was organized to encourage international commerce, while the establishment of the Bank of Japan under the special supervision of the Government soon followed. Thus the system of exchange and commercial notes being introduced, the circulation of money in the commercial world became easy and rapid. The prosperous commerce of present Japan is the consequence of these institutions.

But though our commerce is thus flourishing and its future seems bright, yet we have certainly lacked the means of improving and

encouraging agriculture and manufacture. Practically farmers and manufacturers have had no means whatsoever of enlarging their business or of obtaining capitals on the security of their real estate. As a rule, these classes need long period loans which they can pay by annual instalments. But having been totally destitute of this sort of bank, they have been without encouragement of any kind. It is therefore abundantly clear that it was the loud call of necessity which has given birth to the Hypothec or Mortgage Bank in Japan.

If we study the history of Japan, we shall find that agriculture was once almost the sole source of the national wealth. Down to the Restoration of 1868, rice was regarded as the standard of value, and the national revenue was estimated by the amount of rice production. The revenue of the feudal lords was measured by the rice production of provinces. But this custom of ages was abolished with the downfall of the Shōgunate, and instead of rice, money was used for the payment of taxes and the standard of revenue. Agriculture in those by-gone days had a wide sphere, commanding the economical destiny of the whole country. The national finances depended on the harvest of the year, and consequently the establishment of store houses became an absolute necessity to prevent the fluctuation of rice-values. Thus the value was only maintained by passive means, and the diminished returns of agriculture were checked only by the constant use of fertilizers. Being under such conditions we could not of course expect cultivators to take any active measures for improving their lands by the investment of capital.

In Continental Europe, agriculture is regarded as a main source of wealth, and many economists of note choose it as the financial basis of their countries. France and Germany have well working and systematized banks to encourage and assist it. They agree with us in regarding it the most important factor in the economical condition of the country.

England differs from the Continent. Her land productions are not sufficient to satisfy the demands of the people. Therefore she is compelled to import her supplies from other countries and pay for them with her manufactured produce. She has every advantage in situation for prosperous commerce and manufacturing, as she is an Island Empire with inexhaustible coal and iron mines, and her agriculture takes a secondary place. This is a practical application of the principles of Adam Smith.

Japan resembles England in her position, which is favourable to commerce; her geographical and physical conditions are also suitable for manufacturing industries. But since agriculture has been and still is a very important factor in the national economy of our country, we must take measures to develop equally the three branches of industry by combining the financial systems of Continental countries and of England.

More than ten years ago, when the Imperial Government was investigating the central banking system, it became convinced of the pressing necessity for a bank at which farmers and manufacturers could obtain their capitals on the security of their real estate, and the present Premier, then the Minister of Finance, Count Matsukata, often insisted upon the importance of establishing such a bank. In consequence, Mr. Kato, chief of the Banking Bureau, was sent to Europe with a special commission to study the banking systems. But unfortunately soon after his return he died.

Afterwards, in the Departments of Finance and of Agriculture and Commerce, many years were spent in the study and investigation of this subject. Even then, however, the financial condition of the country would not allow the work to be taken in hand until the Japan-China war transformed the country. The long-looked-for bill was introduced at the ninth session of the Diet and, passing both Houses by a large majority, became a law under the title of "the Japan Hypothec Banking Regulations," in April of the 29th year of Meiji (1896).

A committee, as provided for in the act, was appointed on the 8th of December of the same year. After a careful study and a profound consideration of the law and the character of such a bank, the result was reported to the Government on the 13th of March of the present year and was approved. It was made public on the 8th of April and immediately the people subscribed for the shares with great enthusiasm. In thirty three days, the shares were over-subscribed for 146 times, (the shares needed being only 50,000,) Lots had eventually to be drawn for the allotment of the shares.

On the 7th of June, the license for the establishment of the Hypothec Bank was obtained on the 11th of June. The appointment of the President and Vice-president by the Government followed on the 14th, and on the 19th various officers were appointed; on the 24th, a

meeting of the Bank Establishment Committee was held, and all the papers concerning the bank were delivered to the new President. Thus, the preparations having been completed, the bank began working from the 2nd of August. This satisfactory establishment is owing to the untiring efforts of Baron Tajiri, Vice-minister of Finance and Mr. Soeda, who were respectively the chairman and secretary of the Establishment Committee.

The function of the newly established bank is to serve as a medium for long term loans of money on the security of real estate for the benefit of agriculturists and manufacturers. If any one thinks that the bank aims at the mere profit-making, it is a gross mistake. Its hopes and aim are for the Japan of many years to come. Hence the Government gives it a special protection by guaranteeing interest on its shares. On the other hand, some may think that the establishment of the Bank is simply a temporary policy to meet the financial situation brought about by the Japan-China war, because it was organized simultaneously with the other "after-war measures." But history proves the untruth of the assumption, for it was ten years ago that the first attempt to establish the Bank was made. It is the object of this Bank to encourage and assist the development of agriculture and manufacturing, as it is the object of other banks to facilitate commercial transactions. The benefits of the Hypothec Bank may not be perceptible at once, but I have no doubt whatever that in the long run it will prove an important organ for promoting the nation's prosperity.

JUN KAWASHIMA

[Mr. Kawashima is the President of the Hypothec Bank of Japan.]

DEUTSCHE PHILOSOPHIE IN JAPAN.

Wenn sich auch über die Existenz der deutschen Philosophie als lebendiger Macht in Japan noch nicht viel sagen lässt, so ist doch das unermüdliche Bestreben, die deutsche Philosophie zuerst anzueignen und dann zu eigenem Besten zu verwerthen, unverkennbar. Wird doch die deutsche Sprache hier zu Lande als die Sprache der Wissenschaft, als ein nothwendiges Mittel zur Gelehrsamkeit anerkannt und erstrebt im Gegensatz zu der englischen Sprache als der des praktischen Gebrauches.

Nicht so verbreitet wie das Englische, dessen jeder Praktiker wie der Ingenieur, Fabrikant, Kaufmann, Lehrer u. s. w. mächtig sein muss, wird das Deutsche um so mehr als unentbehrlich für die tiefere, geistige Bildung angesehen. Wer auf Gelehrsamkeit Anspruch machen will, muss Kenntniss der deutschen Sprache besitzen, mag er Philosoph, Jurist, Mediciner oder sonst ein Specialist sein; ohne diese Kenntniss gilt er kaum als gelehrt. Dies ist unzweifelhaft schon in der Entwicklung der deutschen Sprache und Wissenschaft an sich begründet. Aber die hiesige Entwicklung hat eine eigenthümliche Geschichte hinter sich und dabei einen Augenblick zu verweilen, wird nicht uninteressant sein.

Als in den letzten Decennien der Tokugawa-regierung im Vorgefühl des herannahenden Sturmes die Geister besonders aufgeregter waren, wurden viele aufgewecktere Männer von den in Nagasaki sich aufhaltenden Holländern in das Gebiet, welches das menschliche Weh und Wohl auf's unmittelbarste berührt, nämlich in die medicinische Wissenschaft eingeführt. Um sie beherrschen zu können, erlernten sie die holländische Sprache und in Folge der Kenntniss derselben wurden sie auf die europäische Taktik aufmerksam; denn sie waren unablässig bemüht die Ursachen zu erforschen, durch welche die europäischen Mächte so gross geworden waren, und glaubten bald in der Taktik den Kern dieser Stärke zu erkennen. So war diejenige europäische Wissenschaft, die zuerst in Japan eingeführt wurde, die holländische Medicin und Taktik. Indem man sich immer mehr darein vertiefte, lernte man auch bald die deutsche Medicin und die französische Taktik kennen und schätzen, welche in jener Zeit in voller Blüthe standen. Die Mediciner vertauschten sogleich ihr Holländisch mit dem Deutschen und die Officiere kleideten sich mit Stolz in die französische Uniform. Bald aber sollte es wieder anders werden. Der Ruf der glorreichen Siege der deutschen Armee im deutsch-französischen Kriege drang zu uns herüber und allmählig wurde die deutsche Taktik der französischen vorgezogen. Es ist der Natur der Sache gemäss, dass man zuerst das Sichtbare begreift und dann allmählig auf das Unsichtbare dringt. Um das Werk der Regeneration des Reiches zu vollenden, musste Japan eine Verfassung erhalten und zu diesem Zweck wurde die Verfassung Preussens vor allen andern zu Rathe gezogen. Auch die Gesetzbücher sind, natürlich die nationale Eigenart bewahrend, nach dem Vorbilde der deutschen

umgeformt oder abgefasst. Dass bei all diesem immer die Sprache als Mittel zum Zweck dienen und also gelernt werden musste, ist selbstverständlich. Und so kam man endlich zu der Königin der Wissenschaften, nämlich zu der Philosophie. Es kann nur segensreich wirken, dass die deutsche Sprache auf diesem Gebiet als die Sprache der Philosophie anerkannt worden ist; denn sie ist wirklich die philosophische Sprache unter den modernen Sprachen. Und Mill, Spencer, Rousseau u. s. w., die zuerst als Philosophen mit Vorliebe citirt worden waren, wurden nun von tieferen Denkern mit den grossen deutschen Philosophen vertauscht.

Für die Philosophie, welche dem Japaner in der Form des Confucianismus oder der anderen chinesischen Weisheit und des Buddhismus schon seit 1000 Jahren bekannt geworden ist, besitzt er reges Interesse und dadurch war ihm schon der Sinn für Philosophie geweckt worden. Dasselbe Interesse zeigte sich gegenüber der deutschen Philosophie, als diese bekannt wurde und es ist ganz begreiflich, dass dabei der Pantheismus Spinoza's und Hegel's oder der Pessimismus Schopenhauer's und Hartmann's oder die Gedanken des Skepticismus am ehesten Anhänger gewann, da eine ähnliche Denkweise schon durch den Buddhismus und die chinesische Weisheit vorbereitet worden war. Es ist ein ganz schiefes Urtheil, wenn man meint, dass es nicht des Japaners Sache ist das Angeeignete auch geistig zu durchdringen oder dass er wenig Interesse für metaphysische, ethische und religiöse Fragen hat, wie es öfters von den fremden Beobachtern behauptet wird. Vielmehr haben wir manche tüchtige Denker unter den buddhistischen und shintoistischen Priestern oder den Gelehrten der chinesischen Weisheit aufzuweisen, wie der Priester Kukai, gewöhnlich Kōbōdaishi genannt, um 800 n. Chr., der Stifter der Shingonsekte; ferner die Confucianer Ito Zinsai, 1627—1705, Ogiu Sorai, 1666—1728, der Shintoist Hirata Atsutane, 1775—1842, und andere. Man braucht sich nicht zu wundern, dass Japan während der letzten Jahrzehnte keinen grossen Denker erzeugt hat. Dazu war für Japan eine zu grosse Aufgabe gestellt; denn in das neue Japan strömen von allen Seiten eigenartige philosophische Systeme und Richtungen ein, welche zuerst verarbeitet sein müssen, und wer selbständiger Denker sein will, muss aus diesen Elementen der occidentalischen und orientalischen Philosophie sein neues Gebäude aufrichten. Dafür ist kein anderes Land günstiger

gelegen als Japan ; aber die Arbeit ist zu gross, als dass sie sich in paar Jahren thun liesse. Aber in welchem Grade dem Japaner diese kolossale Denkarbeit gelingen wird, kann nur die Zukunft beweisen. Für heute kann er nichts andres thun als zu den Füssen der grossen Meister zu sitzen. Trotzdem der frühere Rector der Universität in Tokyo H. Kato, welcher in seiner Denkarbeit unermüdlich ist, in seiner Socialphilosophie, die er in seinem deutsch verfassten Buche "Kampf um's Recht des Stärkeren" begründet, Originalität beansprucht, wird ihm dieselbe doch von manchen gediegenen Kritikern abgesprochen und zwar mit Recht. Er suchte dann die bestrittene Originalität zu vertheidigen und zu diesem Zweck veröffentlichte er die Broschüre, "Was die Philosophen vor mir noch nicht gesagt haben" und stellt drei Punkte als solche fest. 1. Unser Recht ist im Allgemeinen nichts andres als das anerkannte Recht des Stärkeren d. h. es ist nichts andres als die anerkannte Macht. 2. Die Tugend der Liebe ist nicht absolut nöthig für die Cultur der Menschheit, sondern in manchen Fällen schädlich. 3. Im Verkehr der Staaten gibt es eigentlich keine Moral. In seinen Ausführungen sieht man sogleich unzweifelhaft, dass er in die Schule der deutschen Philosophie gegangen ist. T. Inouye, Professor der Philosophie, veröffentlichte neulich den Anfang eines Aufsatzes in Tetsugaku-Zassi (philosophische Zeitschrift) unter der Überschrift "Identitätsrealismus" als das Resultat seines 10 jährigen philosophischen Nachdenkens und nimmt ebenso Originalität dafür in Anspruch. Über den Charakter dieses Identitätsrealismus lässt sich leider noch nichts sagen, da der Autor nach Paris abgereist ist, um an dem dort tagenden 11. internationalen Orientalisten-Congress Theil zu nehmen und in Folge dessen den Aufsatz unvollendet liess.

Wie schon bemerkt, sind pantheistische Ideen dem Japaner bekannt und ein amerikanischer Hegelianer wirkte früher an der Universität als Professor der Philosophie ; so ist die Berührung der alten und neuen philosophischen Ideen leicht erklärlich. Der Buddhist E. Inouye und der Schriftsteller Y. Miyake, die seiner Zeit auf der Universität studirt haben, vertreten einen mehr oder weniger abgeschwächten Hegelianismus. E. Inouye veröffentlichte eine in dialektischer Form verfasste Broschüre (Tetsugaku Issekiwa), worin er seine Anschauungen über das Verhältniss von Geist und Materie, über Gott und endlich über die Frage, was Wahrheit ist, darlegte. Er kommt zu dem Resultate,

dass es ein Etwas gibt, dessen Wesen ungeworden und unvergänglich ist, weder zu noch abnimmt und in's Unendliche verbreitet ist, aus welchem durch die ihm innewohnende Kraft unendliche Veränderungen zur Erscheinung gebracht werden. Bald ist es die in den mannichfaltigsten Unterscheidungen bestehende Welt, bald ist es die unterschiedslos gewordene Einheit. Dies Werden und Wiederauflösen geschieht nach einem unverbrüchlichen Gesetze. Als Buddhist fügt E. Inouye noch hinzu : es ist der Zweck des menschlichen Lebens in dieses anfangs-und endlose Wesen zurückzugehen. Y. Miyake verfasste eine kurze Darstellung der Geschichte der Philosophie, betitelt Tetsukagu Kenteki d. h. Tropfen der Philosophie. Zu diesem Buche hat er Schwegler und Kuno Fischer zu Grunde gelegt und schliesst mit Hegel ab.

Von gediegener, philosophischer Production oder Reproduction gibt es noch sehr wenig ; aber das ist auch für die Gegenwart nicht die Hauptsache, sondern es kommt vor allem darauf an, dass der japanische Geist zuerst in streng wissenschaftlich methodischem Denken geschult wird. Dann erst kann etwas bedeutendes und bleibendes geleistet werden. Dessen ist man sich in Japan auch schon bewusst. Der beste Beweis dafür ist, dass die historisch-kritische Methode besonders hervorgehoben wird und zur allgemeinen Tendenz der Behandlung philosophischer und wissenschaftlicher Fragen geworden ist. Wem aber schuldet Japan den Dank für diese Methode? Es ist nicht zu bezweifeln, dass sie gerade in der deutschen wissenschaftlichen Schule gelernt worden ist. Die Vorliebe für die deutsche Philosophie ist auch deshalb ganz natürlich, wenn man bedenkt, dass unter den 17 ordentlichen Professoren an der philosophischen Abtheilung der Universität in Tokyo (die bis jetzt noch die einzige ist) drei geborene Deutsche, vier Japaner, die auf deutschen Universitäten studiert haben, und ausserdem noch ein japanischer Kantianer, der in Amerika gebildet worden ist, vertreten sind. Es ist nur zu bedauern, dass von den Werken der deutschen Philosophen nur gar wenige übersetzt sind, da der Leserkreis noch beschränkt ist. Bis jetzt sind nur erschienen, so viel ich weiss, Kants "Kritik der reinen Vernunft" (erste Hälfte), und Psychologie von Herbart. Die Ethik von Schopenhauer ist aus dem Französischen in's Japanische übersetzt und das Buch gab als Namen des Verfassers "Skopenoer" an, so dass man anfangs gar nicht wusste,

wer der Autor sei. Ausserdem ist neuerdings die Vorlesung über Einleitung in die Philosophie von Prof Dr. Köber, welcher gegenwärtig Vorlesungen über Philosophie hält und Vertreter eines theistischen Idealismus ist, ins Japanische übersetzt worden, und eine Übersetzung von Wundt's "Grundriss der Psychologie" wird von Prof. Y. Motora geliefert werden.

Die deutsche Philosophie findet aber noch in einer anderen Form, nämlich in der Form der Theologie ihre Vertreter. Der allgemeine evangelisch-protestantische Missionsverein in Deutschland, welcher im Unterschiede von den meisten anderen Missionsgesellschaften es zu seinem Princip erhoben hat, nur solche Männer auszusenden, welche akademisch gebildet sind, treibt seine Missionsarbeit in Japan schon 12 Jahre durch Sendboten. Sie suchen das Christenthum mit Wissenschaft und Philosophie zu versöhnen und damit viele Anstösse zu heben, denen es bei gebildeten Nichtchristen so oft begegnet. Von diesem Kreis ging zuerst das Bestreben aus, das christliche Dogma wirklich philosophisch und die Bibel historisch-kritisch zu behandeln. Wenn jetzt von manchen tüchtigen christlichen Gelehrten dem japanischen Christenthum die Aufgabe gestellt wird, den Kern von der Schale zu sondern und in das Innerste des Christenthums einzudringen und so das reine, einfache Christenthum Christi zu erfassen, so ist diese Tendenz dem Kreise der deutschen Mission entsprungen. Dass die deutsche Theologie, die in der deutschen Mission vertreten ist, der Entwicklung des japanischen Christenthums eine neue Richtung gegeben hat, beweist schon das seiner Zeit viel gebrauchte und bewunderte Wort Shin-Shingaku d. h. die neue oder moderne Theologie, womit man die neue Richtung bezeichnet; das beweist ebenso die Übersetzung des zweiten Bandes der Religionsphilosophie Pfeleiderer's durch M. Kanamori, die eine grosse Erregung der japanischen Christenheit verursachte. (Diese Übersetzung ist durch die deutsche Mission angeregt und veröffentlicht worden) Das beweist ebenso die Rede T. Yokoi's, des jetzigen Directors der Doshisha in Kyoto, beim Abschiede des Missionars O. Schmiedel, in welcher er sagte: Wir müssen alle anerkennen, dass Herr Schmiedel mit Erfolg ein wissenschaftliches Verständniss der Bibel in Japan eingeführt hat und die japanische Kirche ist ihm deshalb zu ewigem Dank verpflichtet. Die ersten Missionare Dr. W. Spinner und O. Schmiedel begründeten eine

theologische Hochschule, um junge Japaner philosophisch und theologisch auszubilden; in der Schule wirken jetzt die Missionare Dr. M. Christlieb, Pastor E. Schiller und A. Wendt. Was uns hier interessirt und erwähnt werden muss, sind philosophische Vorlesungen von Dr. Christlieb über Geschichte der Philosophie, über Metaphysik, Darwinismus, Religionsphilosophie u. a., welche theilweise in der Zeitschrift *Shinri* schon veröffentlicht worden sind, unter denen ich besonders auf seine Erkenntnistheorie, in der er von der Grundlage der Göthe'schen Weltanschauung aus die Grundlinien eines objectiven dealismus zu ziehen versucht in einer Weis, die sehr an Eduard von Hartmann, Transcendentalen Realismus anklingt, aufmerksam machen möchte. Es ist selbstverständlich, dass diese Missionsmänner philosophisch den theistischen Idealismus vertreten. So finden in Japan verschiedene philosophische Richtungen, welche in Deutschland ausgebildet worden sind, ihr Vertretung, was hoffen lässt, dass sie, gegenseitig sich ergänzend und fördernd, zur weiteren Vertiefung und Entwicklung des japanischen Denkens beitragen können.

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INTRODUCTION OF FOREIGN CAPITAL.

Japan, with her mild climate and fertile soil, with her rich mines and inexhaustible sea products, above all with her dense population peculiarly industrious, is surrounded by seas, which serve her as the high ways for transport in all directions. China and Corea are her near trading markets; India, Australia and South Sea Islands are her distant emporiums. In short, she is excellently situated for commerce and industry. With all these natural advantages, however, she has dragged far behind the rest of the civilized world in her commercial and industrial career. The cause of this lies in the fact that the feudal system, in its very perfect form, which continued to exist in Japan until a very recent time, cramped her progress in this line.

But, the great political movement of the Restoration of 1868 was soon followed by that famous decree, which swept away this grand fabric from its very foundation, and a new business life began. In the

same year, new coins were struck. The next year, the regulations for national banks and bonds were issued; land-tax reforms were introduced; the custom house system was improved; railroads were built; telegraphs were constructed, and many other similar improvements were effected with bewildering rapidity and unflinching courage. Since then, our commerce and industry have virtually been leaping on. But all this while, one great obstacle has continually been lying in the way of progress, and that is the want of capital.

To facilitate the supply of capital, earnest attempts for the improvement of banks and other organizations of credit were made. Foreign capital, too, was called in to our help, and twice it was introduced in the form of bonds. The one was the loan of £1,000,000, with interest at 9 per cent, floated in London, 1870; the other, that of £2,400,000, with interest of 7 per cent, floated in the same city, 1873. Since then, however, for the space of twenty four years the introduction of foreign capital has entirely ceased. It is true that the foreign residents in this country have now and then invested their capital in some of our enterprises, but that has amounted to very little. And the two sets of bonds above mentioned were all paid back—the one in 1881; the other in 1897. But, why this discontinuance of foreign capital? It seems to have been due to four causes.

1. Depreciation of the non-convertible notes.
2. Difference of monetary standards.
3. Imperfection of the present treaties.
4. National feeling against foreign capital.

1. The cancelling of the non-convertible notes issued by the Government at the time of the Restoration of 1868, was often attempted by the Government itself. In spite of this attempt on the part of the Government, however, these notes gradually increased in sum, until this fatal tendency nearly reached its climax at the time of the civil war of 1877, when the Government had to resort to an increased issue of these notes to meet the enormous expenses incurred for the suppression of the rebels. The result was that, from the following year, these notes became depreciated, and their value was subject to constant fluctuation. In commerce, importation invariably exceeded exportation, and specie began to flow abroad in abundance. The Government was not idle to remedy this monetary evil. Thus, in 1886 it

commenced the conversion of the notes, until the difference between silver and notes ceased to exist. All this shows that this period was by no means a safe time for the investment of foreign capital in Japan.

2. Foreign capitalists belong to the gold standard nations, while our monetary standard is silver, at least until the coming October. The constant variation in the ratio between gold and silver has made the introduction of foreign capital a matter of great risk.

3. The current treaties between our country and other nations have this drawback, that foreigners can not engage in business in the interior. Moreover, on account of extraterritoriality, the devising of any law regulating business transactions between our people and foreigners has been so complicated that the foreign capitalists have found great inconvenience in introducing their capital into Japan.

4. The notion that the introduction of foreign capital is detrimental to national independence has long been entertained by our conservative people, and a very influential notion it has been, too. The calamitous state of Turkey and Egypt, whose Governments so mismanaged the introduction of foreign capital that at last they called forth the interference of other nations in their national affairs, has done much in corroborating the notion. This belief has always prejudiced our people against the employment of foreign funds.

Of these four causes, the first has been removed by the conversion of the notes in 1886; the second, by the enforcement of the gold standard, and the third, when the revised treaties come into effect, will also be removed. As to the fourth cause, owing to the general progress of our thought and the development of our national power within the last twenty years, this once prevalent notion has lost much of its hold upon our minds. Today, the most intelligent and influential Japanese are not occupied with the question, whether foreign capital ought to be introduced or not, but with the question, in what form it can be brought in to our greatest advantage. The issuing of the law for the adoption of a gold standard seems to have attracted the attention of the capitalists of England, France and Germany, and not a few of them have already come over to our country for an investigation into the real state of affairs. The first case of the introduction of foreign capital occurred lately in the form of a sale of bonds, on a rather large scale. A syndicate in London made a contract, through

the introduction of the Japan Bank, for the purchase of 43,000,000 yen worth of bonds (1 yen to exchange for 24½ d.), which were sold in London with profit. Since then, orders for smaller purchases of the bonds have constantly been coming in.

Just now, on account of the rise of prices in general and of the tightness in the currency after the late war, the bonds and shares have become somewhat depreciated in Japanese markets. No time can be better than the present for the purchase of our bonds; for almost certainly their value will go up as soon as the next spring sets in.

Today, a bond of 100 yen, with interest at 5 per cent. guaranteed, can be bought for its face value or for 97 yen, but very soon it will go up to as high as 105 or 106 yen. The average value of the railroad or other shares, with dividends of 10 per cent. guaranteed, will become 180 or 190 yen for each 100 yen face value.

Japan needs, in future, an immense amount of capital for the building of railroads and harbours, for cotton and paper manufacturing, and for many other industrial enterprises. Papers tell us, every day, of new business enterprises and plans. Some of the capitalists of England, America, France, and Germany, seem to be trying to get their capital invested in some of our private enterprises. In my opinion, no safer investment of foreign capital could be made than investing it in our bonds, for it would relieve capitalists, living in a distant land, of the great trouble and inconvenience of constantly watching the business in which his investment has been made.

The Government expects to issue bonds for 200,000,000 yen for the extension and improvement of the Government railroads, but as these will be issued gradually over a space of several years, it is most likely that they will be bought up by Japanese capitalists, leaving very little chance for foreigners.

Perhaps, what has nearly the same degree of safety and advantage for the investment of foreign capital would be the shares of the Japan Hypothec Bank. This bank, with 10,000,000 yen of capital, was founded, in July, in accordance with the regulations of the law issued in the April of 1896. It is under the superintendence of certain officials appointed by the Government, and the Government assures for it an annually interest of 5 per cent.

The Japanese are an enterprising people, and their financiers are

capable of successful operations. Let them utilize, with skill and care, the foreign capital which they can get at low rates of interest, and the development of Japanese wealth will surprise the world more than ever.

YOSHIRŌ SAKATANI,

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Computation in the Department of Finance.]

COUP D'ŒIL RÉTROSPECTIF.

SUR LA SITUATION FINANCIÈRE DU JAPON.

DEPUIS LA RESTAURATION IMPÉRIALE JUSQU'À NOS JOURS.

Les prévisions des budgets estimatifs de l'Empire du Japon pour les exercices 1896 et 1897 ont laissés si lion derrière elles celles des exercices précédents que les esprits se sont préoccupés des conséquences que pouvait entraîner, en ce qui touche la situation économique du pays, une telle aggravation de charges. Les dépenses, qui jusqu'alors avaient été limitées au strict fonctionnement des services publics, ont, tout d'un coup, doublé et même triplé par suite des allocations considérables consenties pour les armements militaires, l'encouragement à l'industrie, la multiplication des voies de communication terrestres et maritimes, l'expansion du commerce extérieur, etc.. En présence d'un tel bond, on s'est demandé si le pays avait assez gagné en civilisation et en richesse pour supporter le poids de pareilles dépenses ?

La question, examinée au sein des deux Chambres, fut décidée en faveur de l'opinion optimiste. Ses partisans firent remarquer, d'une part, que ce n'était pas à la seule bourse des contribuables que l'on s'adressait pour obtenir les sommes destinées à faire face aux dépenses, l'indemnité de guerre chinoise devint en fournir une large portion ; ils soutinrent, d'autre part, les comptes-rendus des douanes de 1882 et de 1895 à la main, que la richesse publique avait progressé ; et, en effet, comparés entre eux, ils sont dans le rapport de 1 à 3½. La marche ascensionnelle avait d'ailleurs été continue et indiquait un développement de la production. Or, tandis que généralement le chiffre des dépenses publiques s'accroît proportionnellement à l'augmentation de la richesse, au Japon, grâce à la sagesse du Gouvernement, grâce aussi, du moins

dans les dernières années, au contrôle minutieux exercé par les Chambres sur l'emploi des deniers publics, les budgets étaient restés stationnaires pendant la période que nous venons d'indiquer et avaient oscillé autour de 80 millions de *yen*.

Quoi qu'il en soit de la valeur de ces arguments, nous en avons rencontré un plus important, à notre avis, dans une étude qui parut peu après la promulgation de la loi de finance de 1896, dans le *Kokkagakuwai zasshi*, sous le nom de M. Mochiji Rokusaburō, licencié en droit. L'auteur, qui occupe une situation importante au Ministère des Finances et est de ceux qui ont confiance dans l'avenir, expose, à l'appui de son opinion, les faits principaux de l'histoire financière et économique du Japon qui ont marqué l'ère de *Meiji*, c'est à dire les 30 dernières années. Ce mémoire résume toute l'administration des finances et nous paraît mériter qu'on le sorte de la gangue des hiéroglyphes indigènes.

Tel est le but de la présente note, qui, tout en suivant le texte de l'auteur, l'allonge ou l'abrège en certains endroits.

Les questions économiques qui sont passées en revue peuvent être groupées en trois périodes de Hurée à peu près égale. La première s'ouvre avec la Restauration du Pouvoir impérial et la suppression de la féodalité, et se termine à l'achèvement de la pacification intérieure. Pendant ces dix années, on assiste à des émissions abusives de billets inconvertibles, à la capitalisation des pensions de la noblesse, à la révision du cadastre, à la création des banques, etc.. La seconde période est employée à relever le papier-monnaie du discrédit dont il avait été frappé et qui en faisait un obstacle au développement industriel et commercial. Outre le succès de cette opération, ces dix années voient la fondation de la Banque du Japon et la promulgation de mesures destinées à accroître les revenus du Trésor. Enfin avec la dernière période commence la construction des ouvrages utiles profitables au développement de la fortune publique. Le Gouvernement, désormais dégagé de ses embarras financiers, est libre pour diriger ses efforts tant vers la multiplication des voies de communication terrestres et maritimes que vers le développement de l'agriculture, de l'industrie et du commerce. Les particuliers rivalisent d'activité avec l'Etat pour construire des lignes ou tronçons de chemins de fer, dont l'ensemble doit former un réseau à la fois stratégique et économique. Grâce aux

flottilles des Compagnies de navigation, presque tous les points des côtes sont reliés ; enfin l'agriculture faisait de grands progrès. Telle était la situation, lorsqu'éclata la guerre avec la Chine.

En terminant son exposé M. Mochiji ajoute : “ Chacun sait avec quelle gloire le Japon termina cette guerre ; mais le succès a développé chez la nation japonaise un violent sentiment d'ambition. Prétendant désormais au titre de grande Puissance, elle a voulu rompre avec son rôle modeste du passé et a résolu d'étendre ses armements, d'achever son réseau de chemins de fer, d'encourager ses compagnies de navigation pour les engager à établir des services réguliers entre le Japon et l'Europe, l'Amérique et l'Australie ; la création d'établissements métallurgiques a même été proposée. Tous ces projets ont nécessité un surcroît énorme de dépenses qui ont élevé les prévisions budgétaires de 1896 au chiffre de plus de 190 millions de *yen*. Mais comme l'indemnité de guerre doit couvrir une partie de ces dépenses, on estime à 140 millions environ les charges réelles du pays. Les Chambres ont adopté une série de projets de lois destinés à augmenter les revenus du fisc, et les nouvelles impositions ne sont pas loin de là, une charge qui dépasse les forces du pays, ni qui soit capable de l'affaiblir.”

Mais revenons aux questions étudiées per M. Mochiji ; elles sont rangées dans l'ordre suivant :

- Restauration du Pouvoir impérial ;
- Suppression de la féodalité ;
- Mémoire de MM. Inoue et Shibusawa ;
- Capitalisation des pensions ;
- Papier-monnaie ;
- Liquidation du papier-monnaie ;
- Emprunts.

RESTAURATION DU POUVOIR IMPÉRIAL. — Lorsque l'Empereur prit en mains, en 1868, la direction générale des affaires du pays, une des plus sérieuses difficultés auxquelles il se heurta tout d'abord fut le manque de ressources. Le *Shōgun* lui avait bien restitué ses domaines ; mais il ne lui avait laissé que des coffres vides et une comptabilité en désordre. Quant aux autres *daimyō*, ils avaient conservé leurs fiefs et les administraient en maîtres indépendants, de telle sorte que les revenus du pays étaient émiettés entre les trois-cents gouvernements entre lesquels le Japon était morcelé ; quoique leur ensemble fût

estimé à 20 millions d'hectolitres de riz, soient 50 millions de *yen*, le contingent afférant aux provinces relevant directement de l'Empereur ne dépassait pas trois millions de *yen* ; joignons-y un autre million provenant du produit des douanes et de quelques menues taxes, et nous avons le total des recettes du Gouvernement impérial.

Il est inutile de dire que ce chiffre était tout à fait hors de proportion avec les dépenses qu'occasionnaient, d'un côté, l'organisation des services publics et, de l'autre, la poursuite de la guerre. Si l'on avait des doutes à ce sujet, il suffirait pour les dissiper de consulter les tableaux des recettes et des charges de l'Etat pendant les exercices 1868 et 1869. Ils se résument ainsi :

Années.	Recettes.	Dépenses.
1868	3.665.000 <i>yen</i>	30.505.000 <i>yen</i> .
1869	4.666.000 „	20.786.000 „

Ces chiffres n'ont pas besoin de commentaires.

Quoi qu'il en soit, il fallait à tout prix de l'argent pour combler les déficits. Le Gouvernement essaya d'abord de s'en procurer par des emprunts aux riches marchands. Cette source s'étant vite tarie, il demanda ensuite au papier-monnaie les ressources dont il avait besoin et en usa largement.

SUPPRESSION DE LA FÉODALITÉ.—Quoique rentré en possession de l'autorité souveraine à la chute du *shōgun*, l'Empereur ne l'exerça pourtant d'une façon réelle et complète qu'à partir de la suppression de la féodalité, qui eut lieu en 1871. A ce moment les clans furent abolis et les domaines qui les composaient convertis en départements. Mais cette mesure, si elle consacrait l'unité de l'Empire, elle imposait, en retour, au Gouvernement de graves devoirs en matière de finance. Il s'agissait en effet de liquider, d'une part, le passif des clans, et d'autre part, d'assurer des revenus au Trésor. Examinons comment chacune de ces questions fut résolue.

L'Empereur, en se substituant aux chefs de clans, s'était, par le fait même, engagé à reconnaître toutes leurs obligations vis-à-vis des tiers. Or depuis plusieurs années, beaucoup d'entre eux s'étaient laissés entraîner dans des dépenses disproportionnées avec leurs revenus. Pour les payer, ils avaient contracté des emprunts auprès de riches marchands et, lorsque ce moyen n'avait plus suffi, ils avaient émis du papier-monnaie. Le Gouvernement impérial n'ignorait pas que le

montant de toutes ces obligations s'élevait à un chiffre très-considérable ; il ne recula pourtant pas devant sa responsabilité, et fit procéder à un relevé de toutes les créances. De celles qui furent admises, quelques-unes furent rachetées argent comptant ; les autres furent divisées en deux catégories : celles antérieures à 1868 et remontant jusqu'à 1844, et celles datant de 1868 à 1871. Les unes et les autres furent rachetées au moyen de titres de rente émis sous forme d'un double emprunt, dont l'un, celui affecté aux plus anciennes dettes, porta le nom d'*emprunt ancien*, et l'autre celui d'*emprunt nouveau*. Aux titres du premier ne furent pas attachés d'intérêts ; ils étaient seulement remboursables en 50 annuités, par voie de tirage au sort, à partir de 1872. À ceux du second on fixa un intérêt de 4 % ; leur remboursement devait être terminé en 1896. Le montant de chacun de ces emprunts s'éleva à onze millions, pour le premier, et à douze millions et demi, pour le second. Ce qui fit un total de 23 millions et demi de *yen*.

Quant au papier-monnaie, il fut retiré et remplacé par des billets à l'estampille de l'Etat.

Récapitulant ces diverses dépenses, nous trouvons :

Païement argent comptant 7.500.000 *yen*.

id. en titres de rente.....23.500.000 „

Echange du papier monnaie23.000 000 „

Et c'est ainsi et à ce prix que fut liquidé le passif des clans.

Passons maintenant à la question des revenus. Aussitôt après la Restauration, le Gouvernement impérial avait établi quelques taxes, notamment sur la fabrication du *sake*, la batellerie, les véhicules, la vente des cartons de graines de vers à soie. Afin d'en élargir la source, il en revisa les réglemens et ajouta la taxe du timbre, celle du maquignonage et d'autres. Mais ce n'étaient là que des sources de revenus accessoires. La principale était l'impôt foncier. Sous le régime féodal il n'y en avait pas d'autre. Les contributions se payaient sous forme d'une redevance unique payée par la terre. Or la quotité de ces redevances, aussi bien que leur mode de perception, variait suivant les provinces et même suivant les communes. Beaucoup de tenanciers jouissaient d'exemptions. Avec l'établissement du régime de la centralisation, ces privilèges et ces usages étaient contraires à une équitable répartition des impôts ; ils avaient, en outre, l'inconvénient d'en rendre la perception difficile. Pour ces motifs, ils furent abolis.

Les tenanciers furent reconnus propriétaires. Comme constatation de leur droit, on leur délivra pour chaque parcelle un titre, aliénable d'ailleurs, qui en indiquait la contenance, les qualités naturelles ainsi que la valeur cadastrale. L'impôt foncier fut basé sur cette valeur et perçu au taux de 3 % ; (depuis 1878, ce taux a été abaissé à 2½ %.)

Voici comment on procéda à la détermination de la valeur cadastrale. Nous supposons qu'il s'agit d'une rizière. La parcelle était mesurée ; puis on recherchait quelle était la quantité de riz qu'elle produisait annuellement et on en calculait le prix au taux de 30 *sen* les 18 litres. De la somme obtenue on déduisait 15 % pour les frais de semence et d'engrais et l'on considérait le reste comme le revenu net de la parcelle et comme équivalant au dixième de sa valeur. Ce revenu représentant, d'une part, le travail du tenancier et, d'autre part, le loyer dû par celui-ci à l'Etat, il fut convenu que ce loyer serait fixé aux 4 dixièmes, dont trois affectés aux dépenses publiques et un aux dépenses départementales. Ce sont ces trois dixièmes qui ont servi à fixer à 3 % de la valeur cadastrale le taux de l'impôt foncier. Un exemple le fera comprendre sans peine. Supposons qu'on ait constaté que la quantité de riz recueillie sur une parcelle a été de 300 litres ; le prix calculé au taux de 30 *sen* les 18 litres, vaudra 5 *yen*. Déduisant 15 %, c'est à dire 75 *sen* pour prix de semence et d'engrais, il reste 4 *yen* 25 *sen* considérés comme le revenu net. La part affectée aux dépenses publiques équivalant aux 3 dixièmes, elle sera dans le cas présent de $\frac{4,25 \times 3}{10}$ ou de 1 *yen* 27 *sen* 5 *rin*. D'autre part, le revenu net étant considéré comme équivalant au dixième de la valeur de la parcelle, la valeur cadastrale sera de $4,25 \times 10$ ou 42,50 ; le taux de l'impôt foncier étant de 3 %, la taxe dûe sera de $\frac{42,5 \times 3}{100}$ ou 1,275, chiffre que nous venons de trouver plus haut.

Ce travail de la révision cadastrale ne dura pas moins de 8 à 9 ans ; toutefois, dès avant son achèvement, on put apprécier les avantages de cette réforme. Au fur et à mesure qu'il avançait, non seulement l'estimation approximative de la taxe foncière se faisait d'une façon plus exacte, mais le rendement était plus régulier. De ce chapitre de revenus, l'Etat retira 45 millions de *yen* environ ; mais ce chiffre s'est abaissé en même temps que le taux de l'impôt et depuis lors il a oscillé entre 38 et 39 millions.

MÉMOIRE DE MM. INOUE ET SHIBUSAWA.—Dans la nouvelle organisation, l'Administration des Finances occupait une place prépondérante. D'elle relevaient la plupart des services qui depuis lors en ont été séparés pour être rattachés soit à l'Intérieur, soit aux Communications, soit à l'Agriculture et au Commerce, soit à la Cour des comptes. Okubo Toshimichi en avait la direction. C'était un poste particulièrement important et difficile dans les circonstances où l'on se trouvait. Cette époque, en effet, était encore la période où les recettes ne couvraient pas les dépenses et où l'harmonie n'avait pas encore fait son entrée dans la machine administrative. Pas de plan d'ensemble. Chaque chef d'administration élaborait ses projets, sans prendre la peine de les mettre à l'unisson avec ceux de ses collègues ; puis il s'adressait au Ministre des Finances afin d'en obtenir les fonds nécessaires à leur exécution. Il arrivait fréquemment que celui-ci, tantôt par suite de divergence de vues, tantôt et plus souvent par suite de la pénurie du Trésor, avait à répondre par des refus, toujours suivis de mécontentement. Grâce au tact dont il était doué et à la grande autorité dont il jouissait, Okubo parvenait, tout en maintenant la concorde, à faire écarter beaucoup de dépenses non urgentes.

Mais il ne retint pas longtemps ses fonctions : il les quitta en 1871 pour accompagner en Europe et en Amérique Iwakura, qui s'y rendait en mission officielle. Pendant son absence, la gestion intérieure des finances fut confiée à son premier assistant, Inoue Kaoru, aujourd'hui le Comte Inoue. Celui-ci, après s'être assuré le concours de Shibusawa Ei-ichi, qui déjà passait pour l'un des premiers économistes du pays, prit résolûment la direction des affaires. Mais, malgré des aptitudes spéciales remarquables, le nouveau chef des Finances ne jouissait pas du même prestige que son prédécesseur. Ses observations n'étaient pas accueillies en silence. Une année était à peine écoulée que la position était intenable. Se sentant, d'un côté, écrasé sous les demandes de crédits et impuissant à y répondre, voyant, d'autre part, que la situation ne faisait que s'aggraver chaque jour davantage, Inoue se décida à en appeler à l'opinion publique. Ce qu'il fit sous forme d'un Mémoire adressé aux Membres du Gouvernement et signé par lui et par Shibusawa. Dans leur écrit, les auteurs faisaient un exposé motivé des difficultés de toute sorte avec lesquelles l'Administration des finances était aux prises, difficultés

qui provenaient de la pénurie du Trésor, des dépenses exagérées, et du défaut d'équilibre des budgets, les charges de l'Etat dépassant de 10 millions les revenus. Ils concluaient non seulement à l'urgence de créer de nouvelles ressources, mais surtout à la nécessité de modérer les dépenses. "Et cela, ajoutaient-ils, s'impose d'autant plus que diverses branches de l'Administration sont déjà endettées pour plus de 10 millions, et qu'au total l'Etat doit 140 millions, somme énorme pour l'amortissement de laquelle il ne dispose d'aucune ressource."

Ce document, reproduit par la presse, eut un immense retentissement dans tout le pays et y causa une émotion extrême. A la suite des vives discussions qui s'ensuivirent, les auteurs résignèrent leurs fonctions. Mais la confiance du public était fort ébranlée, et il était important de la rétablir promptement. Dans cette conjoncture, Okuma Shigenobu (aujourd'hui le Comte Okuma) fut appelé à la direction des finances. Sa première préoccupation fut de chercher à atténuer, sinon à dissiper, les impressions fâcheuses causées par le Mémoire. Le moyen, il le trouva dans une mesure tout à fait nouvelle, la publication d'un projet de budget.* Dans ce document les recettes étaient évaluées à 48.740.000 *yen* et les dépenses à 46.590.000, laissant ainsi un excédant de 2.140.000 *yen*. Le chapitre de la dette, non compris le papier-monnaie, ne s'élevait qu'à un peu plus de 31 millions. Malgré les critiques plus ou moins bienveillantes dont furent l'objet ces évaluations, leur ensemble ne laissait pas d'accuser une situation que l'on aurait eu mauvaise grâce à ne pas reconnaître pour le moins tolérable. Et de fait les esprits rentrèrent dans le calme.

CAPITALISATION DES PENSIONS.—En mentionnant plus haut le fait de la suppression de la féodalité, nous avons indiqué le chiffre relativement considérable auquel s'était élevé le montant de la liquidation du passif des clans. Mais ce n'était là qu'une faible partie des sacrifices que cette réforme réclamait de l'Etat. Il restait le service des pensions, qui était une charge bien autrement lourde pour le budget. Nous allons exposer comment le Comte Okuma réussit, à son grand honneur, à concilier, par un système de capitalisation, les intérêts des particuliers avec ceux du Trésor.

Au Japon, on le sait, contrairement à l'usage des autres pays féo-

* C'est de cet essai que date l'usage, suivi depuis lors, de publier chaque année le projet de budget des recettes et des dépenses de l'Empire du Japon.

daux, les feudataires ou gentilshommes en échange de leurs services ne recevaient pas de propriétés foncières. Il leur était attribué des allocations ou pensions en argent ou en nature ; elles étaient habituellement fixes ou héréditaires ; mais il y en avait pourtant de viagères, et de celles-ci il en fut distribué un grand nombre à l'occasion de la Restauration. Au moment où la féodalité fut supprimée, en 1871, le montant total des pensions ne s'élevait pas à moins de dix millions d'hectolitres de riz, représentant au prix de l'époque environ 25 millions des *yen*. Ce chiffre comprenait les pensions tant héréditaires que viagères des *samurai*, celles des *Kuge* ou nobles de Cour, et celles que l'Empereur avait octroyées aux *daimyô*, lors de la restitution de leurs fiefs. Or, si ces allocations représentaient autrefois la rémunération de services rendus, de fonctions remplies, aujourd'hui que les titulaires n'exerçaient aucun emploi, elles ne constituaient plus pour le pays qu'une lourde charge sans aucune compensation. Comme elles absorbaient plus de la moitié des revenus du Trésor, ce qui restait était insuffisant à payer les fonctionnaires, à entretenir l'armée et à faire face aux exigences, des divers services.

Au sein du Gouvernement on se demandait si l'on devait continuer à laisser peser sur le pays le poids d'aussi lourdes obligations, qu'un coup de pinceau pouvait d'ailleurs anéantir. Mais la question ne fut même pas posée. Il parut aux membres du Gouvernement que la proposition d'une mesure aussi radicale serait un acte d'ingratitude et d'inhumanité à l'égard de ceux qui avaient combattu pour la Restauration et de déloyauté vis-à-vis des anciens princes ou seigneurs féodaux. Toutefois, s'il leur répugnait de ruiner la noblesse, il ne leur répugnait pas moins de pressurer les populations des campagnes. On adopta la combinaison suivante : liquider les pensions en payant aux titulaires en une seule fois le montant des allocations d'un nombre déterminé d'années. L'effet de cette mesure ne devait pas consister seulement en une diminution des charges annuelles, mais en une libération, au bout d'un certain nombre d'années, de ce chapitre du budget.

Dans l'application, on décida de procéder graduellement et de ne s'adresser tout d'abord qu'aux petits pensionnaires, c'est à dire à ceux dont les allocations n'étaient pas supérieures à 180 hectolitres de riz. Le projet de loi rédigé à cet effet reçut la Sanction impériale dans le courant du mois de décembre 1873. Cette loi promettait aux titulaires

qui demandaient à faire l'abandon de leurs pensions le paiement, en une seule fois et immédiatement, du montant de 6 années pour les pensions héréditaires et de 4 années pour les viagères ; une moitié serait versée en espèces et l'autre en titres de rente portant intérêt à 8 0/0.

Afin de se mettre en mesure de répondre aux demandes qui lui seraient présentées, le Ministre des Finances avait, au préalable, fait une réserve de numéraire au moyen d'un emprunt de 2'400'000 livres sterling, négocié à Londres à 7 0/0, set qui rapporta 11'712'000 *yen*.

La notification officielle de la loi en question n'eut pas plus tôt paru que les demandes affluèrent de toutes parts. Encouragé par cet accueil empressé, le Gouvernement étendit bientôt le privilège du rachat aux pensions supérieures à 180 hectolitres. Enfin, au mois d'août 1876, une Ordonnance impériale décréta que la capitalisation de toutes les pensions serait obligatoire au commencement de l'année suivante. L'opération se fit d'après une échelle*, établie en raison inverse de l'importance des pensions, en d'autres termes, le nombre des années remboursées croissait à mesure que le montant de la pension décroissait, ou *vice versa*. Cette échelle variait de 5 à 14 années. Le taux de l'intérêt fut fixé d'après la même règle : de 7 0/0 à l'égard des plus faibles pensions, il s'abaissait graduellement et fut de 5 0/0 à l'égard des plus fortes. Les inscriptions furent de 8 valeurs différentes : les plus basses étaient de 5 *yen* et les plus hautes de 5'000 *yen*. Les fractions furent payées argent comptant.

Lorsque l'opération fut terminée, il se trouva que le total des titres de rente délivrés représentait une somme de 190.801.950 *yen*, à savoir :

* Tableau de l'Echelle de Capitalisation des pensions.

Pensions.	Années allouées.	Pensions.	Années allouées.	Pensions.	Années allouées.
<i>yen</i>		<i>yen</i>	<i>yen</i>	<i>yen</i>	<i>yen</i>
70.000 et au-dessus	5	1,000 à 900	7½	100 à 75	11½
70.000 à 50.000 <i>yen</i>	5½	900 à 800	8	75 à 50	12
60.000 à 50.000 "	5½	800 à 700	8½	50 à 40	12½
50.000 à 40.000 "	5¾	700 à 600	8½	40 à 30	13
40.000 à 30.000 "	6	600 à 500	8½	30 à 25	13½
30.000 à 20.000 "	6½	500 à 450	9	25 et audessous	14
20.000 à 10.000 "	6½	450 à 400	9½		
10.000 à 7.500 "	6¾	400 à 350	9½		
7.500 à 5.000 "	7	350 à 300	9¾		
5.000 à 2.500 "	7½	300 à 250	10		
2.500 à 1.000 "	7½	250 à 200	10½		
		200 à 150	10½		
		150 à 100	11		

				Yen
Titres de rente pour les pensions des <i>Samurai</i> (1874-1876)			16.565.000	à 8%.
id.	"	<i>Daimyō</i> (1877)	31.412.405	à 5%.
id.	"	<i>Daimyō</i> et <i>Samurai</i> (id.)	25.003.705	à 6%.
id.	"	<i>Daimyō</i> et <i>Samurai</i> (id.)	108.242.785	à 7%.
id.	"	prêtres Shintoïstes (id.)	334.050	à 8%.
id.	"	<i>Samurai</i>	9.244.005	à 10%.†
Total			190.801.950.	

Comme, en outre, une somme de 20.108.507 *yen* fut payée en numéraire, on voit que le compte de la Capitalisation des pensions s'est élevé au chiffre de 210.910.457 *yen*.

C'était, à la vérité, une lourde charge inscrite au grand livre de la dette ; mais, par compensation, les budgets allaient désormais être notablement allégés, puisque, au lieu des 25 millions qu'exigeait le service des pensions, l'Etat n'aurait à payer que 13 millions pour assurer le service de la dette qui en représentait le capital. Sans doute il fallait pourvoir à l'amortissement ; mais il était à longue échéance et l'on avait le temps de se retourner.

† Dans quelques clans l'aliénation des titres de pensions avait été autorisée. Ils furent rachetés aux détenteurs actuels, mais à eux seuls, moyennant le paiement de 10 années en inscriptions de rente portant intérêt à 10%. (Notification de Décembre 1876).

F. EVRARD.

(*A Suivre*)

(M. F. Evrard, missionnaire apostolique, membre de la Société des Missions-Etrangères, est au Japon depuis 1867).

MISCELLANEOUS.

THE JAPANESE THEATRE.

To the average foreigner, or even to the globe-trotter who affects the knowledge of the world on account of his eighty days' trip around the earth, the Japanese theatre is a mystery or at best a dumb-show. Unless thoroughly conversant with the language and usages of the nation, he can hardly be expected to make out the plays which are commonly represented on the Japanese stage. Even with the natives, only a limit-

ed class of people have anything like critical eyes for the histrionic art. Every vernacular journal has its "dramatic critic" who writes for the paper some comments, in a mechanical sort of way, mainly on the actors participating in a play, and very seldom on the piece itself, as represented in the leading theatres of the metropolis. But how many of these newspaper hacks are equal to the task they undertake, I must leave my readers to conjecture for themselves. An old man of my acquaintance who is much given to indulging in reminiscences of the "golden age" of the Tokugawas, has observed that the theatre has had its day in this country. While I am far from endorsing the prejudiced opinions of this *laudator temporis acti*, yet this much is certain, that all the talk about stage reforms, the rewriting of the old dramas and composition of new ones, the improvement of the actings and other such propositions, though they sound exceedingly pretty, have so far accomplished but little in elevating the tone of the modern stage. At the same time, I am bound to say it would not be doing justice to the prevailing tendency of modern civilization, generally towards better things, if the foregoing remarks give the reader an impression that the histrionic art in this country has not received any remarkable benefit at all from the general progress. Improvements in the drama are not up to anticipations, but still they do exist and must not be ignored. Especially conspicuous has been the recent advance in the style of architecture, the general effect of the stage, and in mechanical contrivances such as were never dreamt of in the days of old. Never was the theatre more enthusiastically patronized, nor the actors better treated and more liberally paid than at present. And it is curious that despite the public clamour for plays more in keeping with the sentiment of this enlightened age, the actors are seemingly too conservative or rather too unenterprising to keep abreast of the time, being contented to go on performing the same old pieces over and over again as long as audiences continue to fill the theatres. Without going further into controversial criticism or general observation, let me introduce to the reader a panoramic view of the Japanese theatre with all its peculiarities and exquisite oddities, that is as viewed from a foreign standpoint, which may prove a fruitful and interesting study.

First, for a few moments, I must preface the sketch with a short reference to legendary lore with regard to the development of the drama in this country by no means authentic in all particulars but sufficiently interesting, as it may help foreigners, in more respects than one, to appreciate the flights of fancy characteristic of the race. How far back does the record trace the origin of dramatic performances in this country? Before solving this query I must place before my readers that popular tradition on which the antiquaries of this nation invariably fall back when they can not account otherwise for the origin of any institution. The legend is such a happy combination of ideas that it may be interpreted so as to apply to all instances with every appearance of truth. In one of his articles in an American magazine, Mr. Griffiths cited the

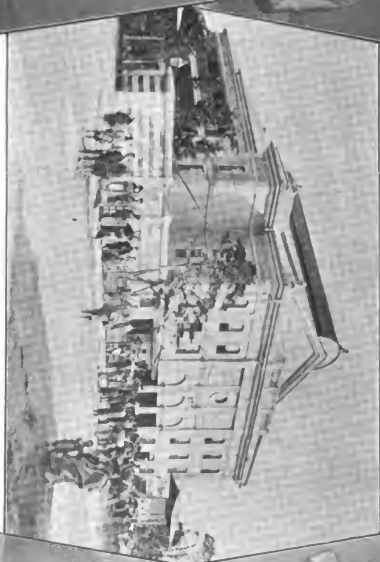
story in question, which I take the liberty of quoting here, making a little alteration so as to fit the present case. "When the 'From-Heaven-Far-Shining-One,' the Sun-Goddess, angry at her mischievous Moon-Brother, hid herself in a cave, and there was darkness in heaven and earth, the Earth-Gods assembled in solemn conclave, and devised all manner of cunning inventions to excite her curiosity and entice her out." They reached the conclusion that nothing would answer the purpose better than a sacred dance, "which tempted the heavenly lady to come out, thus putting an end to eclipse and darkness." In short, the allied Thespian and Terpsichorean art in this country is supposed to have taken its root in pre-Adamite ages. There is a poetic beauty about this explanation of the subject, which, to say the least, is strikingly innocent and simple. The true genesis of theatrical performance in this country—the account verified by history and tradition—is ascribed to the sixteenth century. A young damsel named Okuni, who devoted her life to religious services as *Miko* (sacred dancer), is awarded the laurel as the first of the dramatic players in this country. The incident which led her to the stage was singular, bordering on the romantic. In about 1560 or so the famous temple of Izumo Oyashiro—a temple of renown, the very mention of whose name is sufficient to invoke pious feelings among the Japanese—was in a sad state of dilapidation. Fired with religious zeal, Okuni undertook a tour through the Empire, with the noble mission of raising subscriptions for necessary repairs to the temple. In the course of her travels, she stopped in Kyoto, and gave before the influential men of the time many of her sacred performances, among which was the mythological play mentioned elsewhere. Okuni's ambition was realized, as the story goes on to relate that she was furnished with the requisite funds and was bidden by the authorities to execute her cherished project. The actress possessed, as tradition has it, unusual physical charms and at the same time strong religious convictions. Subsequently she appeared before Nobunaga and Taiko—both well-known figures in Japanese history—whom she entertained with her unique accomplishments. Unfortunately her character, in later years, was not beyond the reach of scandal, and vicissitudes of fortune finally forced her to make her debut before the public as an actress outright, much to the regret of those whose patronage she had once enjoyed. It was in 1575 that Okuni gave her first theatrical performance as such at Kitano, Kyoto. In those days the plays she gave must have been more like character-recitations of primitive poems and folk-lore than anything else, probably not being worthy of the term "dramatic representation" as now understood. The transformations the stage has subsequently passed through till it attained the present degree of development, would make a long story if anything like a connected narrative were attempted. Such exhaustive treatment of the subject is, however, wholly out of place in the limited space available in these pages; suffice it here to say that the existing theatre and drama are not yet three centuries old.

The theatre in colloquial Japanese is *Shibai* or grass-plot, the derivation of the word having to be satisfactorily explained. Judging etymologically, it seems that in its primitive period the stage was in the open air. The more poetical appellation "Ri-yen" or Peach orchard, which is undoubtedly of more direct Chinese origin, is employed in writings, and would indicate a similar origin.

Compared with the modern Japanese theatrical buildings of the European style, those in former days were light and flimsy, if they were more picturesque. From various motives it was strictly prohibited to build playhouses except in prescribed quarters of cities. It was not very many years ago that a *yagura* or tower formed a conspicuous feature of the *Shibai* building, which some antiquaries try to make us believe to be no less than the model of a battle-turret. Even some spears and *saihai* (a thing like a duster which a warrior chief in feudal days brandished about in commanding his soldiers in the battle-field) were set up at each corner of the tower—all this and other relics of military significance in connection with the theatre being a puzzle. The practice of setting up, in front of a playhouse, flags bearing the names of the actors, is still kept up to this day in some of the second-rate or old-fashioned theatres. Perhaps it may have been that, in the early days, the performance was mainly or solely a pastime of soldiers in camp.

A play in this country is not a haphazard after dinner two hour's entertainment as in western lands, but means the whole day's enjoyment as in China. There was a time within the memory of middle-aged people, when the doors of a theatre were opened before dawn, so that the prelude of a play was performed before most of the people were up! Now-a-days people's health is too much considered to keep up such a custom. Moreover, at present the laws wisely restrict the time of daily performance to not longer than eight hours. Today most of the first-class theatres commence the performance at 10 or 11 o'clock a. m. and manage to get it through within the prescribed hours, but be that as it may, by the time the last act is played it is generally after sunset. Sitting eight long hours in Japanese fashion on a thin *futon* (cushion) on a hard matted floor, may seem absolutely intolerable to foreigners, but they will be astonished to hear the enthusiastic admirers of the play murmuring because the entertainment does not or can not last longer. One redeeming feature of the Japanese theatre is that it is not a "full-dress affair" as in the West, but here sensible visitors never don holiday garments which would be liable to be soiled in a crowded place. In other words, the Japanese try to make themselves in a *Shibai* as comfortable as circumstances admit. There are sufficient intervals between the acts, giving visitors ample opportunities to eat, drink, talk or go out for a breath of fresh air in the street. The *Undoba* or theatre-yard is a recent innovation; it is simply a piece of ground in the compound of the play house, lined with eating stalls and booths for the sale of fancy hair ornaments, pictures of the actors, handkerchiefs and other knick-knacks.

Theatre-going in this country is not so simple and business like as



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most of my foreign readers may imagine. It is not at all becoming, if you regard your social standing, to go directly to the door and pay for a box and enter it, allowing yourself to be squeezed into the first vacant seat. No, if you care to be treated like a gentleman you must go through the round of formalities. First of all, arrangements should be made beforehand with a *Chaya* or tea-house near the theatre; from this, attendance and refreshments should be secured for the day, and a box reserved through its agency. Unless the seats be thus previously secured, at least three or four days ahead, you will hardly be able to find a place within hearing distance of the stage. On the appointed day, you simply call at the *Chaya* where you have made arrangements; then your convenience and comfort will be attended to at once. When the curtain rises, the attendant of the tea-house will conduct you to the box, and at each intermission he waits on you asking if he cannot do anything for you. In the course of the day, you must be careful to remember him with a *Shûgi* or "tip," say about 20 *sen* or more, as the neglect of this time-honoured usage will surely bring on you much misery and annoyance. The following articles, unless otherwise ordered, will be brought to each patron: a programme, a *Futon* (cushion),

a tobacco fire-box, a pot of tea, cakes, lunch, fruit, *Sushi* (a delicacy much relished by the Japanese, a sort of rice-dumpling flavoured with vinegar and topped with a piece of fish). One convenient feature of patronizing a *Chaya* is that the theatre-goer is relieved of many inconveniences incidental to attending any crowded place. For example he may leave

his personal effects such as his watch, pocket-book, or any other valuables with the proprietor of the tea-house, thus being free from the danger of pickpockets who generally infect the theatres. Including admission, box hire, tea and confectionery and other charges, one need not spend more than *yen* 1.80 per person. Of course, vain people, in their desire to make a "big show" in the gallery, which by the way is the most aristocratic section in the Japanese theatre, pay sometimes as much as twice or thrice the above sum. The expense will be much reduced if the so-called *Tobi-komi* (lit. "Jump-in") plan be adopted, that is if an unreserved seat be secured through



THE CHAYA WAITER
CARRYING REFRESHMENTS.

a clerk at the door, who attends to all chance visitors. The space occupied by the lower classes is *Oikomi* ("Driven-in place") otherwise called "deaf gallery," but "the deaf" in the language of a foreign tourist, "hear well enough to applaud vociferously." Here is a perfect picture of confusion and bedlam, people being literally "driven in" and packed as closely as possible, suffering all this for the sake of cutting the expense as low as possible. Those who only desire to "take in" just one *Maku* (Act) of the play may do so by paying 3 or 4 *sen*, and standing in a grated pen, where they are just able to get a glimpse of what is going on on the stage. The appended table shows the rate of charges for seats in one of the best theatres in Tokyo :

Sajiki (Gallery box) 5.50 *yen*

Seating capacity 5 persons.

Takadoma (Boxes in elevated 4.50 ,,
position on both sides of the house.

Seating capacity same as above.)

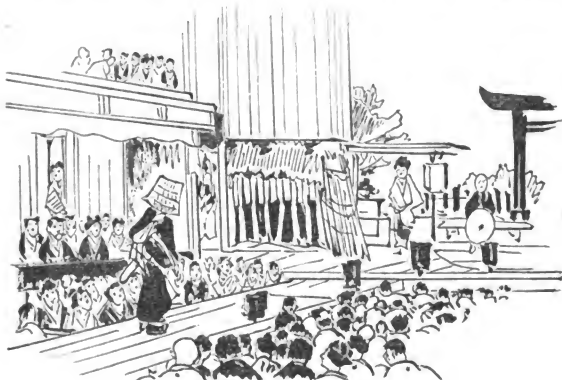
Hiradoma (Boxes on the ground floor) 3.70 ,,

Seating capacity, *ditto*.

"Deaf" Gallery 25 *sen* per individual (The "Deaf"

Gallery is not spaced off into boxes).

There are two things with the Japanese stage that Europe has got to learn. I refer to the *Manvari-bulai* or Revolving stage and *Hanamichi* or Flower-Walks. The former is an ingenious arrangement, whereby



HANAMICHI.

a section of the stage floor, measuring twenty or thirty feet in diameter, turns like a railway turn-table on *lignum-vitæ* wheels. At a signal this movable stage whirls round, presenting the different scene of a house or garden in a play. The classical student will be reminded of the *eccyclema* of the Greek stage. *Hanamichi* is a sort of raised platform on each side of the auditorium through which the actors enter the stage. As a popular actor appears on the "flower-walks," shouts of applause arise on all sides. In olden times there existed a habit of throwing tobacco-pouches or other such articles at the actor, as the Westerners



A MAKU.

would shower bouquets on the favourite actress, but this habit has now almost entirely gone out of existence. The commonest way of expressing one's good will towards a favourite actor is in presenting the latter with a *Maku* or curtain to be hung in front of the stage. Made of costly material, and worked with fancy patterns, some of the curtains

cost hundreds of *yen*. A series of beautiful curtains is presented before the audience at each interval between the acts. There is a strange regulation, which is enforced with singular strictness, as to the mode of drawing the curtain. In all first-class theatres it is drawn sideways while in the second and third rate ones it is rolled up. In this connection I might remark that marvellous improvements have been effected in scenic effects since the introduction of electricity and the Western style of scenic painting. A foreigner once observed that "some of the finest stage pictures and transformations he had seen were in Japan, and its stage ghosts, demons and goblins would be impossible elsewhere." It is natural that in days of yore when nothing better than dim rush-lights or candles at best could be obtained, evening performances were not popular, but we can hardly make out why, now that electric light challenges open day light and the every-day life of the people has assumed the busy aspect of a civilized state, audiences still insist on all-day performance.

As to the number of plays annually acted in a theatre, only five or six performances are given in *Oshibai* (lit. Big theatre) but in minor ones no rest is observed throughout the year. The best theatre season of the year is spring (meaning January, as according to the old lunar calendar, spring begins in that month) and the next best is autumn. Mid-spring, when people are more given to outdoor amusements, and midsummer when they keep out of any crowded place, are the hard times for the actors. On the whole all the *Shibai* in Tokyo and elsewhere seem never to fail in drawing full houses.

The actor was once looked down upon by the public as a *Kawaramonono* or "Performer on a dry river bed," and sometimes *Koyamono* or "An occupant of a hut," thus being placed on the same level with the mendicant. Of all the classes of people in this country the actor enjoyed the least freedom, his action and conduct being ever under a strict censorship. The laws forbade the actor strolling about thoroughfares unless he wore special head-gear so as to completely screen his face. Whenever he had occasion to visit any public place, he went out in disguise, invariably putting on a "*Mebakari-Zukin*"—a hood that covers up the head and face, only exposing the eyes. Actors never frequented ordinary restaurants, but patronized one in suburban district where they might enjoy themselves unmolested or unnoticed by the public. Different is the status of the actor to-day; he is no longer in that isolated position he once occupied. Now-a-days if he is not respected by the public as he might be, he is "lionised by the pittites," so to speak, and made much of by one class of people in this country. A caste-system, in the modified form, prevails, among local guilds, in truth the actor forms a special class of society as in other countries. There are certain illustrious Thespian families, from one of which every aspirant must choose a name. Conspicuous and influential among them are the Ichikawa, the Onoye, the Bando, the Nakamura, the Sawamura and the Kataoka. Each family possesses some marked

characteristics in the mode of acting, which are imparted only to the initiated. The actor bears two different names i.e. an ordinary name by which he goes in society, and a stage name. For instance, the most famous "star" actor in this country is known by the stage name of Ichikawa Danjuro, but at home he is Shū Horikoshi. Every player has besides a simplified stage name such as Naritaya for Ichikawa Danjuro, Otowaya for Onoye Kikugoro, Takashimaya for Ichikawa Sadanji,—the three greatest actors in Japan. Again, each family takes much pride in its family crest. Appended is the *Mon-*



MONBANZUKE.

banzuke (Family Crest record) which was published over 100 years ago, and has suffered not a single alteration since then till this day. Actors are classified on the basis of the parts they act, prominent among which are :

1. *Aragotoshi*—lit. rough characters,
2. *Fitsugotoshi*—historical characters representing loyalty or chivalry,
3. *Wagotoshi*—genteel characters generally represented by comely youths,
4. *Fitsuakushi*—Wicked characters.

Female parts are acted by men on the Japanese stage. It was in the beginning of the seventeenth century that women were prohibited from appearing on the stage along with men. The above remark does not mean that there are no actresses in Japan; as a matter of fact there are, but the two sexes could not, in olden days, and do not, at present, perform together on the same stage. The training and discipline undergone by actors who play the rôle of women, are beyond adequate description. It is not enough that they are made the very image of women, by means of facial make up, dress and toilet, but, more still, their manners and actions must reflect that of the fair sex. It is natural that from childhood they should be placed as much as possible in female society, and while at home they put on female dress and are disciplined till the last trace of masculine proclivities is obliterated. The *Onnagata*, or impersonators of female characters, yield no mean influence in the guild of actors, this fact being shown by the principal positions their names occupy in programmes. No green-room but theirs is locked from inside, and no other actors can go in without first asking the permission of the occupant.

Dancing is considered the first and last qualification of an actor, and it is to this end alone that his early training is directed. Of course a novice must perform a humble part in a play; he usually makes his debut as *Uma-no-ashi* or horse's leg. On the stage, the employment of a real horse being out of question, a frame-work is used representing the head and body of the animal with the poor actors serving as its legs! Those born in theatrical families are spared such an ordeal, but to others who have no pedigree to save them the apprenticeship to the stage is not very smooth sailing.

The star-actor in olden days was paid 1,000 *ryo* (now *yen*) for four performances in a year, and his income was then considered exorbitant. Now-a-days Ichikawa Danjuro earns 5,000 *yen* for an engagement of about three or four weeks, so that his annual income, at the rate of four runs a year, exceeds the salary of the Premier by 10,400 *yen*! Other minor actors are also paid liberally, if not in the same degree as the "stars." On the other hand, their expenditure is so heavy that there are few actors who are not burdened with debt. The direct tax imposed on them is by no means small, first class actors paying 5 *yen* per month and the lowest ones 1 *yen*. According to the latest investigations there are said to be, in Tokyo alone, over 4,000 actors but in the busy season the supply is far from meeting the demand.

Japanese plays fall into one of the three kinds; Viz., *Jidaimono*, or historical, *Sewamono*, or social, and *Oiyemono*, or plays connected

with the private troubles of some illustrious family. In number and popularity the first two exceed the last. In feudal times historical plays seem to have claimed the greatest attention, as in those days the theatre was essentially didactic. At the time when educational opportunities were limited to a small section of society, i. e. the *Samurai* and priests, common people had no means of acquiring knowledge and culture. Ethical purposes rather than mere entertainment would seem to have been the principal motive in the evolution of the Japanese theatres. That plays have imparted the knowledge of and taste for history, to those who never touched books, is not to be denied. The stories woven into dramas are based on the idea of loyalty, filial piety and chivalry. Viewed from the matter-of-fact standpoint of Western races most of the plays may seem to be an array of refined absurdities. Foreigners may perhaps never be able to comprehend the extremes to which the idea of loyalty is carried by the Japanese, who would not hesitate to sacrifice not only himself but even his whole family, in case of emergency, for his master. What moral lesson could the Occidental draw from the pathetic story of a noble girl selling her virtue just for the sake of saving her parents from financial destitution? No doubt the whole trend of the play may seem to foreign critics unnatural and disconnected, but the people are so thoroughly schooled in feudal ideas that their hearts are thrilled at what Westerners would consider the most unnatural and grotesque incidents. Unless our foreign friends can fully appreciate this long-inherited sentiment of ours, they will probably never be able to follow our historical plays with any degree of understanding and sympathy. As may be imagined, tragedy, with an excess of blood-thirsty characteristics, predominates on the Japanese stage. Among historical plays, those most popular and most widely known, are *Chushingura* (the story of the Forty Seven Ronin), *Kanjinchyo*, *Soga*, and *Kagekiyo*. What these pieces are about I must forego explaining at present on account of the length to which the present article has already run. In the *Sevamoto* or social play, a love episode forms the main thread of the plot, but here again the opportunity to introduce some sound moral teaching is not lost.

The so-called *Soshi-Shibui*, or theatre of the modern school, sprung up a little over a decade ago, with the lofty object of inaugurating a new era for the Japanese stage. The "new actors" pledged themselves to present only plays consonant with the advanced thought and culture of this age. For a time they met with warm sympathy from the public, in the hope that something might be accomplished by them. Their sanguine expectation has, however, been in vain, so that they have come to the conclusion that the idea of the new school is all very beautiful but it is beyond the power of the "new actors" to carry it out successfully.

Recently much interest has been manifested by the literati of this country toward the production of new plays such as are in harmony with the spirit of the age. With such men as Messrs. Fukuchi and

Tsubouchi rendering their services in the line indicated above, the future of the theatre in this country offers a bright promise.

SUTETA TAKASHIMA.

COUNT MUTSU.

On the 24th of August, 1897, Count Mutsu, whose life is a most interesting romance, and whose death is so deeply regretted by all the people, peacefully drew his last breath at the comparatively early age of 54. Count Mutsu was a genius, with a rare combination of clear insight and penetrating sagacity. That he was one of the most influential statesmen on the political stage of the Meiji era, may be taken for granted. His life is a variegated picture with sudden changes of success and failure; we see him sometimes as a poor student, sometimes as a government official, sometimes as a prisoner, and lastly as a nobleman. Whatever critics may say of his actions, his life itself is sufficient to entitle him to be remembered by us and by our descendants. Although his life would amply repay a detailed study, we are now only able to glance at it in its broadest outlines and only in connection with recent political affairs.

On the 21st of August, 1844, a sixth son was presented to her husband by the second wife of Munehiro Daté, a retainer of the Wakayama clan, and the baby-name of Ushimaro was given to the future Count. It is worthy of notice that the father of Count Mutsu was a man of illustrious ability and uprightness in the government of the Wakayama clan, occupying the important position of Councillor and afterwards Treasurer with an annual income of 800 *koku*. As an inevitable concomitant of his increasing power and confidence, the suspicion and envy surrounding him, and the conflict of political opinions with Mizuno Tosa-no-Kami, not only deprived him of his position, but caused him to be confined in the castle of Andô Hida-no-Kami at Tanabé in the province of Kii. During these family misfortunes, the boy only nine years of age, was obliged to wander with his mother through the country in poverty and helplessness, with a sad fate always staring him in the face, until his fifteenth year. It was always a matter of regret to him that during this period he missed the influence of his father which might have had a great effect upon the culture of his youthful mind. But the born genius which was inherited from his parent acquired for him through the hardships of his youth that indefatigable steadiness which was a characteristic trait throughout his life-work.

When he was fifteen years old, he gave into his mother's hands a Chinese poem in which he had expressed his youthful ambition, and set out in his travel to Yedo, now Tōkyō, to try his fortune. After an unfortunate sojourn of three years amidst the poverty of the capital, he



THE LATE COUNT MUTSU.

found at length an opportunity to become a disciple of Yasui Sokuken and Mizumoto Seibi, then the most illustrious scholars at Yedo, and from them eagerly learned the Chinese classics.

Three years afterwards, hearing that his father was released from confinement, he returned to Wakayama in haste. But soon, after a very short stay, he again left his native city; and foreseeing the approaching eventful times, began to travel through the country, taking every opportunity to make the acquaintance of illustrious patriots, (among whom Kōin Kido, Riura Sakamoto, Taisuké Itagaki, Hirobumi Itō, Nobuyuki Nakajima, Tsunezō Aizawa, Hiromu Nakai etc. may be mentioned), and to discuss with them the topics of the day. Kōin Kido of the Chōshū clan was one of his most intimate acquaintances, and it is said that he was intending to appoint Mutsu at some future time to the post of Minister for Home Affairs in his Cabinet. Riura Sakamoto, also, who was without doubt one of the greatest men of that time, recognizing the rare ability of the young man, showed him great kindness, and it was by his introduction that Mutsu was put under the protection and guidance of Rintarō Katsu (now Count Katsu), who then was keeping a naval school at Kōbē. Here Count Mutsu, who at this period went by the name of Kojirō Nakamura, studied the European languages and the Chinese classics. After a short while Katsu was called to the Shōgunate Government, and the school being closed in consequence Kojirō went to Nagasaki, Kumamoto and other places in that neighbourhood; whence hearing that the Tosa clan was going to organize the famous *Kaiyentai*, a naval corps, under the guidance and direction of Sakamoto, he went there and helped the organization for a short time. On the eve of the Restoration battles at Fushimi and Toba, the ambitious youth, filled with forethought went secretly to Ōsaka and found means to have an interview with Sir Henry Parkes, then the British Minister to Japan, who gave him some important advice about the diplomatic policy to be taken by Japan. After this interview, he hurried back immediately to Kyōtō to communicate with Iwakura, then the most influential adviser of the Emperor, who, recognizing the rare talent and profound ability of the young man, often asked his opinion, and appointed him to an important position in the Foreign Department in January, 1868. This appointment gave him an opening for his future career as an influential statesman and official. At the same time Itō, Inoue, Terashima, Godai, Nakai were appointed to the same Department. In May of the same year he was removed to a position in the Treasury Department, whence he was dismissed and transferred to Ōsaka in consequence of a conflict of opinion with his official chief Hachirō Mitsuoka (now Viscount Yuri) as regards the issuing of the gold-notes (then called *kinsatsu*). After holding the governorship of several prefectures, he resigned his official position in August, 1869; and returning to Wakayama, attempted to reform the government of his clan. Next year saw him on his first tour to Europe and America. One year after his return

he was again appointed to the Treasury Department as senior secretary in 1872. In this position he solved the hard question of the land tax, and reformed it successfully. In spite of his success in the land tax problem, he resigned his position in the year 1874, perhaps on account of his indignation against the policy and actions of the *Satchō* men; for, even at that early date of Meiji, the *Satchō Hambatsu*, (the word itself was first used by Mutsu), *i.e.* the exclusive government over Japan by men of Satsuma and Chōshū was in embryo, and he must have been deeply impressed with the feeling of isolation and the lack of colleagues, which effectually thwarted all his aspirations and schemes. He therefore retired to his native city, and in vain attempted to reform the political and military systems of the Wakayama clan, when the clans were suddenly abolished by an Imperial Ordinance. Just at that time the famous Korean problem came to the fore, the Cabinet being then in the power of the great Ōkubo, who was not on such intimate terms with him as were Kido and Iwakura. By this time his discontent and indignation against the Cabinet was gradually increasing, and at length he determined to go into opposition and to attack the Government for its unequal distribution of political rights, and to raise a cry of liberty and equality for the people. But whilst opposing the Government he was yet so sagacious and shrewd in his conduct, that he was appointed a Member of the Genrōin (the Senate) in the year 1875, on its first establishment after the Ōsaka Conference.

While he was in the Genrōin, he examined constitutional laws, and also ardently advocated the abolition of the cruel penalty of torture. When the famous revolt of Saigō broke out in Kōshū, his line conduct was too crafty; for while on the one hand, in his official capacity, raising soldiers in the Wakayama Prefecture; on the other, he had he was secretly combined with ambitious men of Tosa in the plot to crush the Cabinet and to seize the political power. But in the midst of their secret communications the plot was discovered. In June, 1878 he was not only dismissed from his official position, but sentenced to five years' imprisonment.

He was released from his confinement in Miyagi prison by special pardon in December, 1882. During his confinement he was not a whit discouraged and devoted his leisure to the study of the English language, the result of which was the translation of a work of Bentham's. In spite of the advice of his friends, next year he went on his second tour to the West, from which he returned in January, 1886. After returning, his political opinions became remarkably progressive, and favoured the introduction of Western civilization into the country as speedily as possible. Though some of his friends, recognizing his excellent power as a statesman, advised him to take his proper position as the leader of a future political party, he entered the Government resolutely; and in October of the same year was appointed Minister Resident from which grade he was promoted to

be Minister Plenipotentiary and Envoy Extraordinary in the following year. It was while staying at Washington as Japanese Minister to the United States of America, that he concluded the famous treaty with Mexico, a treaty deserving to be remembered by us as the first satisfactory treaty on equal terms ever signed with foreign countries. A short time before, Count Inoué, then the Minister for Foreign Affairs, having failed in his attempt at treaty revision, had resigned his position, being succeeded by Count Ōkuma. Mr. Mutsu was opposed to the entrance of Count Ōkuma to the Cabinet, and at once tendered his resignation; but it was not accepted, and he set out to America as the Japanese Representative at Washington in February, 1888. After the failure of Count Ōkuma in his attempt at treaty revision, the political world being thrown into confusion, Mr. Mutsu was called back from America in January, 1890. Just at that time the first Diet of Japan was about to be opened, and Mr. Mutsu filled with ambition, endeavoured to be elected as President of the Lower House. But, invited by the Government, he joined the Yamagata Cabinet and received the portfolio of Minister for Agriculture and Commerce in May of the same year. In the following July, he was elected by the first district of Wakayama Prefecture as Member of the Lower House, which he resigned in September of the next year. As the Minister for Agriculture and Commerce his ability and talents as a statesman were fully manifested and recognized, amongst both the official circles and the people, so that he still retained his seat in the Cabinet when the Yamagata Ministry was displaced by the Matsukata Cabinet, until his resignation in March, 1892. It was chiefly at these times that he endeavoured to break up the intimate relations between the Satsuma and Chōshū men, and to cancel their powers. When the Itō Cabinet was newly inaugurated in 1892, August, as the people expected, he was appointed Minister for Foreign Affairs, and during this time especially, his movements and work were so smart and sharp, that the nickname "Razor Minister" was given to him. It was also at that time that he ingeniously managed the Jiyūto (the Liberal party) in the Lower House, and the manner in which he did it is enough to entitle him to be considered one of the leading politicians of the Meiji era. After his appointment as Minister, he immediately resumed the troublesome negotiations with the European countries for the revision of the treaties, one of the most difficult problems since the Restoration. His remarkable success in this important work was rewarded with the title of Viscount in August 29th, 1894, (until then he was simply Mr. Mutsu). His next but not less important work was his service as Imperial Plenipotentiary in connection with the negotiation of peace with China at Hiroshima during the recent war. On the 20th August, 1895, he was promoted to the rank of Count in consideration of his high merits, at the same time that Count Itō was rewarded with the title of Marquis. His health which was originally good gave way at length under the strain of business and he was at last compelled to leave his position in May,

1896. After retiring from the active duties of his post, he immediately set out on a tour to the Hawaiian Islands to recover his health, Foreseeing, perhaps, the irresolution and unsteadiness of the Itô Cabinet, he wisely forsook it. It is said that a short time before his starting From Yokohama he told a friend that it was his intention in future to from a Cabinet under his own direction.

After returning home, Count Mutsu spent most of his time at Ōiso for the sake of his health, still however paying the keenest attention to daily political affairs. Even until a few days before his death in his home at Nishigahara, he was reading newspapers in bed. It is said that he left behind him a momentous work containing his opinions on Japanese politics, and especially on the real condition of affairs during the late war. It is also said that this work, containing much valuable information of a private character, will be offered to the Foreign office for preservation among its archives.

If we glance over his whole life and works again, there is no doubt that he was one of the greatest statesmen in the Meiji era. While the Satsuma men and Chōshū men were supported and promoted by the power of their clans and colleagues, he made his start in life alone, without help, and pushed himself into eminence solely by dint of his own ability. In consequence of these circumstances, he often met with various difficulties and hindrances in his career; which however he did not fear at all, but struggled valiantly over the battle-field of life. Although the earlier half of his short life is one series of failures and misfortunes which gave him a not otherwise easily obtainable education of character, the latter half is brilliant with successes, by which his real latent ability was especially manifested to the public. It seems to us that his ambition and ability were both capable of expansion, and that a glorious future lay before him when the hand of death suddenly stopped his career.

MEMINISSE JUVAT.

REMINISCENCES OF AN OLD RESIDENT.

Some recent events have recalled memories of the past, that may, perchance, be interesting to others, especially at the present juncture. The decease, quite recently, of the much lamented Japanese statesman, and patriot, the late Count Mutsu, brings to mind incidents of more than thirty years ago, when intimacy with him, and many of his old time friends, began in Nagasaki. The passing away, also, only a short while before, of one of the earliest and most highly respected of the old residents, the late J. G. Walsh Esq., (who was for some years in charge of American interests in Nagasaki), while severing another link with the early days, furnished occasion to the clergyman

who officiated at the obsequies, to mention a recent conversation with the honoured dead. The Reverend gentleman, J. L. Atkinson D.D., had suggested to Mr. Walsh to jot down some of the memories of former days in Japan for the benefit of others; and this hint seemed applicable to myself also.

Frequently solicited to publish some of the experiences of early days in Japan, especially by Japanese, since my return, once more, after a lapse of so many years' absence, and recently urged to give some lecture to the young men of the colleges, on the same subject, I have hesitated to comply for reasons, some of which it may be well to mention.

Nations as well as individuals do not care to be reminded always of their early days: great peoples, like great men, have their little foibles, and injudicious harping on failings and juvenile follies of days gone by, serves no good purpose. As object lessons, to point a moral, or adorn a tale, reference to the past may be useful, but discretion must be exercised. When approached in a proper spirit by enquirers, by those seeking information, opinion and advice, under circumstances indicating that such will not be misused, then it becomes a pleasing duty to speak out. Criticism must, however, be very cautiously offered. Indiscriminate adulation, with ulterior motives, is altogether too much in fashion, for the candid friend to be heard with appreciation. The Far East had been from early boyhood the wonder land; relatives and other friends who had been in the East related stories; and more than one owned books, which were borrowed and read. The Zipangu of Polo, the Far Cathay, (that search for a westward passage which resulted in the discovery of a hemisphere, a New world) had the enchantment that distance makes possible, and the isles of the Pacific were surrounded with an aureola, a glamour, gems of luxuriant nature set in a tropical sea.

An opportunity presenting, a voyage to Australasia followed some travels nearer home, and from thence Cathay was reached. The effects of climate necessitated a change, and Japan, then recently reopened to the world, was recommended. This was in troublous time; the rule of the Tokugawa Shōgunate was tottering, and the foreign ships were being incited to attacks, that weakened the revolted provincial chieftains and their valorous clansmen. Foreigners were indiscriminately attacked, and a high bamboo fence surrounded the concession, within which they resided. Yedo was not the place for the vassals of the defiant Daimio: the Bakufu exercised repressive measures, and too strict surveillance to be comfortable; and Nagasaki was the resort for students.

Japanese interpreters were scarce: all official communications were carried on in Dutch, or Chinese, and other old customs survived. The Satsuma hero and patriot Saigo (Kichinosuké?) was interested in many promising young men, and there were other patrons, in spite of the Tokugawa jealousies and restrictions. Foreigners assisted, some will be gratefully remembered, and the young students of that time have

contributed largely to the present position of Japan; many made their mark, before they passed over to the majority, across the *Sansara*.

An abandoned ceramic factory was hired, and one of several schools was opened, on the hill in the rear of the Hospital Nagasaki.

The inditer hereof had a house at Nishiyama, not far from the former residence of the Savant Von Siebold, rented in the name of an adopted child, (a posthumous orphan, born in the adopter's residence in the settlement): and here, in a room commanding a fine view of the harbour and offing, there frequently assembled some of the bright young men who were to make Japan a nation rehabilitated. Some had obtained a font of type, and desired to produce journals, forerunners of the press of today, others were anxious to learn navigation, shipbuilding, marine engineering, and other useful arts and sciences; and all wished to begin by acquiring English, or other foreign language, so as to read understandingly, the best books on the subjects they desired to study. Walks, within the very limited area permitted, were not very safe, then, for foreigners; but in company with one's young Japanese friends, the hills were ascended: and from their summits the wide prospect of historic ground was motive for interesting chats, about early voyagers, leading to the present and future of Japan's place in the Pacific and the world.

Count Mutsu often visited Nishiyama, as a welcome guest and friend, and joined in the walks; he had already become a leader of men, and was head and shoulders above the average, in intellect and character. The Pacific Islands had not then been appropriated and apportioned between the great European powers, and with a large scale track chart, the possibilities for Japan and its increasing population were often discussed. The creation of a mercantile marine, first of all the training of navigators, was discussed, and Siam was referred to, as an illustration of what might be done. (The writer had recently commanded a large vessel, built in Siam and sailing under the White Elephant; his experiences, when in Australasia, and serving in the steam sloop of war there, as a junior officer, being brought in).

Everything was impossible then, nothing could be done while the Bakufu and powerful Daimios were antagonistic. The Tokugawa bureaucracy adhered to the traditional policy, and an insurmountable obstacle to development and progress existed. At Nishiyama there were no eavesdroppers or spies; and discussion was free, open, and unreserved. Desiring to visit Yedo, which was found to be impossible, unless as a member of a foreign Embassy, the new Envoy, Sir Harry Parkes, most kindly arranged that little matter. Then acquaintanceship with learned gentlemen and some of the aristocratic families became possible; the scare created by the assassination of Ii-Kamon, and the frequent attacks on the foreign legations, had somewhat subsided, but no foreigner was permitted to go about freely and alone: the Bette-

gumi, cadets of Hatamoto families, were formed into an escort, and there were foreign soldiers and marines still on guard also.

There was great difficulty in obtaining any information about Japanese affairs in those days; booksellers, even, refusing to sell to the foreigner, fearing the displeasure of the officials.

Count Mutsu's respected father was a very noted scholar, a vassal of the Kishiu clan, and pleasing recollections of him survive. The Prince had employed German officers to instruct the troops of the "Han" (as the provinces were then called) and the Chiji (Governor) was related to the Imperial family.

Count Mutsu had a predilection for military affairs, and in many ways, reminded those who know him intimately, of a celebrated Austro-Hungarian Diplomatist, of whom it was said that "a good cavalry officer had been lost in making an able diplomatist." The Prince instructed Count Mutsu to proceed to Europe, to make enquiries and purchases of the newest and best arms of precision, and arrange for the engagement of instructors, makers of military accoutrements; and on other confidential business. The writer accompanied him.

Travelling together gave abundant opportunity for the renewal of the old time friendship, and conversations on a more mature basis. Audiences with the Emperor of Austria, the Roman Pontiff, and other august personages: interviews with distinguished diplomatists and learned men, including Cardinal Antonelli, Count Beust, and numerous others, afforded unique opportunities for discussing important questions. Functions and hospitalities added experiences of social amenities and friendly intercourse, that were most valuable. While in Europe, the Franco-Prussian war delayed the completion of the special business, and many parts of the Continent were visited, including England; the manufactories, various arts, industries, and other matters were enquired into, with very unique facilities Museums, collections of antiquities, works of art included, were visited. Memories of numerous incidents and episodes arise, in connection with this interesting tour. While moving about, an invitation was received, to visit Minden, *en route*, where there were a great many prisoners of war. On Christmas eve, accompanied by German officers, the camp outside the fortifications was reached; on the way, some cheap cigars were purchased, to give to the poor prisoners, but the veterans on guard took them from the prisoners, and the party was hurried away. It was afterwards explained that there had been repeated attempts to escape *en masse*, and a plot had been just discovered, of an intended *emeute* on Christmas day, when everybody would be enjoying themselves. The veterans on guard had suspected that the cigars might contain secreted communication, from friends outside, and the appearance of Count Mutsu, who had a somewhat military carriage and bearing, led them to think that he was an officer of one of the French foreign legions. An awkward scrap was narrowly avoided.

The writer, upon returning to Japan, was in Tokyo for some time,

busy in assisting the early organizers of the mercantile marine; leaving Japan to visit Philadelphia during the centennial, and for more than a score of years he lost touch with Japan and its people. His gleanings, however, furnished material for lectures abroad.

C. PFOUNDEN.

Note. The heading of this article is the motto on the armorial bearings of the author's family, and was considered appropriate, as the title of some delightful memories. Our readers will remember an article, and foot note in our July issue, to which they are referred.



Kan-Rin-Maru, dessiné par le capitaine American Brooks, et Caractères chinois écrits par Katsu capitaine de ce vaisseau, durant le voyage sur l'océan pacifique.

REVIEWS.

RELIGIOUS TOPICS.

A late issue of the *Fiji Shimpō* contains an article expressing Mr. Fukuzawa's view with regard to religion which may safely be taken as that of a majority brought up under his influence which is still exercised upon the moral condition of the young generation in Japan. It would be therefore well for those who are interested in moral and religious questions in this land to carefully weigh the said article.

Firstly, the heading of the article is characteristic. "Religious work may be compared to that of tea dealers." He goes on to say, "So far as the question of the preservation of peace to society goes, religion is an indispensable factor, and so we do not prefer one religion to the other, provided it is well organized to carry out the grand purpose. Naturally having no religious sentiment, yet for the sake of the society in which we live it is important that our fellow men shall be the followers of it. There are various sects of Buddhism and of Christianity in this country, but to one who looks at them with impartial eyes, there is no more distinction between them than there is between green tea and Chinese tea. We do not mind which we drink but it is a necessity that people shall at least for once know the taste of tea. Tea dealers are busy trying to show their goods in best possible light. But how do the merchants of religion (notice the expression; he compares religious workers to merchants) to obtain credit for their faith. Look at Buddhist! How deplorable is their conduct. Is not their character shamefully degraded? Does not total corruption run through their internal organism? yet, do they not disparage religions which are not of their own caste? Was it not one of the fundamental rules of Shin sect not to scoff at other systems of faith? yet they are to-day openly violating this worthy maxim. Surely they are doomed to destruction. Next look at Christianity. Many priests of this form of faith behave comparatively better than Buddhist priests, but they are fearfully intorelant turning a deaf ear to all arguments and claims of others. Therefore admirable as their ideal is, their work is slow. The method of preaching employed by these priests is entirely unfitted for our country which has its own national customs and habits in matters relating to marriage and funeral ceremonies; and yet in coming to us they employ the same methods as were used in Africa centuries ago. Should not the Japanese be treated as civilised race? Nearly all of the forty million people in Japan with only a few exceptions, practically speaking, have no religion. They have unfortunately not yet taken to the drink called *religion*. Is it not high time for so called religious workers to make our people to sip and taste this precious tea?

* * *

The Nippon Shugi (Japanism) a magazine which is an organ of conservative thinkers, has proposed the following posturates challenging answers of Christians. x

1. Is it possible to reconcile the idea of the sacredness of the Japanese Emperor with the doctrine of Christianity which teaches that Christ is the supreme Governor of all things both visible and invisible?
2. Is it not against the very Constitution of Japan to recognize supreme beings such as a God, a Jesus, a Pope, a Church or a Bible other than the sovereign of the country.
3. Do Christians mean to regard Jesus as a faithful subject of the Japanese Emperor or do they mean to bring down the latter under the

rule of the former so that he might offer the prayer saying, Jesus, the Son of God, have mercy upon me?

4. Are Christians prepared to confess their faith in such terms as to satisfy our rational feelings and can they meet fairly all the philosophical and theological questions proposed to them?

* * *

Buddhists who had hitherto been dormant have now begun to do their best to promote their own interests. The *Hansei Magazine* is the outcome of this movement. It contains many readable articles on subjects of religion and arts illustrated in a most perfect manner. We wish our contemporary every success.

GWAIKOKU GOGAKUZASSHI.

The *Gwaikoku Gogakuzasshi*, as its name implies, does not pretend to do more than instruct the Japanese in foreign languages. An eminent scholar of each of these languages is actively engaged in its publication. The necessity of a magazine like this is obvious enough, and we trust the work will be welcomed by all those who are interested in the study of languages. May the publisher have every success in this undertaking.

NEWS AND NOTES.

(Our Survey extends to Sept. 13th)

THE CROWN PRINCE.

On the 31st ult., H.I.H. the Crown Prince attained his majority, according to the Imperial House Law, on reaching his eighteenth year. The event would have been accompanied by some grand ceremony, if the country had not been still in mourning for the death of the Empress-Dowager. As it was, the day was celebrated quietly at the Sea Shore Palace of Hayama, where His Imperial Highness happened to be staying, and the people over the country kept their rejoicings in their hearts.

INTRODUCTION OF NEW ELEMENTS IN THE OFFICIAL CIRCLE.

The long talked of *Chokunin* Councillors have been appointed at last. This is one of the signs that the present Government has gathered up its spirit and determined to carry out, however serious the difficul-

ties may be, the program proclaimed at the time of its inception. *Chokunin* is the highest of the three official ranks in Japan and the term is applied to the newly appointed officials in order to distinguish them from ordinary councillors who are of the *Sonin* or second rank. Each Department, with the exception of those of the Army and the Navy is to have a *Chokunin* Councillor, whose nature may be best shown by saying that the office corresponds in fact to the British Parliamentary Under-Secretary of State. As may be seen from the following list, the new officials, save one, have been taken from outside the bureaucracy.

Mr. Y. Osaki, attached to the Foreign Department, was one of the leaders of the Progressive Party.

Mr. I. Tokutomi, attached to the Home Department, was the proprietor and editor of the *Kokumin Shimbun*.

Mr. T. Taketomi attached to the Finance Department was a prominent member of the Progressive Party.

Mr. S. Gamō attached to the Colonial Department was also a prominent Progressionist.

Mr. S. Komai, attached to the Department for Agriculture and Commerce, was in the service of the Finance Department.

On the abolition of the Colonial Department, Mr. Gamō was removed to be the Director of the Hokkaidō affairs Bureau in the Home Department. Together with the *Chokunin* Councillors, there have been two other important official appointments. Mr. K. Minoura and Mr. S. Shiga of the Progressive Party being made Directors respectively of the Commercial Bureau and the Forestry Bureau in the Department for Agriculture and Commerce. These new officials are all men of tried ability. The introduction of this fresh element into the official circle is a long step toward the realization of the Government founded upon a national basis. It is understood that the burden of accomplishing fundamental reforms, as promised by the Cabinet, will largely devolve upon these new officials.

THE ADMINISTRATION REFORM COMMISSION.

Accordingly, the Administration Reform Commission was reconstructed so as to include the *Chokunin* Councillors among its members. As our readers will remember, this commission was appointed shortly after the present Cabinet came into existence, for the purpose of investigating the needed reforms in the administrative system. It was

presided over by Count Ōkuma and consisted of Vice-Ministers, Directors of Bureaus and certain other official. When, however, the Commissioners proceeded to perform the task entrusted to them, they found that the members were too numerous for working purposes. Hence, at the same time that the new Councillors were appointed to the Commission, a number of the original members were withdrawn from it. We do not think the Commission will work a miracle. But its reconstruction shows that the Government is in earnest, and that the attempt at administrative reform is not a sham, as is supposed by some, for satisfying popular parties.

ABOLITION OF THE COLONIAL DEPARTMENT.

The news of the abolition of the Colonial Department was favourably received by the great majority of the people. From the very time when the Department was first established under the Itō Cabinet, many were of opinion that it was superfluous, and the Progressive Party has been insisting on its abolition. If some were surprized by the sudden action of the Government, it was simply because they did not expect it so soon. The Hokkaidō Affairs Bureau of the abolished Department was incorporated into the Home Department and the Formosan Affairs Bureau was attached to the Cabinet. Since Hokkaidō and Formosa have few features in common, there seems to be no reason why they should be administered by a special Minister. Governmental expenditures should be increased if necessary, but economy must be insisted upon wherever it is possible.

RUSSIANS IN KOREA.

Mr. Waeber, who has been a conspicuous figure in the recent affairs of Korea, has been replaced by Mr. Speyer and it is understood that he will leave the country in a short time. His last act as the Russian Representative was to obtain from the Korean Government the lease of a coal depôt on Salmon Island near Fusan. Just at the time when Mr. Waeber's place is taken by the new Minister, there is pending the question of the engagement of Russian soldiers as instructors of the Korean Army. According to reports from Seoul, the Korean authorities were advised by Mr. Waeber to employ the thirteen officers and privates who were said to have come to the Korean capital for "sight-seeing." The Government has not yet decided to act on

the advice, and keen interest is taken as to what course Mr. Speyer would pursue in regard to the problem. In the mean time, Baron Rosen, the new Russian Minister to Japan, is having interviews with Count Ōkuma, and the subject discussed by them is supposed to have some relation to Korean affairs. It is a mistake to think that Korean affairs are all settled in Seoul. We hope that the Japanese Foreign Minister and the Representative of the Czar will reach a satisfactory settlement in considering the best means of assisting the common neighbour of their respective countries.

RE CHUN YOUNG.

Prince Re Chun Young, the grandson of Tai-Wan-kun of Korea, who was staying in this country, has started for Europe. He is to stay mostly in England, where he will devote his time to the investigation of politics and social affairs. We hope his stay in Europe will conduce to the progress of his country at some future period.

LIEUT.-GENERAL KAWAKAMI IN SIBERIA.

Lieutenant General Kawakami, Vice-Chief of the General Staff of the Japanese Army, has been on a visit to Siberia. He went to Vladivostock by a Japanese steamer, and thence proceeded as far as Khabarovka. The Russian authorities, civil, military and naval, received the Japanese general in the most cordial and friendly manner. Lieutenant General Kawakami has sent home consecutive accounts of his journey which have been published in various papers and the people have been deeply impressed with the kindness shown to him by the Russians.

MARQUIS ITÔ'S RETURN

Marquis Itô is to be congratulated on his return from a successful journey. He was welcomed in foreign countries as the Japanese statesman who was the Prime Minister at the time of the late war, and had occasion to exchange views with some of the foremost men of Europe. He is no doubt satisfied with the cordial reception accorded to him ; so are the Japanese people, too. It is beyond question that the Marquis's observations during the tour will be turned to good account to the advantage of the country. But it is premature to think that his

return will cause a change in the present political situation. As to the motive of his early return, all the ingenious conjectures have turned out to be unfounded. The Marquis retired to his villa at Ōiso after a few days' stay in the Capital.

THE GOLD STANDARD.

The day is fast approaching when the gold standard will be in force in this country. What its effects on our finance and trade will be, is a question we do not attempt to solve at present. One thing we can safely do is to notice the effect on the rate of exchange already brought about in anticipation of the gold standard. The rate of exchange between Japan and countries of Europe and America seems to be no longer affected by the fluctuation of the value of silver. On August 2nd, the value of silver being $26\frac{5}{8}$ *d.* an ounce the rate of exchange was for London 2 *s.* for 1 *yen*. On the 2nd inst., silver fell as far as $23\frac{3}{4}$ *d.* an ounce; but, strange to say, the rate of exchange was 2 *s.* $\frac{1}{8}$ *d.* On the other hand, the rate of exchange between Japan and China is affected by the value of silver. At the beginning of August, 100 *yen* was equal to 78 taels, but on September 4th the rate rose as far as $87\frac{1}{2}$ taels. The steadiness of the rate of exchange was counted one of the advantages to be derived from the gold standard. The new currency system has proved a success, in this respect at least.

THE SILK TRADE.

The silk trade has been very prosperous this year. The following figures give the amounts and values of raw silk sold in the first seven months of the present and preceding years.

	Amount (in <i>kin</i>).	Value (in <i>yen</i>).
1897	2,847,920	21,161,338
1896	1,648,140	11,918,896

THE COMMERCIAL MUSEUM.

The commercial museum newly opened under the management of the Commercial Bureau is in the building of the Department of Agriculture and Commerce. The public has free access to the establishment which contains samples of native products and imported articles, numbering 6017 at present.

JAPANESE PERSONAL NAMES

In transliterating Japanese personal names, there are two different ways as to the order of the family and individual names. In Japanese, as our readers may well know, the family name precedes the individual name, and the order is maintained by some even in writings in foreign languages. Others, however, follow the European style and put the family name after the individual. Since the prevalence of these two ways is extremely confusing to readers who are not acquainted with the Japanese language, we will make it the rule in this magazine to reverse the Japanese order and to let the family name follow the individual, with the exception of historical personages, in whose case the family and individual names often constitute an inseparable whole, and of *noms-de-plume* of literary men and artists.

OBITUARY : COUNT MUTSU.

It was several years ago that Count Mutsu was reported to be hopelessly ill of consumption. Since then, however, he lived to play an important part in the political development of the country and to conduct the foreign affairs during the eventful time of our war with China. But he is gone at last. An account of his life is published elsewhere in this magazine.

DIARY.

AUGUST.

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|---|---|
| <p>14. Lieut.-Gen. Nogi, Governor-General of Formosa, started from the Capital to the island.</p> <p>Lieut.-Gen. Kawakami arrived at Khabarovka in Siberia.</p> <p>16. Prince Arisugawa, Special Envoy to the Queen's Jubilee, returned to the Capital.</p> <p>Baron Rosen, the new Russian Minister to Japan, arrived at the Capital.</p> <p>17. Formosan aborigines entertained at Seiyoken, Uyeno Park.</p> <p>19. Russia reported to have applied to the Korean Government for the lease of</p> | <p>a coal depôt on Salmon Island.</p> <p>Mr. R. Hotta appointed acting chief of the iron and steel foundry.</p> <p>23. The Emperor and Empress returned to the Capital from Kyôto.</p> <p>Korea reported to have granted to Russia the lease of Salmon Island.</p> <p>24. Baron Rosen presented his credentials to the Emperor.</p> <p>The new Japanese ironclad, <i>Fuji</i>, reported to have started from London on the 17th inst.</p> <p>Count Mutsu died in Nishigahara, a suburb of Tôkyô.</p> <p>25. The treaty between Japan and Hol-</p> |
|---|---|

land reported to have been ratified.
Mr. Speyer, the Russian Minister to
Korea, started for Seoul.

Re Chun Yong, the Korean Prince,
started from Tōkyō for Europe.

26. Baron Rosen called on Count Ōkuma
at the Foreign Office.
Appointment of Chokunin Council-
lors and other officials.
31. The Crown Prince attained His major-
ity.

SEPTEMBER.

1. The Colonial Department abolished.
The Commercial Museum opened in
the Department for Agriculture and
Commerce.
The Exhibition of fisheries opened in
Kōbē.
Viscount Aoki, the Japanese Minister
to Germany, returned home.
3. Lieut.-Gen. Kawakami reported to
have come to Vladivostock on his
way home.
4. The Japanese Legation in Brazil
reported to have been opened on
Aug. 30th.
Baron Yasuba appointed the Gover-
nor of Hokkaidō.
5. Mr. Makino, the Japanese Minister to
Italy, started from Yokohama.

Marquis Itō returned from his tour
in Europe.

Mr. Lisboa, new Brazilian Minister
to Japan, and Mr. Hamlin, the U.
S. Commissioner for the seal confe-
rence, arrived at Yokohama.

6. Mr. Ye-ha-yōng, Korean Minister to
Japan, arrived at the Capital.
7. Baron Rosen had a long interview
with Count Okuma at the Foreign
Office.
6. Ratifications of the Treaty between
Japan and Spain exchanged at the
Foreign Office.
Mr. Fujita of the Department of
Agriculture and Commerce, and
Prof. Mitsukuri of the Imperial
University reported to have been
appointed to represent Japan in the
seal conference.
- Violent storm in Tōkyō and provin-
ces.
10. Mr. K. Yamada appointed the chief
secretary of the House of Represent-
atives.
General meeting of the shareholders
of the Yokohama Specie Bank.
13. The Administration Reform Commi-
ssion reconstructed.

Jan

The New Currency System in Operation.
IN THIS NUMBER.

THE FAR EAST,

AN EXPONENT OF
JAPANESE THOUGHTS AND AFFAIRS.

PUBLISHED MONTHLY.

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AVIS.

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MAPLE LEAVES IN THE VILLA OF MR. SHIBUSAWA AT OJI.

THE FAR EAST.

VOL. II., No. 10.—OCTOBER 1897.—WHOLE No. 21.

THE NEW CURRENCY SYSTEM IN OPERATION.

The 1st of October, 1897, is certainly a memorable day in the annals of Japanese finance, because, on that day, Japan joined the coterie of gold-using countries by putting the new currency law in operation. The reasons which induced the authorities to adopt the gold standard were explained in early numbers* of this magazine by no less personages than Count Matsukata, the Premier and the Minister for Finance, and Mr. T. Taketomi, the Chairman of the Special Committee of the House of Representatives for investigating the monetary reform bill. To repeat them here, therefore, would be superfluous. On the other hand, it is not yet time to survey the results produced by the new currency system, and to judge the merit of our gold standard in the light of the fruits actually born by it. But we can not let the present occasion pass without paying a tribute to its importance. The best thing for us to do seems to be to recapitulate the steps taken by the Government for carrying out the monetary reform, and to mark the more weighty of the financial and economical phenomena bearing upon the change of currency in this country.

The monetary reform bill was introduced to the Diet on the 1st of March last, and was passed by the House of Representatives, and by the House of Peers, on the 11th and 23rd respectively. The bill was sanctioned by the Emperor on the 26th, and promulgated as the currency law on the 29th of the same month.

According to this law, the free coinage of silver was stopped at once, and the gold standard was to be adopted from October 1st, that

* Vide THE FAR EAST, March and April 1897.

is to say, gold alone was to be the legal tender to any amount and the paper notes were to be converted into gold from that date. The unit of the new gold currency, which is also called *yen*, was made approximately equal in value to the hitherto existing silver *yen*, and just one half of the old gold *yen*. The one *yen* silver pieces were to be gradually exchanged into gold, according as the Government may deem it convenient to do so, at the rate of one gold *yen* against one silver *yen*. In the mean time, the circulation of one *yen* silver pieces as legal tender was to be continued until it should be prohibited by an Imperial Ordinance. This Ordinance, however, must be promulgated six months previous to the actual prohibition, and the silver *yen*, if not exchanged within five years after the prohibition of its circulation, was to be treated as bullion.

In the six months' time between the promulgation of the currency law and the date fixed for the adoption of the gold standard, the Department for Finance were assiduously engaged in making accessory regulations, and taking other preparatory measures required for putting the currency law into operation. We may mention, among the rest, the regulation relating to the free coinage of gold, by which the Government Mint was proclaimed open to the public for the coinage of the new currency; and another determining the forms of the new gold coins, of which there are three kinds, one being five *yen*, the second *ten yen*, and the third twenty *yen*, in value. All this while, the authorities were accumulating the fund for exchanging the silver currency into the gold, with the result that, by the end of September, the new gold coins in the hand of the Government amounted to 48,000,000 *yen*. But this by no means exhausts the reserve in gold at the disposal of the Government. As Count Matsukata explained in his speech at the Diet as well as in the pages of THE FAR EAST, a great portion of the Chinese war indemnity is to be appropriated for the fund required by the establishment of the gold standard. The amount of gold bullion received in London up to the last day of August reached £ 7,720,536, out of which 48,000,000 *yen* of the new currency referred to above were coined. Thus there still remains of the already received Chinese indemnity, a sum of gold enough for coining nearly 29,000,000 *yen* of the new currency. Beside this, £ 4,386,000, secured by the sale of Japanese bonds in London, may be appropriated for exchange fund.

And as a last resort, there is a gold reserve of more than 37,000,000 *yen* in the Bank of Japan. To speak more exactly, the gold reserve of the Bank of Japan, consisting of the old *yen* gold pieces, gold bullion, and foreign gold coins, was 37,423,693 *yen* on the 29th of September. With this reserve, the Government was ready to undertake the exchange of the silver currency from the first day after the adoption of the gold standard, a notification to that effect being issued on the 21st of September, and an Imperial Ordinance prohibiting the circulation of the one *yen* silver pieces from April 2nd, 1898, was issued on October 1st.

Thus the new currency system came into operation. Among the financial and economical phenomena which have transpired during the time of the preparation for the monetary reform, by far the most remarkable is the extraordinary fall in the value of silver. Indeed, the fall in the value of silver was anticipated by the Japanese Government. In considering the new gold *yen* equal to the silver *yen*, silver was estimated a little lower than the market price. On the 1st of March last, when the currency bill was introduced to the Diet, the price of silver reported from London was $29\frac{1}{16}$ *d.* an ounce, the ratio of gold and silver being 1 to 31.65 while the legal price of silver, i. e., the price assumed by the currency law, was $29\frac{1}{4}$ *d.* an ounce, and the legal ratio of gold and silver 1 to 31.34. Since then, however, the fall in the value of silver has been much greater than the framers of the currency law anticipated. The recent fluctuation in the value of silver as reported from London is shown by the following :

March	1st	$29\frac{1}{16}$	an ounce
„	16th	$28\frac{1}{8}$ <i>d.</i>	„
May	6th	$27\frac{1}{8}$ <i>d.</i>	„
July	28th	$26\frac{7}{8}$ <i>d.</i>	„
August	6th	$25\frac{3}{4}$ <i>d.</i>	„
„	13th	$24\frac{9}{16}$ <i>d.</i>	„
„	25th—29th (lowest point)	$23\frac{3}{4}$ <i>d.</i>	„
„	30th	24 <i>d.</i>	„
September	2nd (lowest point)	$23\frac{3}{4}$ <i>d.</i>	„
„	21st	$27\frac{1}{4}$ <i>d.</i>	„
October	1st	$25\frac{1}{2}$ <i>d.</i>	„

When the value of silver was at the lowest point, the ratio of gold and silver was 1 to 39.66. There is no doubt that various causes have

concurred to bring about this extraordinary depreciation of silver. But it is not our intention to investigate them in this article. Suffice it to say that the change of currency in our country constitutes one of the causes.

What we have now to take into consideration is not so much the causes of the fall in the value of silver, as its effect upon Japanese finance. Owing to the disparity between the legal and market price of silver, it can not be disputed that the Japanese Government will incur no inconsiderable loss in exchanging the silver *yen* into the gold. Supposing that the value of silver were at the lowest point to which it recently went down, the loss arising out of the exchange would be nearly 19 *sen* per *yen*. Indeed, those who were opposed to the new currency system have taken advantage of this fact for attacking the author of the measure, alleging that the Japanese *yen* silver pieces, which have been exported to foreign countries, will come back in enormous numbers, and that the Government will be inexplicably embarrassed by being obliged to exchange them into gold at the legal ratio. But it is not an unmixed loss which the Japanese exchequer sustains from the depreciation of silver; because, if the Government loses so much per *yen* when exchanging silver into gold, it gains just as much per *yen* when disbursing money in gold-using countries. To put the same thing in another statement, if Japan had not adopted the gold standard, the purchasing power of her currency would have decreased concomitantly with the depreciation of silver. The escape from this loss is a gain resulting from the change of currency.

The total amounts of export and import of silver *yen* from the opening of the Japanese Mint to the end of July last, is as follows;

Export	121,934,311
Import	7,489,863
Surplus of export	114,444,448

This surplus of export of silver *yen* over import is the maximum amount circulating in foreign countries. Even assuming for the sake of argument the impossible case of the whole of this amount being re-imported for exchange, the loss sustained by the Government will be more than set off by the escape from the loss which, had it not been for the gold standard, would have resulted from the depreciation of silver; because the amount of money, already fixed by the budgets to

be disbursed in gold-using countries in the years from 1898 to 1905, is no less than 130,077,030 *yen*.

But, as a matter of fact, the whole surplus of export is not circulating abroad, and the whole amount in circulation will not come back for exchange. How much of the Japanese silver currency will find its way back, is merely a matter of conjecture. It is true that the import of silver *yen* has decidedly increased since August last, when the difference between the legal and market price of silver became considerable. Until July, there was almost no import of Japanese currency, but it amounted to 334,250 *yen* in August, and to 925,402 *yen* in the first ten days of September. But in the opinion of a great number of financial experts, the amount of returning silver *yen* is supposed not to be so great as to disturb the arrangement of the Japanese Government. It is a well-known fact that no small quantity of the exported silver *yen* has passed into the hands of the Chinese, who, preferring to treat the coins as bullion, have largely disfigured them. Such coins, of course, will not be eligible for exchange. Again, a great amount of the exported currency is actually needed as a medium of trade in British and other colonies of the East, certain banks of those places even hoarding the silver *yen* as a reserve for the conversion of paper notes. Indeed, a considerable portion of Japanese currency was coined for the purpose of meeting the demand in these colonies—nay, sometimes in compliance with their request. It is, therefore, held to be highly improbable that the silver pieces circulating there will be sent back in alarming numbers. Lastly, a project has been carried out for circulating the silver *yen* as a sort of legal tender in Korea by putting an official mark on the coin. This measure will also reduce the amount of silver to be returned for exchange. These are the reasons given for estimating the amount of returning silver to be inconsiderable. Whether this view be correct or not, remains to be seen, as is the case with all estimates which are more or less conjectural. But the exchange operation in the first six days after the adoption of the gold standard seems to point to the corroboration of the above opinion. The following is the amount of the exchange performed in the said time.

silver <i>yen</i>	832,797 ^{<i>yen</i>}
convertible notes	2,604,016
total	3,436,813

Those who have exchanged paper notes into gold either must have done so from mere curiosity, or must have been necessitated to do so by the surplus of the import trade over the export which has no connection with the gold standard. If the silver *yen* were coming back in enormous quantities, the amount of silver exchanged, not that of notes, ought to have been greater.

Supposing, however, that the amount of silver re-imported for exchange be as great as is feared by the opponents of the gold standard, the loss caused by it would only be temporary. If the permanent advantages of the gold standard are obvious, we need not shrink before a temporary loss. Only, the Government should do all in its power to minimize the disadvantage, even though it be temporary. It was certainly for this purpose that the circulation of silver *yen* was curtailed to the shortest possible period allowed in the currency law, i.e., six months after the gold standard came into force.

Hitherto we have been solely occupied with the exported silver currency; but in dealing with the question of exchange we can not overlook the amount of silver circulating in the country. It was 37,177,602 *yen* at the end of August. The Government, however, ought not to have any difficulty in exchanging this sum into gold. The next question is, what will be done with the silver *yen* received by the Government in exchange for the gold currency? We understand that it is the intention of the Government to use a portion for the coinage of subsidiary currency, a greater amount of which will be needed in the country in view of the fact that the smallest gold coin is worth five *yen*, and the silver subsidiaries are legal tender to ten *yen*. Another portion is to be set apart specially for the circulation in Formosa, where the people is said to prefer silver currency to gold. The remaining silver *yen*, if there be any, will have to be demonetized. But the amount of it depends on how much silver the Government will receive in exchange for gold.

We have seen above how the new currency system was put in operation. Let us now proceed to examine certain effects of the gold

standard upon the economic conditions of Japan. Of these effects, not the least important is that on the rate of foreign exchange. Formerly the rate of exchange between Japan and the gold-using countries was subjected to the fluctuation of the value of silver. But since the promulgation of the new currency law, the rate has been almost stable in spite of the depreciation of silver.

	price of silver per ounce.	rate of exchange against one <i>yen</i>
March 1st	29 $\frac{1}{8}$ <i>d.</i>	2s. 1 <i>d.</i>
August 25th	23 $\frac{3}{4}$ <i>d.</i>	2s. $\frac{1}{4}$ <i>d.</i>
October 1st	25 $\frac{1}{2}$ <i>d.</i>	2s. $\frac{3}{8}$ <i>d.</i>

If the rate of exchange had varied according to the value of silver, it would have been 1s. 8 $\frac{1}{4}$ *d.* against 1 *yen* on August 25th. But in anticipation of the new system, the Japanese currency was practically considered to be based on the gold standard even before the 1st of October. Hence the slight fluctuation of the rate of exchange, notwithstanding the extraordinary fall in the value of silver. But the steadiness of the rate of exchange after October 1st is even more remarkable, it remaining at 2s. $\frac{3}{8}$ *d.* all the time, while the value of silver fluctuated from 25 *d.* to 26 $\frac{1}{4}$ *d.* Obviously the rate of exchange between Japan and gold-using countries is absolutely independent of the value of silver. On the other hand, it is inevitable that the rate of exchange between Japan and silver-using countries is affected by the fluctuation of the price of silver. The rate of exchange between Japan and Shanghai used to be generally about 72 taels against 100 *yen*. But it rose as high as 87 $\frac{1}{2}$ taels on September 4th, i.e., two days after the value of silver went down to 25 $\frac{3}{4}$ *d.* and it stood at 84 taels on October 1st.

The high rate of exchange is supposed by some people to be detrimental to the Japanese export trade in general, and to our trade with China in particular, and the gold standard is attacked because of this reason. The above view is derived from the economic theory that export trade is encouraged by depreciated currency. In regard to this point authorities are divided, and we will not enter at present into the discussion of the truth or falsity of this theory. But we are tempted to cite a fact fresh in the memory of a great many Japanese, which seems to speak against the advocates of depreciated currency.

In the year 1877, as our readers may well know, the Japanese Government had to issue a great amount of non-convertible paper

notes in order to meet the expenses incurred for suppressing the rebellion, commonly known by foreigners as Satsuma war. In consequence of this, the silver currency largely disappeared, and the disparity between silver and paper money became enormous. The culminating point was reached when, in April of 1881, 1 *yen* in silver was worth *yen* 1.795 in paper. According to the theory in favour of depreciated currency, the export trade should have been most prosperous in these years when the country was flooded with non-convertible paper money. Indéed, there was some increase of export at the time. But in fact, our export trade had been steadily increasing since the inauguration of the new régime, and the increase in the years following the issue of paper money was any thing but remarkable. In 1882, the redemption of paper money was begun and the disparity between silver and paper began to subside, and the export trade made a striking advance just in the year when the disparity between silver and paper entirely disappeared, viz., in 1886. The following table may be of interest, because the matter is remarkably to the point on the present occasion.

	average of paper money against 1 <i>yen</i> in silver.	export.
	<i>yen</i>	<i>yen</i>
1877	1.033	23,348,521
1878	1.099	25,988,140
1879	1.212	28,175,770
1880	1.477	28,395,386
1881	1.696	31,058,887
1882	1.571	37,721,750
1883	1.264	36,268,019
1884	1.089	33,871,465
1885	1.055	37,146,692
1886	1.000	48,876,310

It appears from these figures that there is no necessary relation between the depreciation of currency and the prosperity of export trade.

What the gold standard is now expected to effect, corresponds in some respects with what was done by the redemption of paper money in the eighties. The value of silver has continued to fall so greatly in recent years that silver currency may be compared in a certain sense to

the non-convertible paper notes issued at the time of the Satsuma war. As a result of this, a barrier between gold-using and silver-using countries was formed. Since the majority of civilized countries have adopted the gold standard, the finance of silver-using countries is in a very precarious condition, and the business transactions between the two classes of nations has become a sort of speculation. The object of the gold standard is to clear away the barrier between Japan and the civilized world, to put the finance of the country on a secure basis, and to establish a steady and permanent trade relation with foreign peoples. The stability of the rate of exchange with gold-using countries, and the increased willingness shown by foreigners to invest capital in Japan, are satisfactory results thus far achieved by the new currency system. The untability of the rate of exchange with silver-using countries is of course any thing but desirable. But, seeing that, of our foreign trade, 70 per cent. is with gold-using countries, and only 30 per cent. with silver-using countries, the gain is certainly far greater than the loss.

The advantages of such a far reaching measure as the reform of our monetary system can not be apparent in a day. Neither need we be alarmed by immediate and temporary disadvantages which may accompany it. It is idle to construct arguments on the basis of conjectures. Let time and fact judge the merit of the measure adopted by the Matsukata Cabinet deliberately, courageously, and determinately.

Aug. 8th, 1897.

PROGRÈS DE LA MARINE ET DE L'ARMÉE AU JAPON.

V.

Le temps où le Kan-rin-maru couronné de gloire, revenait à Yokosuka, est justement le temps où la porte du château du Shōgun fut souillée du sang du Tairō Ii (premier ministre), unique appui du Shōgun. La chute de l'étoile des Tokugawa fut hâtée par la mort du Tairō. Il est impossible que les branches prospèrent quand le tronc est desséché. Il n'est donc pas surprenant que la marine du Shōgun, n'ait pas pu faire un grand progrès depuis le retour du Kan-rin-maru.

Sans doute l'idée des membres du gouvernement relativement à la marine s'est éclaircie plus qu'auparavant ; mais quelle que soit une idée, elle est sans valeur quand le gouvernement manque de force pour l'appliquer. Touchant le système à adopter pour l'armée et la marine, voici les propositions qui furent présentées au Shōgun par un comité, la seconde année de Bun-kiū.

PROPOSITION RELATIVE A LA DÉFENSE DU PORT DE EDO ET DE CELUI DE OSAKA.

Trois frégates à vapeur, avec 1450 hommes d'équipage, dont 270 officiers ; 27 corvettes avec 6156 hommes, sur lesquels 594 officiers ; et 40 bateaux à vapeur.

PROPOSITION A LA DÉFENSE DES CÔTES DU JAPON.

Pour les côtes Est, trois divisions dont chacune se compose de trois frégates et de neuf corvettes ; l'amirauté résidant à Edo.

ORGANISATION.

Neuf frégates avec 4374 hommes d'équipage, dont 270 officiers ; 27 corvettes avec 6156 hommes, sur lesquels 594 officiers ; 40 bateaux à vapeur, ayant pour mission de défendre les côtes de l'Est, depuis Sunosaki de Awa jusqu'à Kinkwa-zan de Oshiū, les côtes du Sud depuis l'île Jōgashima de Sagami jusqu'à l'île Ōshima de Kii, et les côtes de toutes les îles de Izu.

Pour les côtes Nord-Est, quatre divisions, dont chacune se compose de trois frégates et de 9 corvettes ; l'amirauté résidant à Hakodate.

ORGANISATION.

Douze frégates avec 5837 hommes d'équipage, dont 360 officiers; 36 corvettes avec 8208 hommes, dont 792 officiers et 50 petits bateaux, ayant mission de défendre les côtes de l'Est depuis Kinkwa-san jusqu'à Miumaya, les côtes du Nord depuis Miumaya jusqu'à Ômakosi, et les côtes de Ezo.

Pour les côtes du Nord une division, l'amirauté résidant aux environs de Betsusho, province de Noto.

ORGANISATION.

Trois frégates avec 1458 hommes d'équipage, dont 90 officiers; 9 corvettes avec 2052 hommes, dont 198 officiers; 10 petits bateaux, ayant pour mission de défendre les côtes du Nord depuis Uryo-saki, de Noto, jusqu'à Noshiro de Ushiû, et les îles de Oki et de Sado.

Pour les côtes du Nord-Ouet une division, l'amirauté résidant à Shimonoseki.

ORGANISATION.

Trois frégates avec 1458 hommes d'équipage, dont 90 officiers; 9 corvettes avec 2052 hommes d'équipage, dont 198 officiers, et 10 petits bateaux, ayant pour mission de défendre les côtes de Shimo-no-seki à Uryosaki, de Kokura de Buzen à Tatsuki de Hizen, de Otearaï de Aki à Tanoura de Nagato, les côtes intérieures de Shikoku et les côtes de l'île Iki et de l'île Tsushima.

Pour les côtes Ouest trois divisions, dont chacune composée de trois frégates, et de neuf corvettes, l'amirauté résidant à Nagasaki.

ORGANISATION.

Neuf frégates avec 4374 hommes d'équipage dont 2706 officiers; 27 corvettes avec 6156 hommes, sur lesquels 294 officiers; 40 bateaux à vapeur ayant pour mission de défendre les côtes ouest depuis Hirado de Hizen, jusqu'à Nagasaki, et depuis Nagasaki jusqu'au bout de Satsuma, de Hiûga, de Osumi, y compris Liû-Kiû, Ama-kusa, et Go-tô.

Pour les côtes Sud trois divisions, dont chacune composée de trois frégates, et de neuf corvettes, l'amirauté résidant à Osaka.

ORGANISATION.

Neuf frégates avec 4374 hommes d'équipage dont 270 officiers, 27 corvettes avec 6150 hommes, sur lesquels 594 officiers; 40 bateaux à vapeur ayant pour mission de défendre les côtes Sud depuis l'île Ô-shi-

ma jusqu'à Okawa, depuis Shi-do de Sanuki jusqu'à l'île Aoshima de Iyo, et les côtes de Shikoku, et de l'île Awaji.

Cette proposition n'était pas encore pleinement satisfaisante, mais de la part de gens qui n'avaient pas su jadis faire la distinction entre un vaisseau de guerre et un bateau marchand, c'était assurément un grand progrès.

Le projet d'établir une marine est plus en rapport avec la politique d'alors, le voici.

PROJET D'ÉTABLIR UNE MARINE.

« Maintenant il faut établir une marine forte pour la défense des côtes de ce pays, c'est-à-dire qu'il faut construire 370 vaisseaux grands et petits, comme nous avons dit précédemment, et pour achever cette construction il faut y appliquer toute les forces de la nation. Sans doute, cette entreprise ne peut pas être réalisée de si tôt, il faut du temps ; mais si le gouvernement poursuit cette oeuvre avec persévérance, il parviendra enfin à avoir une marine puissante. Il est donc nécessaire aujourd'hui d'arrêter un projet pour cette construction. Le motif pour lequel le Shōgun a permis aux Daimiōs de diminuer le nombre de leurs visites à Edo en vue de lui offrir l'hommage de leur fidélité, et de ne plus lui apporter des produits de leurs provinces, a été probablement de rendre ce pays riche et fort, et d'en assurer la défense. Il est donc nécessaire de fixer la manière de pourvoir aux frais de la dite construction. Dans cette vue, obliger les Daimiōs à payer un impôt spécial, selon leurs moyens particuliers, pour la marine, et prendre sur les douanes à la même fin, en permettant le commerce avec les pays étrangers, est un procédé qui aurait l'avantage de rendre florissante la marine de ce pays, sans aucun danger de troubler l'État. conformément au système politique (féodalité) du pays, il semble naturel que le gouvernement confie la marine à tous les Daimiōs, chacun pour une part ; mais il y aurait à cela un grand inconvénient. En réalité cinq raisons s'opposent à ce qu'on prenne ce parti. Quand les Daimiōs qui ont leur territoire le long des côtes de la mer construiront des navires pour leur propre besoin, il faudra forcer les autres Daimiōs à fournir de l'argent pour la marine. Cela ne s'accorde pas avec l'idée de réunir les forces de tout le peuple à l'effet d'avoir une marine, parce que les premiers étant contraints d'avoir chacun une marine pour défendre leur territoire, seront contents de ce moyen, tandis que les autres qui n'ont

aucun intérêt à avoir une marine pour protéger leurs terres, croiront qu'eux seuls sont chargés de la dépense, et ils seront mécontents. Voilà la première raison. La seconde est que le mode de construire les vaisseaux de guerre n'est pas parfait, surtout, les machines à vapeur ne peuvent être fabriquées dans ce pays. De plus les instructeurs de la marine sont insuffisants pour former des officiers. Il faut donc employer des étrangers ou renvoyer les élèves japonais aux pays étrangers par décision absolue du gouvernement ; et si ces affaires sont confiées aux Daimiōs, elles ne pourront pas être terminées rapidement, quoique la surveillance du Shōgun soit sévère. La troisième, c'est que l'unité manquera dans la discipline. La force ou la faiblesse de la marine dépendent de cette unité dans la discipline, et cette unité ne se trouve que sous la domination d'un seul souverain. Supposé même que les navires des Daimiōs soient bien construits, il y en aura de toute sorte, différents les uns des autres, ils ne pourront être alignés ensemble. En temps de guerre il sera impossible d'en faire usage. La quatrième, puisque les côtes de ce pays sont entourées par la mer, il est difficile de placer de ces navires dans tous les ports, il faudra les mettre dans cinq ou six ports importants et les manœuvrer tous comme le corps manœuvre ses membres.

“Si le Shōgun confie la marine aux Daimiōs qui ont l'idée de ne défendre que leur domaine plusieurs vaisseaux se trouveront dans des ports inutiles, et les ports importants n'en auront aucun. La cinquième est la plus grave de toutes. Laisser demeurer tous les Daimiōs dans leurs pays c'est, sans doute, un moyen de rendre le Japon riche et fort ; mais ce semble être aussi un présage de l'indépendance des Daimiōs. Si le gouvernement du Shōgun ne prend pas de mesure à ce sujet, il y aura un grand morcellement dans ce pays. Si toutes les forces de la marine sont prises en main par le Shōgun, quoique les grands Daimiōs soient puissants, en ce moment il ne sera pas difficile de les soumettre. Au contraire si la marine est confiée aux Daimiōs, c'est comme si l'on donnait des armes à son ennemi, le trouble du pays en sera plus grand. Comme ce sont des points d'où dépend la destinée même de l'Empire, nous voulons que la marine tout entière soit entre les mains d'un seul homme. Pour le moment la plupart des Daimiōs n'entendent encore rien à la navigation. C'est le temps pour la Shōgun de se saisir de la puissance maritime. Nous voulons que le gouverne-

ment prépare à la hâte 12 vaisseaux comme nous avons dit plus haut, qu'il oblige les Daimiōs à payer une contribution pour en couvrir les frais, et qu'il complète peu à peu la défense de ce pays.

"Alors vraiment (au service de la marine) l'unité régnera dans la discipline et le commandement, quoique quelque grand Daimiō construise des navires pour protéger ses terres. Ainsi cette marine sera capable non seulement de se défendre et d'attaquer l'ennemi; mais finira par rendre ce pays une des grandes puissances de l'Orient, et ensuite il ne lui sera pas difficile de rivaliser même avec les pays européens."

C'était un projet très sage et avantageux pour le Shōgun. Si le Shōgun avait pu saisir l'empire de la marine en sa main, et s'élever au-dessus des Daimiōs par ce moyen, conformément au projet ci-dessus, la feuille de rose trémière (enseigne du Shōgun) ne se serait pas flétrie si vite. Mais le Shōgun se trouvait malheureusement dans une position qui ne lui permit pas de mettre ce projet à exécution. La difficulté la plus grave était la situation financière. Laissez-moi remonter jusqu'aux premiers jours de Tokugawa pour rappeler quel était l'état des finances depuis l'ère de Keichō. Le gouvernement du Shōgun frappa 14,700,000 *Ryos* de monnaie d'or, et 1,200,000 *Kwan* (un *Kwan* vaut 3 kilogrammes 7565) depuis l'ère de Keichō jusqu'à Hōei; mais 6,192,800 *Ryos* de monnaie d'or et 1,122,687 *Kwan* de monnaie d'argent avec une quantité considérable de lingots d'or et d'argent furent exportés en pays étrangers, étant échangés avec des objets de luxe, dans l'intervalle de la sixième année de Keichō (1601) à la cinquième année de Hōei (1708), et il ne resta que 8,600,000 *Ryos* d'or. La neuvième année de Meiwa (1772) le gouvernement frappa de la monnaie d'argent (*Nishugin*) et attribua de force à huit pièces de cette monnaie la valeur d'un *Ryo* d'or. Pour cette raison la valeur de l'or diminua tout à coup et la proportion entre l'or et l'argent devint comme 1 et 6. 17. Cette proportion semble avoir été de 1 à 15 en Europe dans le même temps. Il était naturel que l'or sortit sans mesure de ce pays, l'argent au contraire y'entra. Pendant soixante ans, de l'époque dont nous parlons à l'ère de Tempō (1830), l'or fut exporté sans cesse, et le Japon s'appauvrit tandis que les négociants hollandais s'engraissèrent. L'ère de Tempō est celle où la valeur de l'or fut la plus basse; la proportion entre l'or et l'argent était comme de 1 à 4. Quand un traité entre l'Amérique et le Japon fut conclu un *Koban* (*Ryo* d'or) équivalait à peu près à 18 shil-

lings 2 pennys anglais, et un Ichi-bu-gin (monnaie d'argent) à 1 shilling 4 pennys ; quatre pièces de la même monnaie pouvaient être échangées contre une pièce d'or. De plus les monnaies d'or et d'argent des pays étrangers ont été fixées, suivant ce traité, à la même valeur que celles du Japon qui avaient le même poids. Les Européens et les Américains qui étaient au Japon, ont fait de grands profits moyennant cet échange. Les étrangers qui demeuraient à Hakodate ont pu acheter une grande quantité d'or, en donnant en échange pour un Ryo d'or un Ryo et un bu d'argent. Ainsi l'or s'envola comme la plume vers les pays étrangers.

Durant l'ère de Manji (1658) il y avait eu 126 grands morceaux d'or, pesant chacun 41 Kwan, en réserve dans le trésor du gouvernement, (126 morceaux vaudraient à peu près aujourd'hui 25,839,000 Fen). Il n'en resta que six morceaux, (six morceaux vaudraient aujourd'hui 1,230,000 Fen) durant l'ère de Kwan-sei (1788), et un morceau (un morceau vaudrait 205,000 Fen), la troisième année de Keiō (1865). Ainsi les fonds de réserve furent épuisés, et depuis l'ère de Genroku les dépenses du gouvernement surpassèrent d'année en année les recettes ; (les recettes annuelles du gouvernement s'élevaient alors à environ 760,000 Ryos d'or et 4,000,000 Koku de riz). Le gouvernement n'ayant aucune ressource, frappa à plusieurs reprises de la monnaie d'une valeur moindre qu'auparavant, en ordonnant de force au peuple, d'échanger cette nouvelle monnaie contre l'ancienne.

Depuis l'ère de Gen-roku jusqu'à l'ère de An-sei, on frappa 51 sortes de monnaies. Le prix de toutes choses augmenta à mesure que la qualité des monnaies devenait plus mauvaise, et tout le peuple en éprouva une plus grande gêne. Depuis l'ère de An-sei les desordres dominèrent partout et les dépenses de l'Etat augmentèrent à un haut degré. Le gouvernement du Shōgun essaya tantôt de diminuer les dépenses, tantôt de mettre les riches à contribution, mais cela sans effet. Les Daimiōs occupés seulement de leur propre intérêt regardèrent d'un oeil indifférent cet embarras et cette difficulté du Shōgun. Alors il n'est pas étonnant que soit l'établissement d'un comptoir maritime à Kobe, soit la promulgation de lois relatives à la marine, aient été inutiles.

Ainsi quoique le gouvernement eût bien compris la nécessité d'établir une marine puissante, il ne put mener à bonne fin cette entreprise, et il se ruina tout à fait.

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La seule chose qui mérite d'être remarquée parmi toutes celles qu'il essaya de faire, c'est la fondation de l'arsenal de Yokosuka. Cet établissement fut le vrai commencement de la marine japonaise. Sans doute la bienveillance de la France aida beaucoup à l'achever, mais le mérite du gouvernement qui accomplit cette oeuvre malgré des obstacles de toutes sortes, ne peut être mis en oubli.

ICHITARŌ HITOMI.



SPECIAL CONTRIBUTIONS.

THE FUTURE OF OUR NATIONAL LITERATURE.

Says Confucius, "See what a man does; mark his motives; examine in what he rests and how can he conceal his character?" But one's acts, motives and that in which he rests satisfied, these three are not all easily known. Is it not but natural that men of the highest virtue and excellence are so often ignored in our age, and in all ages?

We know that Japan is a most beautiful nation of the highest virtue and excellence. We see and know the unique beauty of that which she does, that which moves her, and that in which she finds herself gratified. But all the other nations do not know her. They do not understand her. Before the late Japan-China war they had looked down upon her, as superior nations upon an inferior one. But when the late great events surprised them, they opened their eyes and saw for the first time the gallant deeds of this noble and brave nation. They have now come to think that she is a wonderfully strong military nation; that her patriotism and loyalty are like consuming fire; and that she is cruel and fearful. They altogether misunderstand the motive of her late Chinese expedition. On the one hand, they look upon Japan as an *El Dorado*—they call her an artistic country or nation of beautiful arts. But do they not at the same time consider her almost as a toy made for their pleasure? They praise her, on the other hand, as a strong and brave nation; but do they not in the same breath say that she is also brutal and bloodthirsty? Do they not compare her to a ruffian who has more boldness than intelligence? They evidently do not yet know, do not yet even have any idea of what led her to perform her recent great achievements. Japan as a military power has now, more or less, come to be known to the world; but as a literary nation she remains still perfectly unknown. The exhibitions of her military strength form but one part of her achievements, as those of her literary faculty constitute another. But the fountain of these achieve-

ments, whether of individuals or of the nation as a whole, namely their motives, and that in which they rest satisfied, can only be known by the study of their literature.

Literature in its broadest sense is the shadow of the very best in a nation's character, the shadow of her thoughts, desires, and passions. It is the shadow of her ideals. The nation's thoughts analytically expressed are the letters of intellect (theory); the expressions of her wishes and desires are the letters of will (precepts, commandments); and the expressions of her feelings and passions, as it were in a picture, are letters of sensibility (*belles lettres*). The letters of intellect are represented by works of philosophy and science; the letters of will, by religious and educational works; and the letters of sensibility, by works of poetry, fiction, and drama. The best works of these three classes are the embodiment of the very best; the quintessence, so to speak, of the nation's character. They may truly be at this time the prophets, critics, and commentators of their age. They are the links of progress. Looking back from the future, they are the lifelike history that picturesquely describes a nation's character as she was in the past, her customs, fashions, and ideals. For the foreigner, it is they that tell him of her inner beauty and ugliness, which can not be seen from the outside, but only from the knowledge of that which moves her and that in which she rests.

Of these three divisions of literature, that of *belles lettres* is the most extensive. Because it is their aim to appeal to feeling, their readers are in number unlimited. Because it is their aim to let feelings and passions have their way, the beauty of the verities of a nation's character is transparent in them, as indeed the true nature of any individual is apparent amidst the naively abstracted moments of joy or sadness, anger or delight. Besides, they are best appreciated by foreigners. The beauty of genuine feeling is universal and knows neither social nor racial distinctions. Who, with moral nature duly endowed, can fail to feel the beauty of loyalty and filial piety? who, having the sense of the beautiful, does not enjoy the calmly sublime scene of the moon in a clear and serene sky? and who does not forget the uncleanness of this world, the selfish self, in birds singing innocently and pleasantly among the flower blossoms? The works of those who truly sing of wonders of the creation and of the depths of human passions find response in the

heart of every person in all ages and in all places. Any one who has feeling can read and understand, and understanding can not but sympathize. Most of our people despise Christianity as an atrocious heresy, though its teachings do not differ very much from those of Confucius and Buddha. Christians are equally blind to the beautiful truth of Buddhism and Confucianism, and reject them as untrue. How difficult it is for scientific theories and philosophic doctrines to find hearing among men who are by profession neither scientists nor philosophers. Though apparently the western philosophy and science have been advocated, and are being increasingly advocated since the Restoration, how many are there among us who, without intending to be their special students, undertake to study them? How many can understand them? On the contrary it is impossible to number those who read and enjoy the English, French, German and Russian works of poetry, fiction and the drama, be they in English dress, or in translation from English. Our boys and girls are constantly coming into contact with western ideas, through translation and more or less free adaptations of these works, and are unconsciously absorbing them, not to speak of those students who are by their conscious intention gaining new feelings and ideas from the West, and are trying to trace wherein the peoples of the West find rest. These students are comparing the East with the West and are contemplating what the future will be. The names of Carlyle, Macaulay, Emerson, Irving, Scott, Thackeray, Dickens, Addison, Swift, Johnson, Goldsmith, Milton, Byron, Shelley, Shakespeare, Tennyson, Wordsworth, are upon the lips of our young students, besides those of German, French and Russian men of letters, while the names of scientists and philosophers are but sparingly heard. All this goes to show that the western ideas are being naturalized among us. Should there be any in our country who hates Englishmen, it must be because of his politics. Should there be any who loves them, he must be a literary man. For the latter is touched by the beauty of an Englishman's genuine feeling, while the former, the man of politics, sees only from the outside what Englishmen actually do, and few can be faultless in outward deeds, though they may be fine, even beautiful, in their feelings. It is due to this latter fact that we can have reconciliation with our enemy even after meeting him in the battlefield.

Before the Restoration our countrymen called foreigners bar-

barians, savages. They did not consider them to be morally endowed. But our feelings toward them have now been completely changed. We have quite suddenly come to think of them as superior to ourselves, and, until our recent success in battlefields, we had almost adored them. We can not attribute all this change merely to the social and the political development that we have passed through, but also—and largely to the introduction of western literature and arts, in which are clearly seen the motives and gratifications of western peoples.

The foreigners, on the other hand, have been in the habit of looking down upon us as inferior people till but recently, when they were awakened to their senses by our late military success, and have come to think that we are not to be despised. But they still misunderstand us. Foreign politicians in the upper ranks of their society may think, by pretence, on account of their jealousy, that we are a bloodthirsty military power. The wilful misunderstanding of this sort will surely come to an end with the change of politics. But the misunderstanding that is to be attributed to ignorance in general has deeper roots, and can not be easily cleared up. It is possible that their misunderstanding of us is greater than our previous misunderstanding of them. Some of them take us indeed to be a warlike race fond of brutality and plunder, a people with great ability for fighting but little or no literature, and even doubt the existence of social morality among us. And when we note that our inward excellence which they do not see is not accompanied by outward order which only they can see, we can not find fault with them that they do not understand us. They have not yet seen our literature, which will show them that which moves us and that in which we rest. They have only seen our arms which are deadly and therefore dangerous. Is it not but natural that they should think that we also are dangerous?

To clear up our misunderstanding of foreigners, the foreigners have made use of various means, and have been successful. To show us how minute and thorough-going their thoughts are they introduced to us their famous scientists, philosophers, economists, and publicists. To show us how healthy and even sided their will and desires are, they taught us the doctrines of Christ, and the precepts of many moralists. To show us how excellent their feelings and passions are, they presented us with their literary works, from the Homer of ancient Greece to the writers of modern Europe and America. This last was the principal

means by which we were enabled to understand them. If it is the chief end of national literature to illumine and reflect the beauty of the national ideal, it must be admitted that the literatures of the West have indeed done their duty.

Should we not, then, show our literature to the West? Unless we do, there would not be any way left us to make them understand Japan. We should take the very best of our literature and present it to the world. But it needs to be asked, what works are we to select and call them the literature of modern Japan? what works are they that will truly represent the Japan which gallantly protected the weak and sickly Korea, and cleared the way for her career as an independent and sovereign Kingdom, and which once for all bravely chastized insolent China and had her own righteous cause proclaimed in the whole world; the nation which will run the race with the civilized nations of the West? What works, I repeat, are they that will represent the very best of great Japan and let her great ideas shine forth?

YUZO TSUBOUCHI.

(To be continued.)

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THE POPULATION OF THE EMPIRE.

I. THE DENSITY OF POPULATION.

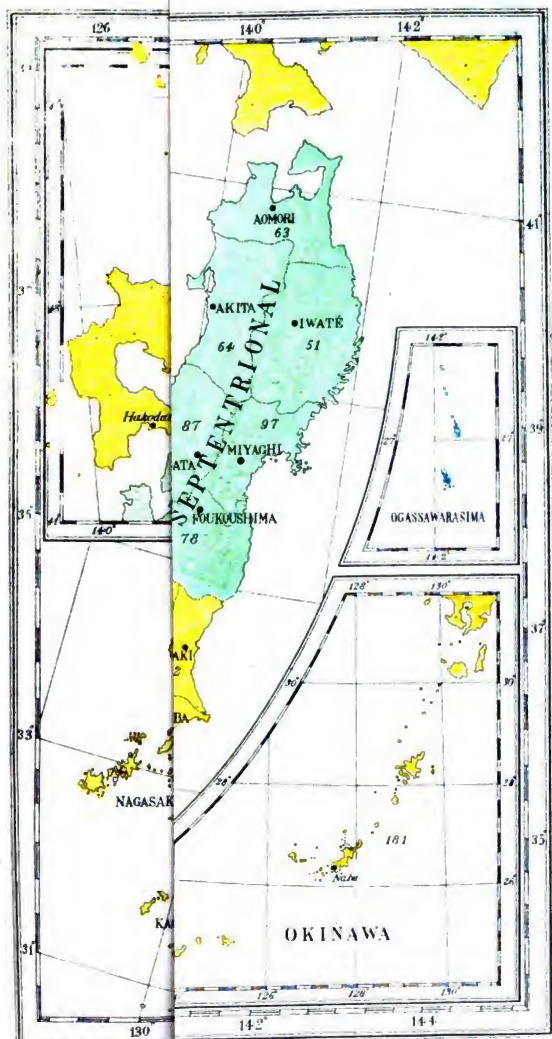
The area of Japan is 382,415 kilometers, and with that of Formosa which is 38,803 kilometers, it contains 421,211 kilometers. As Formosa is at present but little known, we must limit our survey to the other parts of the Empire.

It is an evident historical fact that our civilization began from the western region eastward; and as the following table shows, the population per square kilometer in the northern part of the Mainland is very small. With regard to the density of population, the western and middle parts of the Mainland may be compared with Holland or Italy, the northern part with Austria, France or Switzerland, and Hokkaidō (Yezo) with Russia or Norway.

The entire population of Japan, exclusive of Formosa, according to the last census is 42,270,620. This we may style the legal population, for it is estimated that the number of actual inhabitants is a trifle higher, viz., 43,437,496.

These people, excepting those inhabiting the Loochoo islands 437,839 in number (87,759 families) and 17,314 of the Ainus (4,073 families) in the northern island, live in the same style, and speak with slight differences of dialect the same language.

On the whole the southern coast is much more thickly inhabited than the northern, the only exceptions being Shikoku and Kii-shū, which may be explained by the nearness of Shikoku to the western regions of the Mainland, its facing toward the peaceful Inland Sea, and lastly the favourable situation of both Kii-shū and Shikoku as the high way of communication to the Continent. In consequence of these circumstances those regions are more thickly populated than the northern coast. On the northern coast of the Mainland, Toyama, Ishikawa, Fukui, and Niigata have the largest population. For administrative purposes the whole Empire is divided into one *do*, 3 *fu*, and 43 *ken* (prefectures.) The parts which have the largest population per square kilometer are Tōkyō, Ōsaka, Kagawa, Aichi, Kanagawa, Fukuoka etc., many populous cities and towns being included in these provinces. The population is smallest in the prefectures of Iwaté, Awomori, Akita, Fukushima,



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and Nagano (notwithstanding its being the noted place for silk industry) in the north eastern part, and Tottori, Shimané, Kōchi, Miyazaki in the western part. For the details, see the accompanying statistical atlas and the following table.

1. Table showing the inhabitants per square kilometer.

Section.	square kilom.	population.	Mean for Sq. kilom.	Name of subdivison Max.	Name of subdivison Mini.
Mainland	Middle ..	94,792.68	16,368,995	173	883
	North ..	78,225.21	6,455,287	74	141
	West ..	53,561.50	9,523,168	178	709
	Total ..	226,579.39	32,347,450	143	—
Shikoku ..	18,210.06	2,929,639	161	391	85
Kiūshū ..	43,614.57	6,524,024	150	265	56
Yezo... ..	94,011.79	469,507	5	—	—
Grand Total ..	382,415.81	42,270,620	111	—	—

We will next notice the number of members in each family. In our country the number of families is almost the same as that of dwelling houses, as it is not the Japanese custom for several families to live together in one large house as in many European cities. Even if they live together, it consists of only two or three families. Many of our houses are made of wood, of which the average size is about five meters square. The average number of members of a family is about five, and in great cities and densely inhabited regions sometimes four and a half. In some of the northern parts of the Empire, however, it is reckoned six or seven, the cause of which is perhaps that the climate being cold and the winters very long with great quantities of snow, the labour must be done indoors and we therefore find families living together especially in the mining districts. But on the other hand, in Hokkaidō which has an equally cold climate, the average number of family members does not exceed three and a half; the reason of this difference is as yet unexplained.

2. Table showing the number of families,

	Section.	Number of Families.	population.	No. of persons of a family.
Mainland	(Middle	3,103,034	16,367,995	5.28
	North	1,005,731	6,455,287	6.42
	West	1,895,545	9,523,168	5.02
	Total	6,004,310	32,347,450	5.39

Shikoku	561,876	2,929,639	5.21
Kiushiu	1,232,923	6,524,024	5.29
Yezo	136,860	469,507	3.43
Grand Total	7,935,969	42,270,620	5.33
Taiwan (Formosa)	494,956	2,464,915	

II. THE MOVEMENT OF POPULATION.

We show here only the movement of population from the year 1890 to 1895. Compared with that of European countries, the movement is not so rapid. In Austria, Hungary, Italy, Prussia, Bavaria, Holland, and England, according to the recent statistics, the number of births is thirty per one thousand inhabitants, and that of deaths is somewhat different, viz., in Austria 31.1, in Holland 19, in England 20, and in the other countries from 25 to 29. Thus if we compare these features of European States with our own, the number of births and deaths in our country is smaller than in European countries with the exception of Sweden and Norway.

One disgraceful point of the table is the great percentage of divorce; about one third of the marriages. This bad custom is an outcome of the social manners and habits from ancient times, and although it is well-known to be a great evil, it does not seem possible to avoid it at present. As matrimonial quarrels are not brought before a court in Japan, the causes of divorce are not ascertainable at present. But they are generally of trivial nature and as far as our observation extends, in most cases, they are the result of the man having greater rights than the woman and are the necessary consequence of parents' arbitrary intervention in marriage and divorce. This interference of parents is often the cause of the many deplorable suicides of brides (compare the table showing the suicides, Vol. I. No. 5 of the Far East). However, we must add here that, while on the one hand divorce is very easy, on the other the crime of adultery is seen very seldom. Some Europeans think that in Japan polygamy is practised, but it is a gross error. Polygamy is strictly forbidden by law. Though, during the period of the Shōgunate, rich men and nobles kept concubines, it is now quite different. The number of those who keep concubines today even in cities, is not more than one family per one thousand families; much less in the country. Of course this is not the actual enumeration, but is an estimate founded upon observation.

3. Table showing the movement of population in different years.

year	births	deaths	marriages	divorces	per 1000 inhabitants			
					births	deaths	marriages	divorces
1890 ..	1,165,275	826,831	325,141	109,088	29.2	20.4	8.04	2.70
" 91 ..	1,107,301	856,731	325,651	112,411	27.2	21.0	8.00	2.76
" 92 ..	1,229,881	892,380	349,489	113,498	29.9	21.7	8.51	2.76
" 93 ..	1,198,700	942,592	358,389	116,775	29.0	22.8	8.66	2.82
" 94 ..	1,223,647	845,646	361,319	114,436	2.93	20.5	8.64	2.74
" 95 ..	1,246,427	852,422	365,633	110,838	29.5	20.2	8.65	2.62

When we consider the movement of population according to the different districts, we see that, in the south western parts, excepting in Shikoku, the percentage of births, deaths, and marriages is less than that in the north eastern parts. This social phenomenon may be explained by the circumstance that, while the south western parts were early colonized and already are populous, the north eastern parts are yet uncultivated and unproductive. Formosa has not yet been in our possession a year; we are therefore not able to ascertain what influence it has on the movement of population.

4. Table showing the movement of population in different districts.

Section	Births	Deaths	Marriages	per 1000 inhabitants.		
				Births	Deaths	Marriages
Mainland { Middle ..	491,252	333,910	138,825	29.1	20.4	8.48
North ..	210,453	136,325	63,880	33.0	21.1	9.90
West ..	270,456	201,257	78,905	28.4	21.1	8.28
Total ..	972,161	671,492	281,510	30.1	20.8	8.70
Shikoku ..	80,834	56,643	26,440	27.6	19.3	9.03
Kiūshū ..	176,835	116,716	53,017	27.1	17.9	8.13
Yezo ..	16,597	7,571	4,666	35.3	28.1	9.94
Grand Total ..	1,246,427	852,422	365,633	29.5	20.2	8.65

III. THE INCREASE OF POPULATION.

The increase of population of our country during the fifteen years from 1881 to 1895 is shown in the following table. The specially rapid increase for the years 1886-90 was due to the registration of those people who were overlooked in the census in the former years when the real increase had happened. The greater increase in the northern parts and Hokkaidō, as we see in the table, is a result of the scarcity of population in those parts, and especially in Hokkaidō, the main cause lies in the vast immigration from the Mainland; the slow increase in Shikoku is ascribable to the emigration of the people to other districts. As may be seen from what has been described in the table, the population is in rapid increase in all cities and towns. The only exception to

the above rule are the cities and towns in Shikoku, where the people are constantly emigrating to other districts availing themselves of the convenience of communication.

5. Table showing the increase of population.

	1st Januy. 1881	1st Januy. 1886	1st Januy. 1890	1st Januy. 1895	annual increase per 1000 inhabitants.		
					1881-86	1886-90	1890-95
Mainland							
Middle	13,914,480	14,721,520	15,677,247	16,368,995	11.60	12.98	8.82
North	5,408,394	5,701,271	6,136,894	6,455,287	10.83	15.28	10.37
West	8,548,635	8,894,200	9,237,927	9,523,168	8.84	7.73	6.17
Total	27,871,509	29,317,000	31,052,068	32,347,450	10.37	11.83	8.40
Shikoku	2,641,708	2,750,600	2,879,260	2,929,639	8.24	9.35	3.50
Kiūshiū	5,677,654	5,868,319	6,228,419	6,524,024	6.71	12.27	9.49
Yezo	168,084	215,298	293,714	469,507	56.17	72.84	119.70
Grand Total	36,358,955	38,151,217	40,453,461	42,270,620	9.85	12.07	8.98

On the whole the population of Japan is rapidly increasing, though not so rapidly as the German race.

BUNŌ KURÉ.

VARIOUS VIEWS AS TO THE ORIGIN OF THE JAPANESE PEOPLE.

The recent stride which Japan has taken in its social and political transformation, is to the rest of the world at once a miracle and a wonder. Indeed, our nation has accomplished in these last thirty years what other nations have taken at least three hundred years to accomplish. This stride, however, is not to be regarded as a miracle although it will remain a wonder. For such a stride cannot be a matter of chance—an effect without its proper cause. There must be reasons for it, and in fact there are such reasons, both external and internal. By the *internal* reason, I mean the old civilization which Japan has had for the last twenty-five centuries, and which served as a sort of preparation for the recent introduction of the new civilization from the West. If there had been no such preparation and yet such a stride in civilization as the recent one had been taken, we might then say it was a miracle. By the *external* reason, I mean that Japan, being open to the Western world at such a late date, had the opportunity of reaping all the good fruits of Western civilization, without the disadvantage of undergoing tedious, and often very expensive processes of experimentation. Thus in political institutions, in social reforms, in science, in art, in philosophy, in literature, and what not, we have the advantage of reaping, and reaping only. Others sowed for us. Our part is simply to gather the crop. We eat the bread, so to speak, which others have earned by the sweat of their brows.

The last thirty years of our national life are no doubt the most memorable epoch in the annals of our country, both in the past and in the future. Although thus what is often termed “New Japan” is only thirty years old, yet “New Japan” is not thereby new. According to our received chronology, which by the way, was adopted for the first time by an edict dated Dec. 15th, 1872, that is, only about twenty-five years ago, the accession of the first Emperor to the throne of the Japanese Empire took place in the year 660 before the Christian era; and from this accession the received chronology starts. Thus the current year is the 2577th year of the Japanese era. From this one can

easily see how old "Old Japan" is. If for instance America is four hundred years old after its discovery by Columbus, Japan is more than six times older even after the accession of its first Emperor. That is to say, if America is a boy four years old, Japan is a young man at least twenty-five years old. This dates only *after* the accession of the first Emperor to the throne. We do not know just how long the Japanese, that is, our forefathers, had been in Japan, before this event took place. By the way, here is one remarkable fact which is worthy of remembrance, namely: Japan is the only country on the surface of this wide earth, where the emperors of one and the same dynasty have reigned, and are still reigning, for twenty-five centuries, so that the blood of the first Emperor is still circulating in the veins of the present Emperor, who is the 122nd successor to the former.

I remarked above, that we do not know how long our forefathers had been on the soil of Japan, before the accession of the first Emperor. You may ask, are not the Japanese the native people of Japan? In one sense the Japanese are certainly the native people of Japan, but they were not there always. They came from another country at what period we cannot tell. But we know that when our forefathers came to Japan, they did not find the country unoccupied. On the contrary, they found there the aborigines already occupying the land. These aborigines, at least most of them, were the ancestors of the race called *Ainu*, who live at present only in Hokkaidō, Yezo of former days, the most northern of the four main islands of the Empire, but who at that time seems to have lived almost all over the country. Our forefathers, that is, the ancestors of the present Japanese, came to Japan, and by the right of their stronger power and better civilization drove the aborigines away to the north and became the permanent occupants of the country; in a fashion similar to the conquest of the American Indians by the ancestors of the present white people there. *When* did our forefathers come to Japan? is a question which we cannot answer definitely at the present stage of our knowledge. But as to the question, *Where* did they come from? there have been many answers proposed. It is the purpose of this present article simply to enumerate these views, with some critical remarks where they are necessary and forth coming. Let us proceed to examine the most important views.

The first opinion we have to note is one held by the German scholar and physician, Dr. Kämpfer, who visited Japan towards the close of the 17th century, that is, about 200 years ago, and who wrote a history of Japan, which still claims the foremost place among all the works written by foreigners on Japan. According to his theory, our forefathers were at first the inhabitants of Babylon. When the confusion of tongues occurred at the Tower of Babel, the people there were obliged to scatter in all directions. According to Kämpfer, the Japanese were one of these scattered races, who made their journey from Babylon to Japan, spending several years probably, but stoping at no one place long enough, to lose the purity of their blood and language by intermixture with other people. Thus our author proceeds to tell the probable course which our forefathers took in their journey, around the foot of this monntain, along the course of that river, and so forth, as if he had been the actual witness, or one of the company. The chief ground on which Kämpfer founds his supposition is the purity of the Japanese language. Kämpfer was himself a great traveller. He travelled over Persia, Arabia, India, Java, and China. But finally when he came to Japan, he was struck by the purity of the sounds of the Japanese, as strongly contrasted with the languages of all other countries he travelled over. Hence he concludes thus: "The Japanese language is one of those which sacred writ mentions, that the all-wise Providence thought fit to infuse into the minds of the vain builders of the Babylonian Tower."

An equally striking and at least in appearance more scientific theory is that propounded by Hyde Clarke, who traces the origin of the Japanese people to an ancient Turano-African empire. According to this view, "the Akkad-Babylonians, the Egyptians, the Lydians, the Etruscans, the founders of the Chinese and Japanese Empires, and also of the North American mounds and monuments, and of the civilization of Mexico and Peru," all belong to a Turanian white race, whose original home was in High Africa, "a white race earlier in the field of history than the Aryans." These Turano-Africans conquered Central Africa first. They then proceeded to Egypt, to Greece, to Babylonia, to India, to China, and finally to Japan. On the other hand, another branch proceeded in the opposite direction to the two Continents of America. When these white Turano-Africans came to Japan,

they found the land occupied by the short races. They intermarried with the native women, according to Clarke. "This," says he, "would produce a mixed race, differing again from the races of shorter aborigines; thus the new dominating Japanese race would maintain and propagate their dialect of the language and their own religion, and, being in more favorable conditions, would displace the pure natives." Here again the chief ground is linguistic, as our author himself declares, "the first real step made by me, was the discovery of relations between the languages of the Japanese people and the Ashantee and others of western Africa."

There is another theory which perhaps is just as far-fetched as the last, and which tries to trace the original home of the Japanese to Palestine, making them identical with some of the "ten lost tribes of Israel." This theory is interesting, not so much in itself, as in the fact that it emphasizes some of the striking features and customs of the Japanese. The Japanese of all ages have a curious and at the same time remarkable hatred of physical uncleanness. They cannot stand filthiness. They have almost an instinctive love of purity and neatness. In this respect, they are strikingly in contrast with all the unclean neighboring races, such as the Chinese, the Koreans, and the Ainus. This praiseworthy habit no doubt has much to do with the old religion of the Japanese Shintōism. Another characteristic of this religion is the absence of any tendency towards idolatry. Besides these, there are more points of analogy between them. If the reader studies the construction and dependencies of a Shintō temple, the rites of purification, the laws of the clean and unclean, the system of *taboo*, and so forth; in fact, if the reader studies the minute details of the religious life of the early Japanese, he will find out that the religion of the Japanese has so much in common with the religion of the Old Testament, that the conclusion as to the Jewish origin of the Japanese is not altogether groundless, especially in the absence of any settled opinion as to their derivation. However the difficulties of this hypothesis are so numerous, and conspicuous that it is hardly necessary to enter into their consideration here.

Still another opinion traces the origin of the Japanese to the Malay peninsula and archipelago. Of this theory, J. J. Rein, whose history of Japan is so far the best of the kind, says as follows: "It has been

suggested as a possibility that the first Japanese who landed in southern Kyūshū were probably Malays, who had been driven out of their course, and having come within the influence of the Kuro-shiwo [the Black Current], had been carried by it to the coasts of the Japanese islands. Docuiz, who shares this view, thinks he finds in the facial expression of the Japanese, in the construction of their houses, which remind him of the pile dwellings of the Malays, and in the arrangement of their latrines, evidences of their Malay origin. "The main difficulty of this supposition lies in the difference of the languages of these two peoples. Of this again Rein says, "The Japanese language has no relationship with Malay and Polynesian, either in structure or vocabulary. It is polysyllabic and places the verb at the end of the sentence in the same way that Cæsar is especially fond of doing; while in the Malay family of languages, as in Chinese, the verb must precede the object which it governs. In Japanese the adjective does not follow the substantive as among the Malays, and South Sea Islanders, nor the genitive the nominative, but precedes it. In the same way many other radical distinctions might be pointed out, which prove that, even philologically, no such Malay influence, and therefore no such immigration as that supposed, can be recognized."

Dr. Griffis is of opinion, at least as expressed in his "Mikado's Empire," that "the mass of the Japanese people of to-day are substantially of Ainu stock." As to the difference between the Ainu and the Japanese, he explains thus: "An infusion of foreign blood, the long effects of the daily hot baths and the warm climate of Southern Japan, ~~X~~ of Chinese civilization, of agricultural instead of the hunter's method of life, have wrought the change between the Ainu and the Japanese." This is not altogether beyond possibility, and to some extent may be true. However, when he says, "Ainus and Japanese have little difficulty in learning to speak the language of each," one is apt to get a wrong impression. Probably both languages belong to the same family or stock; but from this, one must not conclude that the Ainus and the Japanese can understand each other's language without some previous study or preparation. Perhaps the difficulty in learning each other's language may be *small*, but this *small* is merely comparative in its meaning and does not tell just how much. The study of German is easier to an Englishman than to a Japanese, and hence the difficulty is

smaller to the former than to the latter. Again when Dr. Griffis concludes that, "It seems equally certain that almost all that the Japanese possess which is not of Chinese, Korean, or Tartar origin, has *descended* from the Ainu, or has been *developed* or *improved* from an Ainu model," we cannot see much sense in this remark. We might as well say: What the white inhabitants of America did not derive from their old European homes, must have descended from the American Indians. This is self-evident, and does not tell anything as to the relative proportion of the two elements. No one can infer from this, that therefore the white inhabitants of America must be substantially of Indian stock. The Ainu and the Japanese are so strikingly different, both in their physical features, and in their intellectual capacities, as we know from the stubborn facts, that one fails to accept this doctrine of Dr. Griffis, who, by the way, I am told, has changed his opinion about this matter.

Are the Chinese and the Japanese of the same stock or race? The answer in the affirmative is a very natural conclusion to those who do not know much about the history and languages of these two peoples, especially because the Chinese and the Japanese are very similar in their appearance. Indeed they do resemble much in their physical features, as is shown by my own personal experience of taking a Chinese for a Japanese. The man was dressed in the Western fashion and he spoke to me in English. I thought it strange for him not to speak in his native language, that is, Japanese. But afterwards, to my surprise, I made the discovery that he was really a Chinese. Such may be the case now and then, but that by no means proves that the Japanese people as a whole is not physically distinguishable from the people of China. If one studies the two peoples carefully, he will soon be able to find out the distinctive features by which they can be physically distinguished. Moreover, those who are familiar with their history and language would never assert that the Japanese were once the Chinese, or that they originally belonged to one and the same race. The principal ground for the distinct origin of these two peoples is to be found in the difference of the languages of the two countries. The one is monosyllabic, and the other is polysyllabic. The one has the verb before, and the other after its object. The two languages are also different, as to the number and nature of their sounds. The

Japanese hate consonants pronounced together without intervening vowels, as well as consonantal endings; while nothing is more common than these in Chinese. Some sounds which are found in Chinese are wanting in Japanese, and *vice versa*. For example, Chinese, at least the Chinese of to-day, has no *r* sound, while Japanese has no sound of *l*. Thus, while the Chinese say *lice* for the English *rice*, the Japanese pronounce *light*, *right*.

In language as well as in many other respects, the Japanese are more like the Koreans, especially the early Koreans. Here probably we may find a more probable explanation of the origin of the Japanese people. J. J. Rein is of this opinion, and in fact most of the scholars seem gradually to tend towards this theory. But when I say the Koreans and the Japanese were originally of one and the same stock, I do not mean that the Koreans were once our forefathers, neither do I mean that the original home of our forefathers was in Korea. What I mean is that these two peoples originally came out of the same stock of people. Where this original stock lived, no one knows. J. J. Rein expresses his opinion thus: "According to Chinese annals there came about 1200 B. C. Tartar tribes to Corea, and settled partly here, partly in the eastern islands. If then the facial type and hair of the Japanese is Mongolian and not Malayan the language points beyond Korea, to the Tartaro-Mongolian stock in Central Asia; and if finally, the position of the country and ancient traditions easily admit of their being brought into harmony with the story told by the Chinese, the possibility appears very great, that the immigrant Japanese were in fact members of that great Altaic family of peoples which was once dispersed in all directions from its primitive home, and distributed itself all over Asia, from the Pacific to Pontus and the Mediterranean."

Thus far I have enumerated some of the most important opinions as to the origin of our forefathers. If more are required they can be given, but probably the reader has had enough already. The possibility of the existence of such divergent views, demonstrates that no one is certain as to the origin of the Japanese. We Japanese do not know ourselves just where our ancestors came from. There is the Japanese tradition among us that the heavenly deities commanded the two deities Izanagi, the Male-who-Invites, and Izanami, the Female-who-Invites, to *descend from heaven* and to give birth to Japan,

and that they came down from heaven, and created the eight great islands of which Japan consists, and also became the ancestors of all human beings, that is, of Japan. But we do not know just where and how we got this tradition; neither do we know where this heaven was and when the deities came down. In my opinion the last one of the views enumerated above seems to be most free from difficulties, and most concordant with the facts as far as I know them. But even here, if one fails to look "*beyond Korea*" for the origin of the Japanese people, we surely make a great mistake. We must always remember that "The Japanese people undoubtedly deviate so considerably in physical conformation, language and customs from the neighboring peoples, that only an *indirect affinity* with them appears possible, and no direct derivation from them admissible;" and that the strongest basis on which this indirect derivation is founded is in the nature of the Japanese language, concerning which the scholars are generally agreed that it belongs to the Turanian or Tartar or Altaic family, among whose peculiarities we find, first, that it is agglutinative, and, second, that the verb comes after the object which it governs. But when I say, that the Japanese and the Koreans must have belonged to one and the same stock, I must not be understood as if to mean that the present people of Japan are wholly of this single stock. By no means. The present people of Japan are a sort of conglomerate of different types of human beings. Here you meet men of the Malay type, then of the Chinese type, and then you see men of the American Indian type. Moreover, occasionally you discover some of the Negro type as well as men of the Caucasian type. I am not speaking of the present people of Japan, but I am speaking of that dominant race of people only, that conquered Japan and laid the foundation of the Japanese Empire.

Wherever the original home of this victorious people might have been, when we find them at the dawn of our history, we find them occupying almost all the south western half of Japan. How thickly the country was inhabited we do not know; but according to our earliest historical records, and also from the actual existence of many traditional sites, there seem to have existed at least the three distinct groups of their settlements. The most eastern group we may call *Yamato*-group, and its centre must have been in or about the province which is now

known by that name. This province is not far from Kyōto, and is still full of famous traditional sites. The second group we may call the *Izumo*-group, and it also must have had its centre in or about the present province of the same name. This province has even now one of the oldest and most important Shintō temples, and is the centre of the *Izumo*-group of traditional legends. This second group comes almost half way between the first and the third group, that is, west of the first and east of the third. The third group must have been somewhere in the southern part of the Island of Kyūshū, the most western of the four main islands of the Empire. This we may call the *Tsukushi*-group, and the regions covered by the traditions belonging to this group are still full of old traditional sites. Now, we are pretty certain that there were at least these three groups of the settlements of our forefathers, if not more. Of course, we do not know how long they had been there before they came to be unified; neither are we sure that they were of one and the same stock. But in all probability they must have been of one blood and one language, and also it is quite likely that these three groups represent three successive waves of immigration. The *Yamato*-group was probably the oldest, and originally occupied the region where the *Tsukushi*-group finally settled. But when the next wave, which is known as the *Izumo*-group, reached Japan, the *Yamato*-group was driven north-eastward by these new-comers. When at last, the third wave came and settled in the southern part of the Kyūshū-Island, they drove the *Izumo*-group from thence, to the region where we find them in history; while this group in its turn pushed the *Yamato*-group eastward to its last home, where we find them at the beginning of our history. Such seems to me to have been the way in which the successive settlements and the resulting migrations of the early Japanese took place.

Now the question is, How were these groups unified? From the old traditions, which are of course a mixture of mythological legends and historical facts, we can gather the threads of truth to the effect, that the *Tsukushi*-group, the last and newest of the three waves of the immigrants, started from their home in the Island of Kyūshū and began the conquest of all the regions occupied by the *Izumo* and *Yamato*-groups. Why they began such a movement, we do not know, but perhaps another, if so, the fourth, wave of migration reached Japan from the Continent of Asia and necessitated them to proceed eastward. What-

ever be the cause of their movement, they left their home and advanced to conquer the rest of Japan, and they were successful in this conquest. They subjected the *Izumo*-group, and then proceeding still north-eastward subjected the *Yamato*-group, and thus they became the ruling people of the land. Of course, this took some time, but at last through the conquest of their brother tribes and all other tribes then living in the land, some sort of the *unification* of all the then known Japan seems to have been accomplished. It was the leader of this conquering tribe that became the first Emperor of Japan.

Here many questions may suggest themselves to the mind of the reader. For example. How civilized were these intruding conquerers, that is, the early Japanese? Were they savage or tolerably well civilized? Were they much superior to the aboriginal tribes whom they subjugated? When does the authentic history of Japan really begin? How far do our traditions carry us back? Did these conquerers advance much in their civilization, during the period between their conquest of Japan and our discovery of them in history? When did Chinese civilization begin to assert its influence over the thought and life of the early Japanese? Can we ascertain the social and religious life of the early Japanese before they came under the influence of Chinese civilization? How was their social and religious life, as compared with that of the modern Japanese? What were their distinctive characteristics and peculiar features? It would be very instructive as well as interesting to fully discuss these question but that is altogether outside the scope of the present paper. Here we must satisfy ourselves with a mere glance at the various views as to the origin of the Japanese people.

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LABOUR PROBLEM OLD AND NEW.

A STUDY FROM THE TOKYO SAWYERS' GUILD.

Japan twenty five years ago entered upon a new career, and within the last few years has assumed a position in the Far East with a great hope of success. Mr. Robert P. Porter, an American statistician, after investigating our industry and commerce, said "The Japanese, as we find them to-day, are full of ambition to be the controlling, industrial, as well as the political nation of the Far East. They are hopeful of becoming some day a great commercial and maritime power,—the Great Britain of the Pacific." This ambition is to us not a mere castle in the air, built upon childish conceit, but the real goal toward which we are making every effort to attain. Our hopes are based on the experience of the last thirty years and on the past history of a people which can be traced back for twenty centuries. What Japan accomplished in the past gives us hope of success in the future.

The much criticised commercial dishonesty of our traders will, we hope, be soon corrected by themselves; for they will soon find out the truth of the old axiom "Honesty is the best policy." Japan is ever ready to correct her errors and mistakes, and eager to adopt what is good and profitable. We have proved ourselves successful in arms already, and it is now our task to show what we can do in the commercial and industrial field. But with all these ambitions, notwithstanding the progress that we have made and are still making, we have to face many difficulties and troubles, and we must cut through the thicket of evils, that may stunt the healthy growth of our young industries.

It is our task in this article, to point out one of those phases that is just now rousing the interest of our people, namely, the labour problem. The gravity and importance of this question in the industrial world can not be too much emphasized; but it is not our intention to discuss it here, but only to present some features, that will give our readers an idea of the particular problem of labour to be solved, before Japan can realize her ambitions in the commercial and industrial world. Although we are compelled to point out the ignorance and degraded life of our labouring classes, and the difficulty and need

of reform, yet we are much pleased to see hopes of a better state of things, possible even with the already existing materials and organization. For we have found many a good and praiseworthy quality, that has existed among them for generations; and hereupon rests the foundation for building up new and better conditions of life for the labourer and the mechanic.

The labour question has of course always existed, but never has, until quite recently, been regarded of much importance in this country; therefore the question requires careful consideration before any effective reform can be inaugurated. How little attention is paid to labour is shown in the recent report (1897) of the Department of Agriculture and Commerce which contains 760 large pages, but gives very few statistics concerning labour; such important departments of labour as mining and mechanics being entirely wanting in the report. We subjoin a table of the number of persons engaged in various trades according to the report.

J	Industries.	Persons engaged.
	Straw braiding	5,000.
✱	Weaving	{ Male..... 57,850. Female..... 985,016.
	Spinning.....	{ Male..... 9,650. Female..... 31,141.
✱	Pottery	25,393.
✱	Lacquer work,	17,372.
✱	Bronze „	4,166.
✱	Matches	{ Male..... 10,863. Female..... 25,564.
	Fishery	405,698.
	Hunting	14,476.
	Horse shoeing	2,443.

In the following industries, the number of labourers but only not given the number of houses engaged.

i	Industries.	No. of houses.
	Tea	736,775.
	Sugar	43,758.
	Silk thread.....	383,764.
	Factories ...	4,275.

Silk worm eggs 44,952.

Spring cocoons 1,256,425.

Japanese labour is cheaper than European, and there is so much difficulty at present for any industrial undertaker to secure labour at his own price; but this will not continue long, and it must change for the better. We have chosen the sawyers' guild for our consideration, as it is held to be the best and the strictest guild that is in existence in Japan. Our purpose is to show the public first that our labourers are capable of organizing themselves into a union, and then secondly, the pressing need of comprehensive reform in order to meet the new conditions of industry. It has been often said that our common people lack an organizing talent and the spirit of union; but this mistake we are glad to have the opportunity of rectifying.

The sawyers guild in Tōkyō has existed since Yedo castle was built by Ōta Dōkan, so say the sawyers of the present day. They are proud of their past and present prosperity. They claim that their ancestors, 35 in number, came from Sanshu, the Prefecture of Mikawa, to Yedo, now Tōkyō, which was then a swampy place surrounded by the famous *Musashi no hara* (Musashi plain). They arrived here with the founder of Yedo castle, and were the persons who shaped and sawed the timber for building the castle. They say that the lord of the castle gave them Kobikichō or Sawyer Street in which to reside and pursue their trade peacefully, and Zaimokuchō, (Lumber Street) to the lumber dealers. In one sense dealers in lumber are capitalists, for they buy the timber and build their lumber yard with the necessary appliances such as sawing shed and the "horse" upon which the sawyer raises his timber for sawing, the sawyer having only to bring his saw and other implements.

The Tōkyō sawyers' guild has at present articles of constitution and by-laws drawn up in accordance with the guild law (1815) of Tōkyō Prefecture, which was legalized by the Parliamentary law of the present year, but regulations and usages have been long established, and are the result of long experience and customs during a period of three hundred years. There are about 1,300 sawyers in the city of Tōkyō and its vicinity, together with 300 or more masters, who really hold the reins of the entire institution. To understand the organization fully, it is necessary to keep in mind this fact, that there is, besides the guild of

the masters, the guild of *wakaté*, (the guild of young hands) who represent solely the interests of the workmen. The *wakaté kumiai* or guild is composed of twenty-one men sent from twenty one streets or districts. The workmen of each elect one guildman by vote from themselves.

The masters' guild has its office in Yechizenbori, Nihonbashi, and the *wakaté* in Shinsakaichō, Kyōbashi. The house stands in a secluded quarter and is very modest in appearance. Unlike the guild halls of London, it is a wood structure and a single story. Its appearance is certainly not suitable for the powerful centre of the sawyers of the capital. But from this humble office evolves the authority that controls a strong body of thirteen hundred men. The office consists of four rooms. On the wall of the farthest room the guild regulations, notices, and contribution lists are pasted, and the visitor will be struck by a notice to the following effect: "Playing at all games except Go and Shōgi is strictly forbidden. Any quarrels or improper disputes and misdemeanours are forbidden. If any one disobey the order of the chairman, he will be instantly expelled from the house!"

Here in this little house, three hundred masters meet together on the 18th of each month, and discuss the various affairs of the guild, and look after the interests of the organization, and also hear the complaints and requests of the *wakaté*. Moreover, twice each year, on the 25th of January and July, the guild calls a special meeting to discuss and arrange the wages for the coming half year. The rise in wages is discussed and agreed upon before-hand by the *wakaté* and presented for approval to the masters' guild. Having heard the proposal of the *wakaté* they proceed to discuss the matter, and being agreed among themselves, they place the scale of wages before the guild of the lumber dealers. The fixing of wages is the most important and the most difficult task of the guild, and it is often not easy to come to a satisfactory settlement, and many are the journeys to and fro between the *wakaté*, masters and lumber merchants, before each interested party is satisfied with the arrangement. Although the scale of wages is fixed twice a year, yet if the price of necessities rises unusually, an extraordinary meeting is called together for readjustment. The wages of sawyers have always been higher relatively than those of other artisans in Tōkyō. The time honoured standard of measure for wages is, for sawyers, a unique one.

It was made according to the price of rice. It is considered necessary that a sawyer earn five *shō* of rice a day to support himself and his family (1 *shō* = 1,588 l. quart), and an ordinary workman is capable of sawing five *shaku* of wood (1 *shaku* = 11.930 inches). Thus the price of sawing one *shaku* is fixed as one *shō* of rice, and the price of rice decides the scale of wages for sawyers. Though the price of rice is the measure of wages, and five *shaku* a sawing capacity of a common workman, yet there are different kinds of wood, some being soft and others hard. A man can saw more than five *shaku* of some kinds of wood, and not so much of others, so that the scale of the price for sawing one *shaku*, is fixed according to the different kinds of timber. There are eight scales at the present time. For instance sawing one *shaku* of pine is 13 *sen*; of red pine $9\frac{1}{2}$ *sen*; of cedar $10\frac{1}{2}$ *sen*; and of *kesaki* $17\frac{8}{10}$ *sen* etc. By sawing one *shaku* we mean sawing a board of one *shaku* by twelve *shaku*. Thus among the sawyers the piece work system is completely carried out. The piece system is condemned by almost all the trade unionists in Europe as encouraging over-exertion and over-time, Carl Mark being the chief among them; but in the case of sawyers, the piece-work has been a complete success. This is due largely to the rigid organization among themselves. The guild regulations for apprentices are very strict, consequently the supply of labour is well regulated, while the guild shuts out all outside competition. It has been a custom as well as a regulation, that when a sawyer comes from the country in search of work, he must first come to some one of the masters in the city, and serve him as an apprentice for three years; then, and only then, will he be admitted to the guild, and a certificate of work given him. No matter how skilled he is in the trade, or even if he have been a master himself in the country, he must eat the master's food at the regulation price, the present rate being $22\frac{1}{2}$ *sen* a day, and when the account days (3rd and 17th) of the month comes he pays 25 *sen* as the apprentice fee. This, of course, is besides the regular charge of 14 per cent. on the daily wages which is charged without discrimination for all the workmen. Out of this 14 per cent. the master pays 6 to the lumber dealer, as the regular instalment for the construction expense of the work shops. The building of a work shop costs generally from two to three thousand *yen*, which sum the master can not pay at once, so that the lumber dealer builds it for the master, and gets

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6 *sen* from every *yen* he pays to the workmen. This, on the side of the master, entitles him to the exclusive use of the work shop, in which none but his own workmen can work. Again, the lumber merchant sees his profit in using the work shop as much as possible for he gets a percentage for the sawing. But if he sells timber in logs, he gets only a profit of handling the logs; thus every lumber merchant for his own sake, offers as much work as possible to the workmen at his own work shop. Every master counts his employer's work shop as his own property, or I may say, as his own business right; because he has a sole right of working in the lumber yard and can sell this right or privilege to other masters or common sawyers for a sum of money. Having such a relation as this, the master demands of his lumber merchant such terms as will enable him to pay reasonable wages to his workmen. The lumber merchant can not discharge the master or workmen, as his lumber yard belongs as much to the master as to himself. This mutual arrangement over the the work shop, a divided sovereignty, has proved a firm tie for their peaceful business pursuit in the past. This is, of course, due to the perfect combination on both sides. There is no individual dealing between them at all. There is but one price in the whole market; the scale of wages, the masters' charge over the wages, and the instalment fee, are all the same throughout the city and its vicinity. Union is power! It gives peace and prosperity to all. we see this truth in the institution of our sawyers' guild.

The masters' guild is well nigh perfect, as far as the nature of trade permits. The masters are classified into three ranks according to capacity of keeping workmen and making contracts. The membership fee among masters is fixed in accordance with the rank. The first class master pays 30 *sen* monthly to the guild; the second class master 20 *sen* and the third class 10 *sen*. The administration of the guild is conducted by the president, vice-president, secretary and treasurer. The officers must be chosen by vote of the members, but with the exception of the secretary, only the first class masters are eligible for the posts. The masters have immediate control over the apprentices. The apprentice cannot live alone, but he must work at his master's work shop. He is not a recognized workman. The guild issues its certificate to each workman, which he must present to whatever master he may be working under, his employer keeping

it during his engagement. Besides this certificate, each workman has a ticket of membership issued from the *wakaté* guild. This he carries all the time, otherwise he might be looked upon as an outsider and might be ill treated by the workmen. The apprentice has neither of these tickets.

The *wakaté* guild is not an independent organization. The law of 1885 and 1897 does not allow the artisans of the same trade to form two separate guilds. The *wakaté* is a branch of the masters' guild before the law; but in reality it has a strong and well regulated organization, with its independent officers and treasury. As already referred to, the *Wakaté* is composed of twenty-one members elected by the workmen of twenty-one districts respectively; each of these twenty one members governs the district from which he is elected. He is called a "standing watcher" (*jōtōban*). He collects monthly membership fees and looks after the interests of the workmen; in other words, he is the spokesman of that district, as the twenty one men are that of the whole body of workmen. The *wakaté* meets on the fifth of every month, when each *jōtōban* brings the membership fees collected in his own district. Out of this money the guild of the *wakaté* defrays the Guild expenses and pays a small salary to the *jōtōbans*. At these meetings the *wakaté* transacts its business and hears complaints or gives decision on any dispute. On the 24th of January and July every year, a day before the semi-annual meeting of the masters, the *wakaté* calls also the semi-annual meeting, and discusses and decides upon, what wages they shall demand for the coming hal year. The discipline of the *wakaté* over the workmen is very rigid, and well enforced. The workmen are consolidated into one strong army of 1300 that can be marshalled at one place within an hour; in half an hour it is possible to stop all work in Tokyo. Constitutionally, every workman has freedom of work, and can engage himself to any master, but each workman must originally be long to some master, and the master reserves to himself one right, concerning each of his former apprentices, that is, if he gets a pressing contract that must be executed within a specified time and needs workmen, he has a right to call all his former apprentices. They must come to their master's help even if engaged in more profitable work, or in contract with other masters; the latter have no right to interfere but must silently discharge

the workman at once. The disobedience of a workman might result in severe punishment ; probably the right of working in the city will be taken away. But even the firm hand of the master can not override the authority of the *wakaté* that controls the interest of the entire body of workmen. The *wakaté* may order a strike at any moment against the will of the masters !

It was only last August that the *wakaté* guild dismissed their chairmen, six in number. These chairmen had been the real spokesmen of the *wakaté* especially before the masters, and they were on the list of *wakaté* ; but as a reward of long service, they were, three years ago, promoted to be third class masters. The late strike for higher wages brought on this crisis, masters refusing to hear the demands of the *wakaté* ; and the chairmen went over to the side of the masters. This provoked the indignation of the *wakaté* and their guild deposed the chairmen. The subject of dispute was an increase of wages, the masters refused the demand of the *wakaté* as they had already come to an agreement with the guild of lumber dealers. The workmen considered this unjust, and went out on strike for nearly two weeks. But as the discipline of the *wakaté* over the workmen was not as perfect as could be desired in an emergency like this, some hot headed young workmen took measures of reprimand against the ex-chairmen and elders (sawyers who have retired). This disorder, of course, caused the police to interfere, and lost for the strikers the sympathy of the public. On the side of the masters there was a weak point, in fact a breach of faith with the workmen, the latter, two months before having been promised a rise of wages by the masters, which promise they did not fulfil ; and the difficulty now was, that they had already made agreements with the formidable guild of merchants at the old rate ; the question was at last solved by the masters cutting down their own profits, (14 per cent on wages) and raising the wages of the men 1 *rin* per foot, (*rin* being one-tenth of a *sen*.) The present rate of wages, for an ordinary workmen among sawyers, ranges from 75 *sen* to 1.50 *yen* a day, or from 40 cents to 80 cents in gold. Last year wages rose twice 8 *rin*, and this year 1½ *sen* ; this shows an extraordinary increase in wages compared with former years. We quote the wages of sawyers from the government report for 1897. The table below is the average daily wages of sawyers in Japan, from 1885 to 1895.

	1st class workmen. <i>yen</i>	2nd class workmen. <i>yen</i>	3rd class workmen. <i>yen</i>
1885	.274	.223	.187
1886	.253	.212	.178
1887	.248	.205	.163
1892	.309	.258	.205
1894	.346	.300	.242
1895	.364	.306	.250

The daily wages paid to sawyers in the several Prefectures in March and September 1897, given in the same report.

PREFECTURES.	MARCH.			SEPTEMBER.		
	1st class worker. <i>yen</i>	2nd class worker. <i>yen</i>	3rd class worker. <i>yen</i>	1st class worker. <i>yen</i>	2nd class worker. <i>yen</i>	3rd class worker. <i>yen</i>
Tōkyō	.500	.450	.400	.500	.450	.400
Kyōto	.450	.350	.300	.450	.350	.300
Ōsaka	.500	.450	.400	.500	.450	.400
Kanagawa	.700	.600	.500	.750	.650	.550
Hyōgo	.600	.500	.350	.600	.500	.350
Nagasaki	.300	.250	.200	.350	.300	.250
Niigata	.263	.228	.195	.273	.235	.195
Saitama	.400	.350	.300	.400	.350	.300
Gumma	.330	.300	.250	.400	.350	.300
Chiba	.400	.350	.300	.400	.350	.300
Ibaraki	.350	.300	.250	.350	.300	.250
Tochigi	.300	.250	.200	.300	.250	.200
Nara	.330	.290	.250	.320	.300	.250
Miyé	.350	.280	.200	.350	.280	.200
Aichi	.400	.350	.300	.400	.350	.300
Shizuoka	.380	.280	.200	.380	.280	.200
Yamanashi	.305	.260	.211	.320	.258	.205
Shiga	.400	.350	.200	.400	.300	.250
Gifu	.280	.250	.220	—	—	—
Nagano	.300	.250	.200	.300	.250	.200
Miyagi	.333	.300	.250	.333	.300	.250
Fukushima	.350	.280	.250	.300	.250	.200
Iwaté	.350	.275	.220	.350	.275	.220
Aomori	.450	.400	.350	.450	.400	.350

Yamagata	.350	.280	.180	.380	.300	.200
Akita	.300	.200	.120	—	—	—
Fukui	.350	.300	.250	.350	.300	.250
Ishikawa	.250	.230	.200	.250	.230	.200
Toyama	.225	.218	.163	.262	.225	.170
Tottori	.280	.250	.200	.280	.250	.200
Shimané	.300	.250	.200	.300	.250	.200
Okayama	.700	.500	.350	.700	.500	.350
Hiroshima	.400	.300	.250	.400	.300	.250
Yamaguchi	.270	.200	.150	.270	.200	.150
Wakayama	.300	.250	.200	.330	.260	.210
Tokushima	.300	.280	.240	.290	.270	.240
Kagawa	.300	.250	.200	.300	.250	.200
Ehimé	.200	.180	.150	.200	.180	.150
Kōchi	.350	.300	.200	.350	.300	.200
Fukuoka	.300	.280	.250	.350	.300	.280
Ōita	.360	.260	.200	.330	.270	.220
Saga	.400	.310	.180	.400	.320	.200
Kumamoto	.550	.450	.350	.550	.450	.350
Miyagi	.300	.250	.200	.300	.250	.200
Kagoshima	.250	.220	.150	.250	.220	.150
Hokkaidō	.600	.500	.400	.600	.500	.400

We have now seen how well the guild of sawyers is organized and its regulation and usages enforced. The great merit of the organization is in its admirably worked out "check and balance." It shuts out all outside competitors, exercises strict and often severe discipline over the apprentices, and by limiting the supply of labour keeps up the wages. The solidity of the guild and the *wakaté* places the whole institution in the most favourable position for dealing with capitalists i.e. lumber dealers.

The seemingly weak points of organization are really merits. Though the guild exercises a very strong power over the workmen, yet it can not compel them to work against their own free will. The masters may prohibit a certain number of workmen, by taking away their certificate, but if the workmen do not work in the city, the masters get no income. The only power of forcing the workmen is economic

necessity, as the workmen are generally poor and can not exist without a daily income.

The *wakaté*, as it is strong and well organized and has power over the workmen, beyond the authority of the masters, has no independent dealing with the guild of the lumber merchants. They must agree to the arrangements made by the masters and lumber men. The lumber dealers can not deal with the *wakaté* or new comers or outsiders, for the master has the right of the workshop. Thus neither party can act without the other two agreeing to it. In this lies the strength and power of the institution, and at the same time the weakness and defect, for this rigid organization makes it impossible for any progress or reform.

To the eyes of the intelligent, the sawyers' guild must undergo a radical change before it could face the requirements of modern industry. The sawyers have shown a genius for association, and worked out either consciously or unconsciously the dominating principle of the spirit of the age—combination and union. The reason, why it must undergo a revolution, is that it ignores the principle of intercourse and free movement; and it utterly refuses to recognize the skill of workmen from other localities. The masters at present show no capacity for adapting themselves to steam and electric force; but, sooner or later, shaping and splitting timber will be done by machinery instead of the tedious handsaw.

If one or two sawmills of the highest capacity and skill were started in the city, much more work would be accomplished at less expense, and with a smaller number of workmen. They would probably be managed and worked by an entirely different set of workmen, and what then would be the condition of the sawyers and their families? This is certainly not a bright prospect for them, but it is an inevitable outcome of the modern industrial system, and it is not the prospect of the sawyers alone, but many other artisans who are still working under the old system of industry.

Moreover, the mastership system was necessary under the old mode of production, because the masters gave the industrial education; but with industrial and technical schools, the old system is doomed to disappear; it has done its work and must give place to the new. A workman brought up under the old system had no education, and was

always looked upon by society as a rough. This of course necessitated a stern and often tyrannical discipline over him from the master. The system of mastership is expensive, and keeps the workman in an ignorant condition. To give an illustration, take the sawyers of Tōkyō. Thirteen hundred workmen are under this system obliged to support over three hundred masters and their dependents out of their wages (14 per cent); and also partially sustain twenty-one members of *wakufé* by a monthly fee of 14 *sen* each. Suppose the average daily wage of a workman be 75 *sen*, the master gets $10\frac{1}{2}$ of this. Multiply this to 1,300 (workmen), one year's (300 days) income for the masters will be some 40,800 *yen*. Add to this the fees of apprentices (50 *sen* a month each) and the profit of boarding them (22 *sen* a day). The entire income will, roughly calculated, exceeds 55,000 *yen*, since the master earns the living from the timber for the lumber dealer. Above this the workmen pay 2.184 *yen* for the maintenance of the *wakufé* which sum alone might be sufficient for the tradeunion under the modern system, but as the case is, they must keep up the formidable body of aristocracy. This is an expensive mode of production and must pass away before long.

The old barrier of seclusion and narrowness, will soon pass away before the new and broad system of industry. But how it will come to pass, is the gravest problem that weighs upon the intelligent thinker. Will the change come in the form of evolution or revolution? Or will the difficulties and struggles that may fall upon the head of labourers be left to natural and economic forces? Can they be averted by careful prevention and comprehensive reform?

The introduction of machinery will affect not only the existing classes of labour, but society and social life in general. The rapid growth of mechanical industry under the factory system is sure to bring many evils to the lower classes; and will corrupt the time honoured homes of many people. There will rise a new class of labourers, who may suffer in misery and degradation under the strong hand of competition; but who, in the course of development of both labour and capital, will eventually claim the right of labour. Thus the conflict of capital and labour will take place, as industry hastens them toward union and combination.

Since the war, that Japan has made rapid strides in commerce and

industry is no question. But there is much fictitious and paper capital that may soon collapse and become a burden upon society, especially on the producing classes. Squandering capital by bad management, in companies and in factories, and watering stock by many devices, will inevitably produce evils, that must be borne by the producers and consumers in the end.

Industrial revolution in Japan is bound to come, none can resist the mighty power of steam and electricity. But it is a problem, indeed, whether in the future our workmen can master this wonderful power, or they shall be mastered by it. We can not predict at this date, what will be the outcome of the new system; but from what the writer has learned recently by personal contact with the labourers in the city, he is convinced of an encouraging fact that the workmen who are engaged in a civilized mode of industry are very eager to accept the new gospel of labour problem. He finds many men intelligent, and capable of understanding the problem of their own future. We see better qualities in them as we study and acquaint ourselves with them; they are conservative, and earnest as to the labour agitation; but at the same time they are eager to learn themselves the new phases of industry and some have already organized themselves into a trade-union. One instance may suffice, to illustrate this better quality of our labour under the new era of industry. It was some four months since that the Yokohama ship carpenters, about three hundred in number, organized themselves into a union. After a week of existence, the union unanimously voted a demand for raising wages to 73 *sen* a day; but being refused by the masters, the union ordered a strike at once and it is still continuing. The manner and method of strike is something remarkable for inexperienced labourers. If they have not obtained the public support and sympathy, yet no prejudice has been shown them. It is said that the police of the town have shown much sympathy; and it is a fact that in not one single instance in those three months have the police interfered with their behavior. Before they began this contest they sent word to the ship carpenters at Kōbé, Ōsaka and Tōkyō of their decision, and requested them not to come to Yokohama. Much to the surprise and disappointment of the Yokohama masters, the request was strictly observed by them all. The result was that many masters yielded to

the request of labourers ; but the Dock Company of the Japan Steamship Co., inspite of much difficulty and expense, employed a considerable number of workmen from places not notified by the Yokohama Union. Fearing the strikers' threat the Company keeps them in a ship at night. The strikers did no violence against the scabs, but went quietly to the ship and pleaded their cause, and asked them to quit the work. Many left the work for their homes. The Company pays these men 85 *sen* a day, but it refused 73 *sen* to the Yokohama men ! In this strike we can but notice the moderation of our workmen and the stubbornness of the masters. Paying 85 *sen* in order to crush out the union men who asked only for 73 *sen* ! Is not this a symptom of capitalist's tyranny ? The Dock Company is a formidable institution indirectly endowed with a government subsidy. That a handful of workmen can not enter into a contest with it, is plain enough ; but the conduct of the former, if the report be true, makes one feel indignant. We shall, however, see more of this kind of procedure, if the cause of labour be not taken up by some intelligent people. Let us crush the ill tempered capitalist at the outset, and try for a healthy and harmonious growth of capital and labour. It is absolutely necessary to educate and keep a strict discipline over labour, in order to make Japan an industrial power of the Far East, and at the same time, to make the capitalist class know that their ultimate interest is the same with that of labour.

There is no doubt that Japan is on the eve of an industrial revolution, and it is the duty of the educated class to make this impending disaster less felt by the workman, as well as by society in general. We hear a talk of factory laws to be brought before the coming session of the Parliament by the present Cabinet. We have no space to discuss the subject, but we earnestly hope for a better law that will give to incoming proletarians of the new industry a freedom of association and independence.

SEN JOSEPH KATAYAMA.

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DEVELOPMENT AND OUTLOOK OF CHRISTIANITY IN JAPAN.

In order to thoroughly understand any movements in Japan, one must take into consideration a peculiar national spirit. It is an evident fact that each nation has its characteristic spirit by which it is differentiated from others. All historical students and thoughtful travelers recognize this fact. And the Japanese nation has certainly one; every typical and genuine Japanese knows what it is, and is fully possessed by the same; it is commonly known by the name of "Yamato Damashii" which means literally "Japan-Spirit," and which the writer defines as a spirit of loyalty—loyalty to country, conscience, and ideal. An American writer describes it generically as "the aggressive and invincible spirit of Japan."

At any rate, this certain spirit has been the secret of our national independence. From the very beginning of history, Japan has never been subdued by any nation. From time to time she fought battles with China and Korea, but she has always been victorious. Again, the same spirit has been the key to the wonderful progress and advancement in civilization that Japan has made in the last quarter of a century. Japan became great, not by imitations, or mere additions from without, but by her growth from within,—the expansion of her own native power. Remarkable it is that this old national spirit is the only portion of Japan that has remained unchanged in the whirlpool of sweeping changes of recent date. Systems and forms have changed, but not the soul.

Any observer can notice the workings of this spirit in all the present day movements in Japan, not only in the political, the social, the educational fields, but also in the religious. The unique development that Christianity has been making in Japan is manifestly due to two facts, namely, the assimilating power of the Christian religion and the peculiar characteristics of the Japanese nation. Without bias or prejudice of any kind, the writer attempts to point out the line of development and the present outlook of Christianity in Japan. And for the sake of convenience and clearness, the subject will be treated under

four headings ; first, Christianity in its relation to the nation ; secondly, Christianity in its relation to the other religions ; thirdly, Christianity in its own circle ; and lastly, Japanese Christianity in the future.

I. *Christianity in its relation to the nation:—*

Some three hundred years ago, Christianity prevailed very extensively in Japan through the efforts of Francis Xavier, a Spanish Jesuit missionary. But on account of some unfortunate activities and behaviour on the part of some missionaries and native converts, serious suspicions were aroused concerning the Christian religion, the Government thinking that the religion was against the political independence of the country. A most severe persecution was the result, all foreign missionaries being driven out of the country and all native Christians executed unless they gave up their faith. The persecution was remarkably successful, and by its means Christianity was exterminated ; from that time, the name of Christian was hated like a serpent and it appeared as if this religion would never be revived in Japan. After the lapse of many years ; however, Christianity has again crept in mingled with other things which the country has welcomed from the West. Japan was opened to foreign countries for trade and commerce by the efforts of Commodore Perry and others, and European ideas and ways came to be regarded by our nation with favor. The age of European influence has thus come, and it was so strong for a time that any thing that came under the name of Europe or America was accepted almost without discrimination. The word "foreign" was a fascination in itself, and associated with ideal civilization. This explains why Christianity, which was once looked upon with such contempt and hatred, had the opportunity of entering Japan again. This new entrance of Christianity was not in the name of truth, but in that of a *western religion*. The power of attraction was in its adjective rather than in its substance. For some ten years previous to 1889, Christianity made wonderful progress, gaining new converts by tens, hundreds, nay even thousands every year, and the religious enthusiasm of the people was so hot and intense that not a few prophesied that Japan would become a Christian nation within ten years. But the progress that Christianity made in those years was not real, only imaginary ; many people believed in it not because they were convinced of its truth, but because they were charmed with the title of a civilized religion. To speak more accurate-

ly, Christianity was liked but not believed in. They adopted it in the same way and in the same spirit as they adopted European hats, umbrellas or food. It was nothing more than a fashion to become Christian.

As a healthy reaction, the nationalistic period followed the period of Europeanization and was characterised by its intense anti-European spirit. It was in high tide between 1890 and 1894, when the cry of "Japan for the Japanese" was sounded and resounded throughout the country, and the name "foreign" utterly lost its fascination. And this was a most trying and critical period for Christianity in Japan. Missionaries stood helpless, many nominal Christians dropped off; but genuine Japanese Christians stood firm and faithful through the trial. Through the efforts of the latter, Christianity was translated into national consciousness; in other words, they interpreted Christian life to the nation, not as a certain external something, but as a normal and larger growth of our national life. Patriotism and Christianity were thus reconciled and harmonized. And this new faith blossomed splendidly during the time of the late Chinese war. Before the time of the war, people had an idea that the Christian could hardly be a patriot, but this was proved to the contrary by the fact of Christian activities during the late war. Not only did Christian soldiers prove themselves intensely patriotic on the battle field, but Christian citizens also manifested their active interest in the national welfare with wonderful enthusiasm. Christian preachers especially went about both at home and abroad, declaring a high ideal and a deep meaning in the war, and awakening the true national self consciousness by the inspiration of Christian spirits. Wherever they went, they were heartily welcomed by anxious and sympathetic crowds of hearers, who heretofore had stood aloof from the Christian church. The consequence of this was that Christians were for the first time understood by the nation, and the nation approached for the first time the door of Christianity, and a mutual fellow feeling was established between Christianity and the nation. Christianity was thus nationalized, so to speak, and commenced its development as a part of our national life. And if Christianity is to succeed at all in Japan, it will be through that line of activity: its transformation into the national spirit and consciousness.

II. *Christianity in its relation to other religions:—*

Let us now notice the relation of Christianity to the other religions of Japan. Three great historic religions, viz., Buddhism, Confucianism and Shintoism were already pre-existing. The moment Christianity entered, they were alarmed and took a hostile attitude. It is an interesting fact that these religions, which, up to the time of the introduction of Christianity, had not been on very good terms with each other, suddenly stopped their quarrelling and became united like one body to defend themselves against the common enemy, like the Pharisees and Sadducees of old when Jesus appeared among them in Judea. They appealed to physical force for attacking Christianity; resorted to throwing stones at Christians, disturbing their services with noisy crowds, destroying church buildings, exciting the populace, and so forth. It was to the credit of Christian believers that they behaved themselves like harmless doves in the midst of those ignorant persecutions, and this fact quickly awakened sympathy towards them on the part of the non-Christian intelligent public and caused them to win the day.

Thus Buddhism and Shintoism were compelled to change their method of attack, and resorted to intellectual armour; and the period of physical persecution was followed by that of hot criticism and discussion. I am sorry to note the fact that, at this period, Christianity was not superior to the other religions in spirit, but they were all equally filled with religious bigotry and narrow-mindedness, each believing and professing that its own was the only perfect religion. This period, however, did not last long; for Japan had already caught the historic spirit of the age, and expert scholars soon began to study religions and subject their claims to the test of historical criticism without mercy. The science of comparative religion began to be studied, and this conclusion was arrived at, that all the religions of the world have both truths and errors, both divine and human elements. As a consequence, the hostile and antagonistic spirit of religious sects in Japan towards one another has gradually been toned down, and they are at present entering upon the period of mutual understanding and respect. The most significant fact that indicates this tendency of thought was the recent opening of the first universal religious conference in Tōkyō when about fifty men, representative members of the four great religions followed in Japan, met together for the purpose of a friendly exchange

of opinion. The first meeting was so successful and satisfactory to all present that there is an inclination to continue it. We can not of course expect too much from such conferences, but it is beyond question that such a beautiful and broad spirit as prevailed in those conferences, is requisite for the discovery of an absolute and universal religion which shall be free from all errors and comprehensive of all truth. We must congratulate ourselves that such a spirit is evidently growing among our religious thinkers.

III. *Christianity in its own circle :—*

We will now regard for a moment Christianity within its own circle. Almost all the sects and denominations of Christianity that exist, are represented in Japan, including, besides the several denominations of evangelical faith, the Unitarian, the Universalist and the German missionaries representing non-evangelical faith. There are Catholics both Roman, Anglican and Greek ; there are Plymouth Brethren, Salvation Army, Christian Alliance and what not. If we should count up all the small divisions, there would be more than thirty sects of Christianity working to-day in our country. All are, however, imported forms of Christianity or "plants" so to speak, and none can satisfy the minds of the people, because the peculiarities both of form and dogmas have developed according to the ideas and the need of other nations at different times and under different circumstances, not to those of our own people. The Christianity that will prevail in Japan must be that of a native birth.

The fact is that in the midst of all those imported Christian faiths, there is a distinctive and growing movement that represents the native, original Christian thought and life, and the characteristics of which are liberality in thought and intenseness in purpose and spirit. Although it is nearer in theology to the Unitarian, and akin in spirit and faith to the Orthodox, it is neither Unitarian nor Orthodox. It is a distinct movement of itself void of any sectarian name but Japanese. The movement includes members of different sects and denominations, Congregationalists, Presbyterians, Methodists, Unitarians, Universalists, even Greek Catholics,—all drawn towards each other by affinity of thought and purpose. It may take a concrete organization in future, but thus far it exists as a kind of spirit or a trend of thought. But among the present organised bodies of the Christian church that which embodies the spirit of this new movement most nearly is the Congrega-

tionalist, which has always initiated many new activities, and has been the spokesman of native Christian thought and aspirations. As to the work of the Unitarians we note the fact that their mission to Japan, as we understand it, is not to plant any sect, not even their own, but simply to help the development of genuinely native religious thought, and faithful to this motto, they first expressed their sympathy towards Buddhism, believing that therein abides the life and possibilities of Japanese religion, though at present they seem to have turned it towards Japanese Congregationalists, because the latter represent the growing religious life of the nation. At any rate, it must not be ignored that the Unitarian mission is doing a great good for Japan through the organ of their school in Tōkyō, which is well equipped with able professors both foreign and Japanese. What the possible form and nature of Japanese Christianity in the future will be, we will consider under the next heading.

IV. *Japanese Christianity in the future :—*

We believe that our nation excels in one thing, if not in others, and that is the capacity of moral assimilation. The Japanese has been always intensely ethical and practical as we have indicated at the opening of this article. Whenever any system of philosophy or religion came into Japan, it was soon converted to certain moral uses; the peculiarities of the system were left untouched. History shows that it was so done with Buddhism and Confucianism. When those religions were introduced and became thoroughly naturalized in Japanese soil, they were in many respects different from what they were in the lands where they originated. Just as the bee in summer extracts from the flower the honey, and leaves the form of the flower as it was, so the Japanese took from these systems what was best, and left the rest untouched. Christianity is passing through the same process here. Japan will extract only the best portion of the religion, without swallowing so called Christianity as a whole. It is a short time since Christianity was introduced into the Empire, so that it would be bold to prophesy as to the possible result; but this much may be said with confidence that Japanese Christianity will be somewhat different in its type and form from Occidental Christianity. The soil of the Orient is different from that of the Occident, and therefore we should naturally expect a new growth of Christianity. Mr. Joseph Neeshima, when he returned

to Japan from America for the first time, sent a seed of a certain chrysanthemum to his benefactress, Mrs. Alpheus Hardy of Boston. The seed was planted by her and produced lovely flowers. Mrs. Hardy sent a full description of the flower to Mr. Neeshima, and asked for the name of the particular variety. But, strange to say, no gardener in our country had ever seen such a chrysanthemum. It has ever since been known in America as "the Mrs. Hardy." It was an American type of a Japanese chrysanthemum. The Gospel is the seed, and when planted in different soils, it will produce different blossoms; but it is the same Gospel. No one need wonder if Japan should be destined to present to the world the best type of Christianity that has yet appeared in history. At any rate, if there should be any distinctive feature of Japanese Christianity to come, it will not be institutional, nor mystical, nor ritualistic, nor even dogmatic or philosophical, but intensely *ethical, real, and practical*;—this we can safely judge from our national characteristics, and the tendencies of Christianity in our country up to this date. The fact is that Christianity is already showing its power here not by the magnificence of church buildings, not by the number of converts, but by lofty moral ideas and the sentiments of the nation. No one who examines our papers and magazines for the last fifteen years can fail to recognize the fact that Christianity has been working among the nation like leaven, elevating the tone of her moral sentiment and widening her horizon. The indirect moral influence of Christianity upon the Japanese nation is beyond measure, although unconscious on the part of the people. Christianity is most powerful where it is not seen, and least powerful when it takes a visible form of a temple, or an institution, or a definite system. We hope and pray that Japan will become a Christian nation, but without a temple, according to the ideal of the author of Christianity who has said: The "Kingdom of God cometh not with observation; neither shall they say; lo here! or there! for behold Kingdom of God is *within you*."

TOMOYOSHI MURAI.

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COUP D'ŒIL RÉTROSPECTIF

SUR LA SITUATION FINANCIÈRE DU JAPON

DEPUIS LA RESTAURATION IMPÉRIALE JUSQU'À NOS JOURS.

(*Suite.*)*

Papier-monnaie.—Ainsi que nous l'avons dit plus haut, le Gouvernement de la Restauration s'était trouvé, dès les premiers jours de son existence, aux prises avec de graves difficultés financières. Pour se procurer les ressources dont il avait un besoin toujours pressant et toujours renaissant, il avait fait des émissions de papier-monnaie, dans les mêmes conditions d'ailleurs que le pratiquaient déjà depuis plusieurs années les chefs de clans. Les coupures émises n'étaient pas remboursables à vue ; elles avaient le cours forcé. Elles portaient bien, il est vrai, la mention que leur durée de circulation était limitée à 13 ans ; il avait bien été, en outre, formellement spécifié que ces billets avaient la même valeur de circulation que le numéraire, et que toute contravention serait sévèrement punie (Octobre 1868) ; ces précautions n'avaient pas réussi à leur concilier la confiance du public. Une dépréciation sensible les frappa presque aussitôt après leur apparition. Au lieu d'y apporter remède, le Gouvernement ne fit qu'aggraver le mal, en en autorisant lui-même le change avec escompte à l'avantage du numéraire et en fixant le taux auquel il recevrait le papier-monnaie en paiement des taxes. Ce taux était de 120 *yen* de papier pour 100 *yen* d'argent (Février 1869). A cette imprudence vint encore s'ajouter une notification décrétant l'émission de 50 millions de *yen* en papier (Février 1869). Il n'en fallut pas davantage pour achever d'aliéner la confiance publique.

Une crise était imminente. Le Gouvernement, effrayé de la gravité de la situation, revint sur les mesures précédentes et se hâta de rétablir au pair le paiement des taxes en papier (Mai 1869). En même temps il adressait instructions sur instructions aux autorités locales pour les inviter à éclairer les populations. Comme, malgré cela, les dispositions du public ne paraissaient pas se modifier vis-à-vis du papier et qu'il continuait à être tenu en discrédit, on tenta les mesures qu'on jugea les

* Voir le No. du 20 Septembre 1897.

plus propres à améliorer la situation. Une première notification annonça que l'émission des 50 millions de *yen*, précédemment décrétée, ne serait pas poursuivie et qu'elle se bornerait aux 32 500 000 *yen* déjà mis en circulation. Une seconde parut presque en même temps pour interdire strictement l'échange du papier contre le numéraire, et pour renouveler les pénalités portées contre ceux qui pratiqueraient l'escompte (Juin 1869). Quelques jours plus tard, une troisième notification promettait que les billets à circulation de 13 ans allaient être immédiatement retirés et que l'opération serait terminée pour l'époque de la mise en circulation des nouvelles monnaies, dont la frappe devait commencer en 1872 ; que si toutefois, à ce moment, il en restait encore dont l'échange n'aurait pu avoir lieu, un intérêt de 6 % par an, payable en juillet et en décembre de chaque année, serait payé aux porteurs.

Toutes ces mesures étaient excellentes ; mais leur efficacité était entravée par les émissions incessantes de billets, que l'Etat était entraîné à faire pour l'exécution des réformes adoptées. Tout récemment encore la suppression de la féodalité l'avait obligé à mettre en circulation 23 millions de *yen* en papier à son estampille pour remplacer celui des clans, qui, faute de numéraire, n'avait pu être racheté argent comptant. De là une surabondance des billets, qui augmentait la défiance des populations à l'égard du papier. Pour comble d'embarras, une nouvelle cause de discrédit commençait à se manifester : c'était les contrefaçons que la forme grossière des coupures émises au début rendait si faciles.

A tant de maux le remède était le retrait. Il avait, d'ailleurs, été promis. Il s'agissait seulement d'en pousser activement l'opération. A cet effet, parut, en 1873, la loi relative à l'échange du papier-monnaie contre des titres de rente. Il y était spécifié que les porteurs de billets à circulation de 13 ans, qui n'en auraient pas opéré l'échange dans les 40 jours après la publication, ne seraient plus admis à réclamer l'intérêt de 6 % consenti en 1869, la déchéance devant même courir depuis le 1^{er} janvier. Les titres de rente délivrés étaient de deux sortes : nominatifs et au porteur ; ils rapportaient un intérêt de 6 % et avaient une durée de 15 ans. Le remboursement devait se faire par voie de tirage au sort et commencer à partir de la 8^e année de l'émission.

L'effet de cette loi fut de faire retirer de la circulation environ

6 millions et demi de *yen* papier. Mais le chiffre de la circulation fiduciaire n'en restait pas moins considérable. On a calculé que jusqu'en 1876 l'Etat avait déjà émis pour plus de 96 millions de papier-monnaie, provenant des sources suivantes :

	<i>Yen.</i>
Billets émis par le Conseil suprême	48'000'000
id. l'Intérieur	7'500'000
id. les Finances (bons du Trésor).....	6'800'000
id. le Kaitakushii (colonisation du Yesso) ..	2'500'000
Billets substitués à ceux des clans	23'000'000
Bons du Trésor	8'500'000

Quelque énorme que fût ce chiffre, diverses causes vinrent concourir à l'accroître encore, notamment la création des banques dites nationales et la rébellion du Kiushû.

Si l'on veut bien se le rappeler, c'est cette même année que le Comte Ôkuma allait faire sanctionner la loi sur la capitalisation des pensions, loi dont l'application devait mettre subitement entre les mains de l'ancienne noblesse des titres de rente pour une valeur de près de 200 millions de *yen*, représentant le capital de leurs pensions.

Il n'échappait à personne que, si les anciens *Samurai* pouvaient vivre avec le montant normal des pensions, ils ne le pourraient plus, du moins en ce qui concernait le plus grand nombre, le jour où ils ne toucheraient plus que les revenus de ces mêmes pensions capitalisées. Il y avait là une question économique et humanitaire qui occupa l'attention des membres du Gouvernement. Ils se demandaient si ces 200 millions, qui allaient former un capital dormant entre les mains des possesseurs des titres, ne pourraient pas être convertis en capital actif, qui vint du même coup et alimenter la production et accroître les revenus des porteurs. Le problème trouva sa solution dans la combinaison suivante : Le Trésor recevrait en dépôt ces titres de rente, en échange délivrerait des billets de banque, lesquels pourraient être mis en circulation moyennant constitution d'une réserve proportionnelle en numéraire, pour le cas où leur remboursement serait demandé. Afin de mettre le projet en application, on remania les règlements de 1873 sur les banques dites nationales ; dans le préambule on définit ainsi leur nouveau rôle : " Les banques dites nationales, y est-il dit, sont des établissements autorisés à faire le commerce de banque au moyen

de billets de banque qu'elles recevront du Trésor moyennant le dépôt, à titre de caution, de titres de rente d'Etat quelconques, et qu'elles pourront mettre en circulation, après avoir, au préalable, constitué une réserve métallique proportionnelle pour le paiement des billets qui seraient présentés au remboursement."

Ainsi conçues, ces institutions répondaient parfaitement, on le voit, au but que l'on se proposait d'atteindre, et qui était de convertir, d'une part, des capitaux dormants en capitaux actifs, qui, prêtés au travail, favoriseraient le développement de la production, et de doubler, d'autre part, les revenus des porteurs de titres, en les mettant à même de toucher, outre leurs coupons, un dividende sur les bénéfices des banques.

Ce fut avec empressement que l'on répondit aux avances du Gouvernement. La loi avait paru au milieu de l'année 1876; avant la fin de l'année 1877, déjà 26 banques dites nationales avec succursales étaient en plein fonctionnement, disposant d'un capital de 23 millions de *yen*. L'année suivante, leur nombre s'éleva à 95, avec un capital de 33 millions; à la fin de 1879, on en comptait 153, dont le capital atteignait 40 millions et demi. Ce développement rapide pouvait occasionner un danger, celui de produire un afflux de billets, qui engendrerait une nouvelle dépréciation de la circulation fiduciaire. Le résultat de la première année avait semblé de nature à éloigner les inquiétudes. En 1876, en effet, les banques n'avaient mis en circulation que 3 millions de *yen* papier, qui joints aux 90 millions du papier de l'Etat ne formaient point un chiffre anormal. Il pouvait même être encore dépassé, pourvu, toutefois, qu'il le fût graduellement.

Par malheur survint, l'année suivante, la rébellion du Kiushû, qui entraîna le Gouvernement dans de grandes dépenses. Pour y faire face, non-seulement il émit des billets pour une somme de 27 millions, mais encore il en fit émettre par les banques pour 10 millions, si bien qu'à la fin de cette même année le papier en circulation représentait une valeur de 136 millions de *yen* (les billets de l'Etat figurant pour 123 millions et celui des banques pour 13 millions). Cette situation ne fit que s'aggraver les années suivantes : car les banques, en développant la sphère de leurs opérations, étaient obligées de mettre sans cesse de nouveaux billets en circulation. L'abondance de ces derniers amena une dépréciation telle qu'à un moment, en 1881, il fallait payer 180 *yen* papier pour avoir 100 *yen* d'argent.

Liquidation du papier monnaie. — Le contre-coup de la situation financière que nous venons d'indiquer frappa particulièrement l'agriculture et le commerce. Producteurs et consommateurs souffraient également : ceux-ci, parce qu'ils étaient obligés de se modérer dans leurs achats à cause de la cherté de toutes les marchandises ; ceux là, parce qu'ils ne trouvaient pas à écouler leurs produits et que, en outre, ils ne pouvaient se procurer, à des taux raisonnables, les capitaux dont ils avaient besoin.

Le ministre des Finances, pour diminuer la cause du mal, qui était la surabondance du papier, ne cessait de presser l'exécution des lois relatives à son retrait. Afin de lui trouver un nouveau débouché, il fit décréter l'émission d'un emprunt de 12 500 000 *yen* pour travaux publics. * Les titres de cet emprunt rapportaient intérêt à 6 % et étaient remboursables en 35 ans par voie de tirage au sort.

En même temps, il fut décidé que l'on ferait désormais des incinérations publiques de billets de banque.* Ce moyen était surtout destiné à frapper davantage les esprits. Pour donner le plus d'éclat possible à ces opérations, elles étaient annoncées par un avis inséré au Journal officiel, qui en indiquait la date et le lieu, ainsi que la valeur et la nature des billets qui seraient incinérés. L'entrée était publique.

Enfin, comme, malgré le succès de l'emprunt précité, comme, malgré la destruction, en 2 ans (1878 et 1879), de 9 millions de *yen* papier, l'amélioration n'était pas sensible et que le papier perdait toujours davantage, on appliqua encore un remède en modifiant (1880) la loi de 1873 pour l'échange du papier-monnaie. Aux termes des nouveaux réglemens, l'intérêt était maintenu à 6 % et le remboursement à 15 ans ; mais l'amortissement au lieu de commencer à la 8^e année seulement de l'émission devait commencer dès la quatrième. Grâce à cette loi, 8 millions furent retirés de la circulation. C'est à partir de ce moment que l'efficacité des mesures, dont nous venons d'énumérer la série, commença à se faire sentir : le taux du change, qui, en 1881, était de 180 *yen* papier pour 100 *yen* argent, se mit, dès cette même année, à descendre.

Le Comte Matsukata, qui fut appelé en 1881, à la direction des Finances, continua le drainage, du papier-monnaie au moyen

* M. Boissonade de Fontarabie, à qui, comme chacun sait, le Japon est redevable de nombreux et signalés services, ne fut pas étranger à l'adoption de cette mesure.

d'émission de titres de rente et d'emprunts. Mais tous ces emprunts grossissaient le chiffre de la dette ; du même coup croissait aussi celui des intérêts et des amortissements. Si l'on ne voulait rien distraire des allocations des autres services pour ne pas nuire à leur bon fonctionnement, il n'y avait qu'un moyen de se procurer des revenus, c'était d'en élargir la source. C'est ce que l'on fit en revisant l'assiette des anciennes taxes et en en créant de nouvelles, et parmi celles-ci notamment la taxe sur les produits pharmaceutiques et l'impôt sur le revenu. Grâce à l'augmentation des recettes qui s'ensuivit, on introduisit, depuis lors, dans le budget une allocation spéciale destinée à la destruction d'une certaine quantité de papier-monnaie.

A toutes ces heureuses réformes financières le Comte Matsukata donna pour couronnement la création de la Banque du Japon. Établie, en 1882, sur les mêmes principes que les institutions similaires de France et d'Angleterre, elle peut faire les opérations de banque et d'escompte et prêter sur garanties immobilières. Mais tout commerce lui est interdit, hormis l'achat et la vente des lingots d'or et d'argent. Son capital est de 10 millions de *yen*, représenté par des actions nominatives, dont on ne peut devenir acquéreur qu'avec l'autorisation du Ministre des Finances. Sa charte, accordée primitivement pour 3 ans, peut être renouvelée (elle l'a déjà été), à la demande des actionnaires.

En même temps que cette banque était créée, on signifiait aux banques dites nationales que le privilège de mettre de nouveaux billets en circulation leur était désormais retiré, qu'elles avaient à prendre les mesures nécessaires pour éteindre ceux qu'elles avaient déjà émis, et, en outre, qu'après 20 années d'exercice à dater de leur fondation, elles deviendraient banques libres.

A cette même occasion, l'Etat confiait à la Banque du Japon la gestion de ses revenus et lui octroyait le privilège exclusif d'émettre des billets à vue et au porteur. Il la chargeait aussi du soin de détruire le papier que les autres banques devaient retirer de la circulation. Voici les règles d'après lesquelles cette extinction devait s'opérer.

1° Chacune des banques dites nationales devait placer en dépôt fixe pendant tout de temps de son exercice sa réserve métallique constituée pour le paiement des billets présentés au remboursement, c'est à dire une somme égale à 20 % de son capital, les intérêts de cette somme devant être affectés à l'extinction de son papier monnaie.

2° Chacune des mêmes banques devait, en outre, prélever sur ses bénéfices une somme équivalant à $2\frac{1}{2}$ pour cent de la valeur des billets émis par elle, laquelle somme serait déposée à la banque du Japon pour être employée à la destruction de ces billets.

3° La banque du Japon devait, au moyen de ces deux contingents, éteindre peu à peu les billets des banques, et, une fois ceux-ci éteints, rendre à chaque banque les titres qui auraient été déposés chez elle à titre de garantie.

Enfin, en 1885, une ordonnance impériale annonça que tout le papier-monnaie à l'estampille de l'Etat serait peu à peu racheté argent comptant.

Grâce à ces deux dernières mesures, la question du papier-monnaie fut définitivement résolue. En effet, à partir de 1886, il revint au pair et ne s'en est plus écarté.

Pour résumer cette période de 10 années employées à ramener le papier au pair, nous indiquerons dans le tableau suivant un état comparatif par année du taux du change du papier contre le numéraire, le montant respectif des billets de l'Etat et de ceux des banques, ainsi que leur total.

Années.	Taux moyen du change.	Billets de l'Etat. <i>yen.</i>	Billets des banques. <i>yen.</i>	Total. <i>yen.</i>
1877	103½	94'000'000	9'000'000	103'000'000
1878	109	121'000'000	17'000'000	138'000'000
1879	121	113'500'000	33'000'000	146'500'000
1880	147½	108'500'000	34'500'000	143'000'000
1881	170½	106'000'000	34'500'000	140'500'000
1882	157	105'500'000	id.	140'000'000
1883	126½	98'000'000	id.	132'500'000
1884	109	93'500'000	31'500'000	125'000'000
1885	106	90'000'000	30'500'000	124'500'000*
1886	pair	78'500'000	30'000'000	115'000'000†

Il n'est pas sans intérêt de rapprocher de ce tableau celui que le Comte Matsukata mit sous les yeux de la Diète, lors de sa première session en 1890, et dans lequel il indiquait, d'une part, le chiffre qu'avait atteint le montant des émissions successives faites par l'Etat, et, d'autre

* Y compris 4 millions en billets de la Banque du Japon.

† id. 6'500'000 id.

part, celui auquel l'avaient ramené les extinctions. En résumé, le chiffre des émissions s'était élevé (y compris 8 millions en billets subsidiaires) à 123 millions de *yen*, et celui des extinctions à 83 millions, ce qui réduisait à 40 millions la valeur du papier inconvertible en circulation.

Le retrait des billets s'était opéré à différentes époques ; en voici les résultats :

Billets échangés contre des titres de rente (1873).....	6'500'000	<i>yen.</i>
id. (1883).....	8'000'000	
	<hr/>	
	14'500'000	
	<div style="display: inline-block; vertical-align: middle;"><div style="display: inline-block; vertical-align: middle;">1871 .. 8'160'000 1879 .. 2'000'000 1880 .. 2'000'000 1881 .. 7'000'000 1882 .. 3'300'000 1883 .. 3'340'000</div><div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div><div style="display: inline-block; vertical-align: middle;">24'800'000</div></div>	
Billets brûlés ou détruits en		
Billets échangés contre du numéraire	43'500'000	

Depuis cette époque, le retrait et la destruction tant des billets de l'Etat que de ceux des banques se sont opérés sans interruption par les soins de la Banque du Japon, qui ne les remet plus en circulation lorsqu'une fois ils sont entrés par ses guichets.* Grâce aux dispositions prises, on peut donc considérer comme moralement close l'ère des billets non convertibles. Il sont remplacés, il est vrai, par le papier de la Banque du Japon ; mais comme celui-ci est payable sur présentation, il est accepté sans difficulté et même de préférence aux espèces métalliques, à cause de la facilité du transport. Le Journal officiel publie, d'ailleurs, toutes les semaines un état du montant de ce papier en circulation.

Emprunts.—Pour l'exécution des réformes qu'il entreprit, le Gouvernement Japonais fut obligé de contracter, à différentes reprises,

* Le papier-monnaie en circulation au 30 Septembre 1896 se composait comme suit :

Coupures de l'Etat de 1 <i>yen</i> et au-dessus	7'402'676
id. divisionnaires	2'335'312
Coupures des banques dites nationales.....	19'162'751
Total	<u>28'900'739</u>

des emprunts qu'il négocia tantôt au dehors, tantôt et plus souvent audehors. Nous en avons déjà signalé quelques-uns : nous allons en donner la nomenclature complète jusqu'au commencement de 1895, en indiquant en même temps le montant des amortissements déjà opérés.

Désignation des emprunts.	Montant des Emprunts.	Amortissements effectués.
I. <i>Emprunts pour la liquidation des anciens dans et la capitalisation des pensions.</i> yen yen		
1° Emprunt ancien (sans intérêt) . . .	10'972'725	5'047'453
2° Emprunt nouveau, à 4 %	12'418'175	4'587'075
3° Emprunt de capitalisation, à 8 % . . .	16'565'800	16'565'800
4° id. à 5 %	31'412'405	1'015'285
5° id. à 6 %	25'003'705	25'003'705
6° id. à 7 %	108'242'785	108'242'785
7° id. à 10 %	9'244'005	9'244'005
8° Emprunt de capitalisation des pensions des prêtres shintoïstes, à 8 %	334'050	334'050
9° Emprunt étranger, à 7 %	11'712'000	9'601'888
	<u>225'905'650</u>	<u>179'642'146</u>
II. <i>Emprunts pour le retrait du papier- monnaie.</i>		
1° Emprunt nominatif, à 6 %	6'669'250	6'669'250
2° id au porteur, à 6 %	7'929'900	7'929'900
3° Emprunt pour l'extinction des billets, sans intérêt	22'000'000	
	<u>36'599'150</u>	<u>14'599'150</u>
III. <i>Emprunts pour travaux publics utiles au développement de la production.</i>		
1° Emprunt étranger (chemin de fer), à 9 %	4'880'000	4'880'000
2° Emprunt pour travaux, à 6 %	12'500'000	12'500'000
3° Emprunt pour le chemin de fer du Nakasendō, à 7 %	20'000'000	20'000'000
4° Emprunt pour achèvement de chemin de fer, à 5 %	2'000'000	2'000'000
5° Emprunt nouveau pour chemin de fer, à 5 %	4'000'000	
	<u>43'380'000</u>	<u>39'380'000</u>

IV. *Emprunts de guerre et d'agrandissements
de l'armée et de la marine.*

1°	Emprunt de la marine, à 5 %	17'000'000	40'000
2°	Emprunt de la guerre du Kiushu,		
	à 7½ %	15'000'000	5'000'000
3°	Emprunt pour l'armée, à 5 %	30'101'230	
4°	id. à 5 %	20'500'000	
		82'601'230	5'040'000

V. *Emprunt pour la conversion des emprunts.*

Emprunts de la Consolidation,

à 5 %	166'482'450	
	554'368'480	238'661'296

Tel était l'état de la dette publique à la fin de l'exercice 1894. Le montant des emprunts à amortir s'élevait donc, non compris la valeur des billets en circulation, à la somme de 316 millions. Depuis lors, le chiffre de cette dette s'est accru de 200 millions provenant tant des emprunts successifs de la guerre avec la Chine (environ 130 millions), que d'un emprunt de 60 millions pour la construction de chemins de fer. Mais il ne faut pas oublier que l'indemnité de guerre souscrite par la Chine dépasse de beaucoup le total des frais de la guerre et laissera, lorsqu'elle sera payée, un surplus considérable dans les caisses du Trésor.

Ici termine notre programme. Nous avons essayé d'exposer succinctement et aussi clairement que possible les principaux événements de l'histoire financière du Japon depuis la Restauration Impériale. On l'aura remarqué si les débuts n'ont pas été exempts de fautes, si difficultés sérieuses en ont été la conséquence, il faut savoir faire la part des circonstances. Mais bientôt l'habileté, la clairvoyance, l'énergie des hommes d'Etat qui ont eu la direction des deniers publics ont fini par créer la situation satisfaisante que nous avons constatée. Puisse le rare bonheur dont ils ont été favorisés dans le passé ne pas les abandonner dans l'avenir !

F. ÉVRARD.

MISCELLANEOUS.

COUNT KATSU.*

THE LAST STATESMAN OF THE SHŌGUNATE.

I. INTRODUCTION.

Count Katsu, who is now leading a peaceful life at Hikawa, Tōkyō, attracts many a visitor to his quiet mansion, out of which he is seldom seen. He talks with them *de bonne grâce* about various subjects, and repeatedly tells of interesting events of his life during the Restoration time. With a most peculiar sarcastic tone of speaking, he often passes short criticisms upon political, economical, and social affairs. His conversations at Hikawa are often reported in daily newspapers of Tōkyō and are widely read with much interest. Who is, then, Count Katsu? He was one of the most conspicuous actors in the transition period from the Shōgunate to the Meiji Government, and the last politician of the Shōgunate Government. Riūma Sakamoto of the Tosa clan, the illustrious leader in the Restoration days, mentioned Count Katsu in a private letter as the greatest man of the time. Takamori Saigō, the most famous hero of that time, admired him as the unparalleled man of ability in the Shōgun's Government.

II. HIS EARLY EDUCATION.

Rintarō Katsu, one of the *Halamoto* (the *samurai* directly subordinate to the Shōgun), was born on the 12th of February, 1823; just at the beginning of a period of disturbance of the Shōgunate reign: the time being sixteen years after the appearance of the Russian war-ships along the coast of Yezo, fifteen years after the trouble at Nagasaki caused by the English vessels, and two years before the promulgation of the edict to expel foreign ships.

Though directly subordinate to the Shōgunate Government, the Katsu family was not of very high rank, and his father, who was a man of extravagant habits, bequeathed him a large amount of debt. His early education was that of a *samurai*, a rigid military discipline prevalent at that time. Let us quote a few lines from his own account of the education he received.

* This article is intended to be the first of a series of character-sketches of leading men of our own times. Our object is to give side-views of contemporary history through the lives of the principal actors.



小
川
一
真
製

Count Katsu

IN A SAMURAI'S COSTUME.

"My first lesson was in fencing. My family having practised fencing for generations, my father placed me under the care of Toranosuké Shimada, then the most illustrious fencing master at Vedo (Tôkyô), who was a distinguished man of character, and enforced a very strict discipline. During the winter months, after the daily practice we were ordered to go for the night exercise to the Gongen shrine of Ôji, a suburb of the metropolis. It was our custom first to sit down upon the stone by the front door and to meditate tranquilly for a few minutes: then standing up we brandished our wooden swords repeatedly, continuing the fencing until the dawn. Our fencing master told us it was necessary to learn *Zengaku*, one of the Buddhist philosophies, in order to attain the true art of fencing. So in accordance with his advice I began to study *Zengaku* in the temple called Kôtokeji, when I was about nineteen or twenty years old."

III. SCHOOL LIFE AT NAGASAKI.*

Doubtless the education that Katsu received at the Naval School at Nagasaki was the most important for his future life, and greatly conducive to his future eminence. We must devote some space here to the events leading to the establishment of the school at Nagasaki.

It was about the time when Katsu was born that the signs of the approaching foreign complication began to show themselves. In 1823, the expulsion edict ordering to fire upon foreign vessels without discrimination was issued. In the month of October, 1837, a Dutch vessel entered the port of Nagasaki, then the only place open for foreign intercourse, bringing a rumour of the probable arrival of a British ship at the port of Uraga, in Sagami, in the following year. Upon this the Shôgun's Government promulgated again the above edict. The Shôgunate, however, seeing the impracticability of such an extreme exclusive policy, repealed it after a few years (1842). In July, 1844, the King of the Netherlands sent a letter of advice to the Shôgun in which were stated minutely the condition of the European Powers, the English-China war which had resulted in the utter defeat of China, the necessity of foreign intercourse, the nearness of countries to each other since the invention of steam, and lastly a kind suggestion with regard to the advantages that Japan would derive from communication with foreign countries.

Although the Shôgun's Government did not give any answer to the Dutch King, doubtless the letter made a deep impression on the Shôgunate officials as to the necessity of creating a navy.

In June of 1853 Commodore Perry of the United States of America came to Uraga, which event is usually regarded as the beginning of modern Japan. The Shôgun's Government did not know how to answer the request and advice of the American Government to open

* With regard to the Naval School in Nagasaki and the voyage of Katsu to America, compare the articles in French "Progrès de la marine et l'armée au Japon," THE FAR EAST from June last.

the country for commerce, and gave the Commodore nothing but indefinite promises. Meanwhile, the authorities awake to the necessity of a strong means of national defence and repealed the edict forbidding the building of large ships, which was originally framed to prevent ambitious schemes of powerful feudal lords. But, even before the abolition of the edict, some of the influential clans foreseeing the change of times had begun to build large vessels.

On the conclusion of the provisional treaty with the United States of America in January, 1854. Public opinion was very varied ; some holding the doctrine of exclusivism, and others arguing the necessity of opening the country to foreigners. Whichever opinion was right, the essential necessity was the speedy establishment of a strong naval force and the construction of sound national defence. The Dutch King, moreover, gave kindly advice and suggestions as to the creation of the navy. Accordingly a Naval School was founded at Nagasaki in 1855 under the guidance of Dutch professors, Gemba Nagai, one of the most intelligent officials of the time being appointed President. About forty pupils were selected and sent to the school from the Shōgunate Government, among whom was Rintarō Katsu, who was appointed a "prefect." From the feudal clans, Kagoshima, Kumamoto, Fukuoka, Chōshū, Saga, Tsu, Fukuyama, and Kakegawa were allowed to send pupils to the School. Though the selected pupils were all learned young men at that time, the lessons were very difficult for them to understand, chiefly owing to their incomplete knowledge of foreign languages. Connt Katsu relates as follows the hardships at that time in his famous work "History of the Navy."

"The daily recitation hours began at eight o'clock in the morning and finished at four in the afternoon. Besides these indoor lessons, there was naval practice on the vessels. It was not permitted to take notes of anything, but the students had to learn all by heart. Having not yet acquired a full knowledge of foreign languages we were obliged to learn through interpreters, which method was very difficult both for professors and students. Even those students who had an excellent knowledge of Chinese classics, and were highly esteemed by the other pupils, could hardly get on, much less ordinary pupils. After hard struggles and patient application of a few months, we were able to understand the lessons by degrees, and felt hopeful of future progress."

Further, in the third year of Ansei, the Shōgunate Government sent twenty more pupils to the Naval School at Nagasaki, Kamajirō Yenomoto (now Viscount) being among the number. In the Spring of the next year, Nagai, the President, with the greater number of pupils, returned to Yedo, and established there another naval school. During these changes Katsu remained at Nagasaki to serve the Naval School and to attain more knowledge and experience. In the Summer of the same year, the new President Kimura and new professors from Holland (37 in all) arrived at Nagasaki ; and naval education made great strides. Afterwards Katsu returned to Yedo and was appointed principal of the

Naval School (Kaigun-sōren-jo) there. A month later the Nagasaki Naval School was abolished.

IV. VOYAGE TO AMERICA.

When the treaty of friendship and amity with the United States of America was signed at Yedo, in June, 1858, its ratification was to be exchanged at Washington, for which it was decided to send an Ambassador. It was thought to be desirable, if possible, to send the officials in Japanese costumes, with Japanese swords, and by our own war-ship. But to do so was impossible at that time owing to the danger of sailing across the Pacific Ocean with our unskilled officers and sailors, though there were already a few small men-of-war. At length the Ambassador and suite sailed on board the American vessel Powhatan. But it was decided at the same time to send a Japanese war-ship, with the *Gunkan bugyō*, the highest official in the Navy, for the protection of the Ambassador in case of necessity. Then the *Gunkan-bugyō* was Kimura, the ex-President of the Nagasaki Naval School, and Katsu was appointed to the post of Captain. In November of the next year they selected the Kan-rin-maru for the voyage. The ship was one built in Holland and the tonnage was 250, length 162 feet, width 24 feet, horse-power 100. It was also provided with 12 guns.

Katsu himself writes of this voyage "as the most brilliant event ever seen in Japan." What a wonderful change was this for the Tokugawa Shōgunate, which after prohibiting the building of large ships, suddenly equipped such a war-ship for a voyage to America! It is more wonderful when we think that the Captain himself was then a young man who had no experience in navigation. Katsu was anxious to sail as soon as possible, and endeavoured most diligently to equip the ship for the voyage, because he feared that delay might bring a sudden change of opinion in the Shōgun's Government and also dissatisfaction among the crew.

After sailing thirty seven days under the guidance of an unskilled crew in bad weather, the Kan-rin-maru arrived and anchored at San Francisco on the 25th of February, 1860. It is needless to say that this voyage gave the crew, specially Captain Katsu, a not easily obtainable practical experience and knowledge. San Francisco, though at that time one tenth of the present city in size and industrial activity, gave them who first saw the light of Western civilization an invaluable impression, and surprised them much more than they surprised the San Francisco citizens by their appearance and strange costumes. Katsu devotes a great part of his "History of the Navy" to the voyage to San Francisco.

Both the officials and people of San Francisco entertained the strangers very hospitably, and the latter were greatly surprised by the grandeur of the streets, the docks, batteries, gas-light, hospitals, factories, theatres, &c. The Ambassador started for New York on the 16th of the same month, and Katsu and the Kan-rin-maru, which had been repaired

by the American Government, left America two days later. They anchored at Honolulu on April 3rd, where they were also received with warm hospitality ; and on the 6th of May they arrived at Shinagawa in Tōkyō Bay.

His studies and experiences during the five years from his residence in Nagasaki as a naval pupil until his return to Shinagawa as a captain, had the most influence on the development, both intellectual and moral of young Katsu ; and his future career as an influential statesman of the Shōgunate was also largely due to the same cause.

V. ASSASSINATION OF II.

Though his voyage to America occupied only a period of half a year, within that interval the change in the political situation of the country was remarkably rapid. In March, 1860, Naosuké Ii, the Premier of the Shōgun's Government, was assassinated by the *samurai* of the Mito clan. Ii was the Minister who concluded the treaty with America, and the men of the Mito clan, which was at the head of the anti-foreign movement, had recourse to the cruel and barbarous means for removing Ii, because they fancied him a traitor to the Empire. This murder was the signal for the overthrow of the Shōgunate. A terrible anarchy reigned through the country, and public feeling was so disorganized that even the assassination of the statesman Ii was applauded by the people. Katsu's return was just at this time of commotion, and when *Kan-rin-maru* arrived at Uraga, a Shōgunite official came to examine the ship to see whether there were partisans of the assassins on board. It was from this official that Katsu learned, to his surprise, the sudden change of affairs. Katsu, after seeing Western civilization, had greatly changed his ideas and offered an essay containing his political opinions to the Shōgun's Government. Not only, however, was this representation refused, but he was degraded in rank for the offence of impertinently discussing the current political topics. But a man of ability could not be left long in an unimportant position.

VI. HIS WORK IN THE NAVY.

When the Shōgunate, having commenced negotiations with foreign countries, saw the urgent necessity of reforming the administrative system and extending the military and naval force, Katsu in 1861 was selected and appointed to the post of one of the commissioners for inquiring into the military and naval systems. The Committee made a plan of military and naval systems founded upon those of Europe, and Katsu insisted that a strong naval force, not of the Shōgunate but of the Empire, should be established very soon ; that the ships which were held separately by the Shōgunate and feudal lords should be unified into one great navy ; that besides the defences of Yedo and Ōsaka, squadrons should be stationed at several important ports, and so forth. Though the Committee's inquiry was finished in 1862, unfortunately the plan was not executed. In June of the same year Katsu was appointed

President of the Naval School at Yedo, and in August to the post of *Gunkan-bugyō*, the Chief of the Navy. It was just at that time that Riima Sakamoto, the famous patriot of Tosa, visited him at Hikawa with a concealed sword with the intention of killing him; but after hearing Katsu's views, Sakamoto entreated him to accept him as a follower. Katsu agreed and Sakamoto was of great service to him. It was chiefly owing to his endeavours, that the Shōgunate and Imperial Court were persuaded to take measures to extend the naval force; that the Shōgun himself came to Hyōgo to settle the place where the naval station should be established; and lastly that the well-known obstinate court noble Anekōji, an influential man at Kyōto, was finally induced to consent to the new extensive system of the Navy.

In view of the strategic importance of the Gulf of Ōsaka for the defence of Kyōto, a naval school was established at Kōbē, Katsu being appointed the President and Sakamoto the Superintendent of pupils. Among the students at that time may be mentioned Vice-admiral Itō, the conquerer of Yalu and Weihaiwei, the late Count Mutsu, etc. The plan of Katsu, as described by himself, was to establish a naval office at Kōbē, train his pupils there, and give them the opportunity of making voyages to Shanghai, Tientsin, Korea, etc., in order to examine and investigate the geography of those places as well as the manners and customs of different peoples.

But the Shōgunate, being unable to understand Katsu's idea, did not allow him to execute it. Katsu was called back to Yedo suddenly in November of the year 1864, owing to the suspicion that he was going to raise an insurrection, and was confined in his own house. But his services again became necessary in May of the following year, when the European and American fleets assembled at Nagasaki and Yokohama to revenge the bombardment which they received at Shimonoseki in the previous year. Katsu was appointed to negotiate with them at Nagasaki; and he was able to postpone for six months the settlement of the matter. But the Government being incapable of settling the matter satisfactorily in that time, the united fleets of Great Britain, France, America, and Holland began to bombard Shimonoseki, when again Katsu was sent there to negotiate with them. But fortunately before he arrived, peace had been concluded by the clan government of Chōshū, of which Shimonoseki formed a part.

VII. DESPATCHED TO ŌSACA.

After his return to Yedo the authorities seemed to be displeased with him. But in May of 1865, Katsu was made again the Chief of the Navy and summoned suddenly to Ōsaka, where the Shōgun was staying temporarily. At that time the Shōgunate was at war with the recalcitrant clan of Chōshū, and the mission of Katsu was connected with this affair. Count Katsu, in his work "Some Remarks on the Diplomatic History of Japan," tells what the Ministers of the Shōgun were contemplating at the time. He says:

"The Ministers of the Shōgun told me then that the only measure to restore order at this critical time was borrow money and war-ships from France. They had come to this decision after serious deliberation and had already consulted the French Representative at Yedo; and were only waiting the answer of the French Government. They added also that, if this secret consultation were successful, the financial condition of the Government would be placed on a firm basis, and moreover, that they would be in a position to attack several powerful clans, and to easily demolish the feudal system. Lastly they implored me to aid them in this important undertaking. But to speak the truth I did not think that it was a sound policy, and so could not conform to their ideas. Afterwards I heard privately that towards the end of the same year the French Minister refused to comply with their request on the ground of the dangers, which might fall upon the country."

While on the one hand the Shōgunate attempted to demolish the powerful clans by the help of the French army, on the other some clans as Satsuma were ready to oppose and overthrow the Shōgun's Government by the help of England: and both France and England showed signs of willingness to aid the respective sides. Thus if one of these alternatives happened, or had the attempt of the Shōgunate been successful, modern Japanese history would have been much changed, just as would probably have been the case in Europe, if Napoleon III. had conquered in the Franco-Prussian War.

Though the Shōgunate had sent an army to Chōshū, its aim could not be attained partly owing to the weakness of the Shōgunate army and want of money for the war expenses, and partly due to the strong reinforcement secretly given to Chōshū by Satsuma. Katsu's summon to Ōsaka was chiefly for the purpose of reconciling the Satsuma men with the Shōgunate, and to conciliate the dissatisfaction of the men of the Aizu clan, who being strong supporters of the Shōgunate, insisted on crushing the clans like Satsuma and Chōshū. Katsu who had many acquaintances and even followers among the Satsuma men, and was highly respected by the Aizu men, successfully performed his mission. But this was only a trivial matter. With regard to matters of greater importance, he made representations to the Shōgunate Government, which brought upon him the hatred of the authorities. Though he tendered his resignation at that time, it was not accepted.

After the death of the Shōgun Iyemochi, at the Ōsaka Castle, on the 19th of July, Keiki had succeeded to the post of Shōgun, and on August 16th Katsu was called to Kyōto, whence he was sent to Chōshū to smooth its relation with the Shōgunate. He went alone to Itsukushima notwithstanding the dangers of enemies, and returned safely to Kyōto after the satisfactory conclusion of his mission. At that time the condition of things at Kyōto was so confused and disturbed that there was no one to listen to the report of his important mission, and Katsu became

impatient and discontented, and returning to Yedo, again tendered his resignation, which however was once more refused.

(*To be continued.*)

THE MONTH OF MAPLES.

THE BEAUTY OF MAPLE LEAVES.

September in the old calendar is called "Momiji-zuki" (month of red leaves) or "Irodoru-tsuki" (month of coloured leaves) and also "Kozué-no-aki" (time of branches), because almost all the leaves, except those of evergreens, begin to change their colour from green to red. In the middle of that month, the chill autumnal breeze is blowing; the flowers are withering and the grasses are dying; dreariness and desolation begin to prevail every where; yet the mountains and the groves are growing more and more beautiful with the coloured leaves of Autumn. The old superstition has it that the Autumn dew colours the leaves, and an old poet said :—

"Shira-tsuyu no
Iro wa hitotsu wo
Ikani shi té
Aki no kono-ha wo
Chiji ni somu ran."

("So the crystal drops of dew
Change the leaves to rainbow hue.")

The rain of this month is called "tsuyu-shiguré" (showers of dew) or "momiji-shigure" (showers of red) because it is supposed that the autumn rains dye the leaves of trees and grasses.

"Momiji" is a general name for red leaves. There are many leaves that change their colour in the Autumn as the maple, ivy, plum, persimmon, cherry, and oak. There are some grasses also which change their colour; they are called "kusamomiji" (grass red leaves).

"Momi" means red. "Ji" means to "send forth," therefore we call red leaves "momiji." Truly the maple is the Queen of Autumn, and this is another reason why we call it "momiji" (red sent out) *par excellence* instead of "kaedé." In the same way the word "flower" is used for "cherry blossom" in Japanese poetry, and for "peony" in Chinese poetry; for the cultivated reader knows that there is but *one* blossom preeminently beautiful, the cherry for Japan and the peony for China! When a blush of modesty flushes a maiden's cheek, we say "kawa ni momiji wo chirasu" (she is scattering red leaves on her face!)

Though there are many kinds of red leaves, it is only the maple which is lauded by poets as "far excelling in beauty the cherry blossom

of the Spring." We call the delicate leaves of the maple "kaedé" because they look like the spread-out hand of a frog. "Kaedé" is an abbreviation of "kaeru dé" (frog's hand). We often call a small and delicate hand "momiji no yōna té" (maple like hand).

There are many kinds of maple in our country: large and small, red and yellow, changeable and not changeable. There is also a kind of maple the leaves of which are bright-red when they open in the Spring. Those which do not change their colour are more attractive in the Summer than in the Autumn, as their beauty is in their green colour, but the real glory of the maple is in its autumnal leaves. On the stately cloud-crowned mountains, or sprinkling the tiny streams, it is the glory of Autumn, when its crimson garments are refreshed by the morning dew, or when reflected in the water of the flowing stream, it rivals the brilliancy of the setting sun. The poet often compares the fallen Autumn leaves to a carpet or curtain of richest brocade. Here are two examples:

"Kaminabi no
Minuro no yama wo
Aki yuké ba
Nishiki tachikiru
Kokochi koso suré."

("My wandering feet
So rudely tear
The carpet red
Of rich brocade
O'er Mimuro spread.")

"Tatsuda-gawa
Momiji midaré té
Nagaru meri;
Wataraba nishiki
Naka ya taé nan."

(Beautified is the Tatsuda
With Autumn's brightest weaving:
If I cross the stream,
Alas, the brocade will be rudely rent.)

In the Spring, the earliest blossoms open in the low lands, but the leaves upon the top of the mountain change their colour earlier than at the foot, and at the foot earlier than in the village. Our old poet evidently had noticed this, for it is written:

"Miné wa chiri
Fumoto wa iro wa
Kogaruré do
Mada niwamosé ni
Usuki momiji ba."

(“The peak is already desolate ;
The foot is a scarlet flame ;
Yet the leaves in the garden
Have scarcely turned.”)

PLACES NOTED FOR MAPLES.

There are hundreds of places which are famous for maples ; but the most celebrated ones are Takino-gawa and Asuka-yama in the suburbs of Tōkyō ; Takao, Togano-o, Makinō, Omuro, and Ogura-yama in Kyōto ; Minomo in Settsu ; Tatsuta, Tamuké-yama and Mimuro in Yamato ; Ushitaki in Izumi.

VIEWING THE MAPLES.

On a warm sunny autumnal day the maple groves are filled with pleasure seekers. We call these pleasure excursions “momiji gari.” “Gari” means to search and look.

The following story known as “Momiji gari” is the foundation of one of our oldest operas and more recently has been dramatized ;

Once, Koreshigé Taira, a brave hero, taking a servant with him, went to Mt. Tokakushi to see the red maple leaves. As he was riding through a lonely part of the mountain, he saw a noble lady at a feast with her maid-servants, under a most beautiful maple from which a handsome silk curtain was hung. Though he did not know who they were, as he was a courteous warrior, and also because he did not like to disturb their pleasure, he dismounted and took off his shoes, intending to pass silently through the narrow path beyond the rocks. The lady, however, saw him and called him to join their feast. Not daring to refuse her kind invitation, he received the cup, which, with seductive grace, she urged him to take. Soon both he and his servant were intoxicated and fell into a deep sleep. In his dreams a gray haired old man came and told him that he was in great peril. Awaking with surprise, he beheld devils breathing out flames against the rocks amidst a storm of fire with thunder and lightning. The devil which before had assumed the form of a noble lady was the most fearful one. She was glaring at him with burning eyes ! An ordinary man would have expired with terror, but the brave Koreshigé drew his sword, and after a bloody fight he killed them all !

HISTORICAL REFERENCE TO MAPLES.

The Emperor Takakura admired maples very much. When he was ten years old, he had two potted maple trees which he especially prized. He intrusted the maples to Nobunari, one of his court attendants. The attendant took great care not to hurt even a leaf. Every morning he took them to the court and every evening he carried them back to his own house. One cold evening a servant, who was carousing with his fellows, thoughtlessly broke the branches from those maples to

make a fire to warm their wine. As they were drinking, talking and laughing, in a circle around the fire, the master, having heard the noise, ran to them, anxious about the maples. But alas, there were no maples to be seen! He was furiously angry and threw the servants into prison. Soon a messenger came from the court with the command of the Emperor to bring the maples to the palace. Nobunari was greatly frightened, but he went to the court and truthfully reported the event, expecting only banishment. The Emperor, however, said to him kindly, "When Hakuraku, a famous Chinese poet, visited Senyuji, a place noted for maples, he wrote this poem:—

"I kindled a fire of the fallen leaves
To warm my wine.
I cleared the stone of its mossy coat
And on Nature's tablet inscribed my verse.

"Who taught them the beautiful thought of the poet? They have done a poetical thing."

POETICAL NAMES.

We have many poetic names which have relation to maples.

Among the old court costumes was the "momiji-gasané." Some antiquarians say that this was a red silk dress lined with blue, and others say that the outside was yellow and the inside was deep red. At any rate the "momiji-gasané" was the prescribed court dress for ladies from September till November, just as the "kōbai-gasané," (red plum dress) was the official garment for Spring.

If in the Autumn you see the word "red leaves" (momiji) on your butcher's cart, don't think he brings you bright branches to decorate your drawing room, but look for a fine hunch of juicy venison for your dinner table. This shows how aesthetic thoughts permeate even the lower classes, for in all poetry and literature, in painting and in carving, we always associate the deer with the maple. In the same way the nightingale is associated with the plum blossom, the crane with the pine, the butterfly with the yellow flowers of Spring, the swallow with the willow, the cuckoo with the moon, the lion with the peony, and the tiger with the bamboo. No artist would venture to paint a deer unless he put a maple branch with it, lest he break a sacred canon of art. When the leaves of the maples turn to red, the voice of the deer changes to a minor and plaintive key.

"Oku-yama ni
Momiji fumiwaké
Naku shika no
Koye kiku toki zo
Aki wa kanashiki"

("When dead leaves fly,
The stag's sad cry
Our hearts with sorrow fills.")

Tatsuta Hime is the goddess of Autumn, as Sao-Himé is the goddess of Spring. The former is generally worshipped on the eastern mountain and the latter on the western, because we believe that Spring comes from the east and Autumn from the west. We call the gay leaves "Tatsuta Himé's dress" or "the brocade which she dyes and weaves," for she admires maples so much.

In Autumn the epicure goes to Lake Biwa to eat the delicate "momiji-buna" (*carassius aseratus*). Philologists do not agree as to the derivation of this name. Some say it comes from the fact that in Autumn the fins of the "funa" turn red. Others claim that, as the taste of its flesh is specially delicate in the fall, it is called "momiji-buna."

A LEGEND RELATING TO MAPLES.

The daughter of Tentei (Great Ruler of the Universe), was very industrious in weaving. From morning to night she worked at the loom. Sympathizing with her loneliness, the god allowed her to marry a herdsman of his court. After her marriage, she gave up weaving entirely and spent all the time in rougeing and powdering. Then the god was very angry with her. Calling her back to him, he forbade her to meet her husband oftener than once in a year; and to make obedience sure, he changed them both into stars; and they shine in the sky to this very time. She is "Tanabata" (Vega), he is "Rengyu" (Boötes). They are widely separated by the "River of Heaven," or, as the unpoetic westerner has it, by the Milky Way; but once a year a Bridge of Maples (Momiji no Hashi), is built across the Amano-gawa over which the loving couple may pass and spend a few blissful hours together.

* * *

Magnificent Autumn! Season of Death, and yet it comes not in trappings of Woe. Nature glories in death more than in life! The month of departure is more beautiful than the month of arrival, October than May. Every green thing loves to die in bright colors. October is the sunset sky of the year.

THE STRUCTURE AND COMPOSITION OF THE JAPANESE SWORD.

Something over two years ago, the study of the Japanese sword was suggested to me by a Japanese friend of mine. The idea struck me as a good one and accordingly I had a forge erected upon my place in Tōkyō, and engaging the services of the professor of sword making at the Fine Art School in Ueno as instructor, I learned to manufacture them myself. I worked in the forge with my own hands and acquired a thorough knowledge of the processes of manufacture. While at home over a year ago, I had the original metal of which these swords are

made, subjected to analysis, and I also had a finished sword broken up and analysed to determine its chemical composition and physical structure. The results of this examination which were remarkable, were as follows. The original metal used in the manufacture is steel and comes in lumps about the size of a medium sized orange, weighing on the average, one and one half pounds a piece. The analysis of one of these lumps of steel shows the following composition.

Combined carbon (by colour).....	1.20 %
Phosphorus	0.017 %
Sulphur	0.009 %
Silicon	0.03 %

This is purer than the best Swedish steel. The following is the report of the metallurgist, Henry J. Williams, to whom I gave some of the original steel and also a finished sword for analysis.

"Dear Sir,

"I have very carefully analysed certain samples of steel taken from various parts of a Japanese sword, in order to ascertain the character of the metal in its different parts, as also that of a sample of sponge steel similar in character to the metal employed in making these swords. The results obtained were as follows :

	Original metal	Hardened out side and edge of sword	Inside of sword
Combined carbon (by colour)	1.20 %	0.60 %	0.60 %
Phosphorus	0.017 %	0.007 %	0.011 %
Sulphur	0.009 %	0.003 %	0.003 %
Silicon	0.03 %	0.12 %	0.12 %

(There seemed to be imprisoned in the metal a certain amount of slag)* The above results point to a metal of great purity in its unusual freedom from sulphur and phosphorus. Such metal would be neither 'red short' nor "cold short" and must of necessity be very tough. It is possible that a somewhat different method of forging would lessen the amount of imprisoned slag, which however is not large.

"yours very truly

"Henry J. Williams,"

Not being clear in my own mind as to the meaning of the terms 'red short' and "cold short," I wrote to Mr. Williams for information and received the following reply.

"Dear Sir,

"In reply to your inquiries as to the meaning of the terms 'red short' and 'cold short' I should say that when steel contains more than 0.075 % of sulphur, it begins to exhibit the property of 'red shortness' which is a tendency to crack or crumble while being rolled or forged while heated to redness. 'Cold shortness' on the other hand is the property of being brittle when cold and is due to an excessive

amount of phosphorus, under certain conditions of manufacture. Steel containing above 0.10 % of phosphorus would in most cases be apt to be "cold short." A small steel bar, dropping a distance of three or four feet of its own weight on a cold winter day, would run great risk of breaking, is 'cold short.'

"yours very truly

"Henry J. Williams."

A cross section of the finished sword shows the following remarkable structure.



The sword blade is case hardened, in other words the outside and cutting edge of the blade which are black in the diagram, and finely granular in structure, dense and very hard, which means that the finest sort of a cutting edge can be put on the blade. The inside of the blade, which is white in the diagram, is soft and fibrous in structure and very tough in contradistinction to the outside and edge which are necessarily brittle. Although there is so great a difference in physical structure between the inside of the blade and its hardened outside and edge, the difference in chemical composition is insignificant. The following will illustrate the whole matter at a glance.

	Original lump of steel.	Outside and edge.	Inside.
Combined carbon	1.20 %	0.60 %	0.60 %
Phosphorus	0.007 %	0.007 %	0.011 %
Sulphur	0.009 %	0.003 %	0.003 %
Silicon	0.03 %	0.12 %	0.12 %

It will be seen that the only difference in chemical composition between the inside of the blade and its hardened outside and edge is that the inside contains very slightly more phosphorus. The increase in the amount of silicon contained in the finished blade as compared with the original metal, is probably due to the employment of mud or clay paste during the manufacture. This is used to hold together and in place the small pieces of steel when piled together and beaten into one mass while red hot. The physical structure of the sword blade is due to the method of hardening which is peculiar to the Japanese sword. The sword blade when shaped and fashioned is before hardening covered with a paste made of water and a certain kind of fine clay the best of which comes from Inariyama near Kyôto. The clay

is very finely granular, gray in colour and almost black when mixed with water. This paste is applied for about the thickness of $\frac{1}{8}$ of an inch all over the blade up to within a slight distance of the cutting edge and point where it is applied in a thinner layer. The following diagram will show the mode of its application.



The black represents the sword blade, the white, the dried clay paste as applied to its outside. The sword blade when covered in this way with the clay paste is heated up to a certain degree of redness which must be uniform throughout the blade and is then plunged into water which has been heated to 100° of Fahrenheit. This hardening is the critical point of its manufacture and the individuality and character of man who hardens the blade is supposed to enter into the sword blade at the time, and he is regarded as its maker, and it is his name which is inscribed upon the hilt. The following is the analysis of the clay used in covering the sword blade when it is hardened.

“Dear Sir,

“I herewith report the results which I have obtained from the analysis of your sample of Japanese clay.

Moisture and combined water	9.17 %
Organic matter	0.77 %
Silica	59.02 %
Sesquioxide of iron	4.25 %
Alumina	18.87 %
Carbonate of lime	1.46 %
Magnesia	2.27 %
Potassium oxide	3.98 %
	<hr/>
	99.79 %

“This clay which appears to be one of the ‘blue clays’ contains less water and alumina and much more silica than is usually found in pure clays of this nature. Judging from its composition as revealed above I should say that it would be more refractory, i.e., less fusible than most clays of the same general appearance.

“your very truly

“Henry J. Williams.”

In conclusion, there are four conditions which make the Japanese sword what I believe to be the most formidable of cutting weapons, and these are :

1. The unusual purity of the steel employed in their manufacture.
2. The retention of good and elimination of bad steel which obtains in its manufacture. So far as my knowledge extends it is only in the manufacture of the Japanese sword that this selective process is carried out and it can have but the best result. About twenty pounds of steel are used in making a sword which when finished does not weigh more than two pounds.

3. The long continued and repeated pounding by hand which the steel receives and from which is derived the structural strength of the blade. From forty to eighty hours of work are required to make a good sword blade, and other things being equal, the longer the time employed, the better the blade.

4. The peculiar method of hardening which produces the remarkable physical structure of the blade, namely its soft, fibrous and tough inside and its extremely dense and hard outside and edge. The question naturally arises, has the modern science of metallurgy as understood in the West any suggestions to offer in the way of improvement? I know but little of metallurgy, but from conversations with experts in this branch of science I gathered that the only improvement they could suggest was not in method, but in material. It is probable that nickel or chrome steel such as is used in the manufacture of armour plating for ships of war would make sword blades of exceptionally good quality. For this purpose however nickel steel, would not be suitable by reason of the fact that even before hardening it is so hard that it could not be worked by hand. Chrome steel however, is comparatively soft, before being hardened and would therefore be amenable to pounding scraping and filing, while after hardening it is as I understand, as hard or even harder than nickel steel.

G. H. TILDEN.

IMPORTANT DISCOVERIES MADE IN BOTANY BY OUR COUNTRYMEN.

We never cease to congratulate ourselves upon the progress of education and learning in our country since the introduction of western civilization. Especially striking has been the progress made in the domain of physical and natural sciences; and notably in biology. Though we have had in former years a kind of biology in the form of what we call "*honzōgaku*," yet not more than twenty five years have passed, since the introduction of biology, properly so called, into our country, and within this comparatively short period, with but a few scholars, not only has biology, such as is taught in European universities, been thoroughly digested by our students, but also many original investigations have been made, some of which will not fail to contribute much to the progress of this science. Among others we may mention

Prof. Mitsukuri's important contribution to the reptilian embryology in zoology, and in botany Messrs. Hirasé and Ikeno's discoveries of *spermatozoid* in *Ginkgo* and *Cycas*. These latter discoveries, which have only recently been made, it is our intention briefly to describe. *Ginkgo biloba* is the tree usually found in the temple-gardens and parks throughout Japan and China; and it has been recently transplanted to Europe. This plant is considered to be a sole surviving specimen of a prehistoric species dating from the last geological period, in which it and its allies* must have greatly flourished throughout the globe. Though classified under the order of *Coniferae*, it differs in many points from other conifers, and bears an intimate resemblance to the ferns. For that reason the study of *Ginkgo* is very interesting for botanists.

Mr. Hirasé the assistant teacher of Botany in Tōkyō Imperial University studied the fertilization and embryogeny of *Ginkgo* for many years, and contributed many new facts to the science. (See *Journal of the College of Science, Tōkyō Imperial University*, vol VIII pt. II, 1895.) While continuing his investigation, he saw a spermatozoid-form in place of the generative cell, in the pollen-tube of the *Ginkgo*, which is found to develop in the mouth of the ovule. From this fact he came to think that the fertilization in *Ginkgo* takes place not by means of nucleus-like generative cell, but through the *spermatozoid*, as in the higher *Cryptogams*. This discovery was made in the Spring of last year, from specimens collected in September of 1895. His discovery was soon verified by his observation of the living *spermatozoid* in September of the same year. According to him the *spermatozoid* of the *Ginkgo* is oval in shape 82 μ (0.083 m. m.) long and 49 μ in breadth, and has a spiral marking on the head like that of the snail's shell; the fine cilia grow on the head, along the spirals, and it has a pointed short tail, 28 μ long; so it is over 0.1 m. m. in its whole length. Mr. Hirasé observed that the *spermatozoid* after escaping from the pollen tube swims in the fluid, which is probably secreted from the *archegonia*, acquiring a quick whirling motion by means of the cilia.



THE SPERMATOID
OF GINKGOBILoba
(enlarged.)

Prof. Strasburger of Bonn University, one of the great figures in the botanical world, has also studied the fertilization and embryogeny of *Ginkgo*, the results of his observation being published in 1892. But he failed to discover what Mr. Hirasé did, and it was thus due to Mr. Hirasé's careful and diligent investigation that this important fact was made known to the world.

Mr. Hirasé is still continuing his study of *Ginkgo*, as there still remains much to be studied about the *spermatozoid*, such as for example the phenomena of the *chemotaxis* of the living *spermatozoid* toward the fluid, which is supposed to be secreted from the *archegonia*. And if,

* Fossil species found until now are said to number 61, included under 8 genera.

by the study of the chemical nature of the fluid, it should be proved to be *malic acid*, as it is in the ferns, the intimate relationship of *Ginkgo* and ferns would more clearly be established.

Soon after this, a similar discovery was made by Mr. Ikeno, the Assistant Professor of Botany in the Agricultural College of the University. It was the discovery of the *spermatozoid* in the pollen tube of *Cycas revoluta*. Mr. Ikeno has studied the fertilization and embryogeny of *Cycas revoluta* since the year 1895. He twice traveled to Satsuma, the southern-most province of Kiūshū, and to Tanekojima, a small island south west of Kiūshū, for the collection of the materials to be used in his investigation. He discovered the *canal cell* in the *archegonium*, the existence of which was denied by Strasburger, whose theory is based on the investigations of the two eminent botanists, Warming and Treub. It was indeed last Summer, that Mr. Ikeno discovered the *spermatozoid* of *Cycas*, which, he says, very much resembles that of the *Ginkgo*, by an examination of the fixed specimens; and this summer he also went to Tanekojima to make observations on the living spermatozoid.



THE SPERMATOID OF
A FERN (enlarged.)

These two great discoveries were briefly published in the *Botanical Magazine*, (Japanese) and the *Botanisches Centralblatt*, (German) last Autumn, by the respective discoverers. The details will be published in the coming number of the *Journal of the College of Science*. These discoveries at once aroused great interest among botanists throughout the world; for they are not only interesting in a morphological sense, but also in relation to systematic botany in general.

In the higher *Cryptogams* (the *Pteridophyta* and *Bryophyta*) the male fertilizing element is the moving spermatozoid, but in the *Phanerogams* it is the nucleus-like cell destitute of motion, found in the pollen tube. So it was thought that the only point of distinction between *Phanerogams* and higher *Cryptogams* rested on this fact, that while one has a moving spermatozoid, the other has only a motionless male cell. Thus Prof. Engler of Berlin University, in his classification, adopted a new nomenclature, assigning the name *Embryophyta zoidiogama* (that is an embryonous plant fertilized by the spermatozoid) to the so called *Archegoniata* (including both *Pteridophyta* and *Bryophyta*) and that of *Embryophyta siphonogama* (embryonous plant fertilized by the pollenspace-tube) to the *Phanerogamae*. But since the discovery of *spermatozoid* in *Ginkgo* and *Cycas*, which are both phanerogamous plant, this classification fails to distinguish the one from the other satisfactorily. Prof. Engler has therefore changed his *Embryophyta zoidiogama* to *Embryophyta asiphonogama*.

Another important deduction from these discoveries was the establishment of the order *Ginkgoaceae* separate from the *Coniferae*. From the morphology of the flower and the discovery of the *spermatozoid*, as well as from philogenital considerations, Mr. Fujii the Assistant Profes-

sor of Botany in the Imperial University, proposed as early as December, 1896, that the *Ginkgo* should be properly established as a distinct family among the *Gymnospermae*. Prof. Engler has adopted this view and established the new order *Ginkgoaceae* in his *Pflanzen Familien* of April of this year. Thus the *Gymnospermae*, which hitherto included three orders, have been increased to the following four orders.

Gymnospermae	{	Cycada ceae
		Ginkgoacea
		Coniferae
		Gnetaceae.

One point more remains to be noticed here. Mr. Webber, the American botanist, has discovered the spermatozoid in the pollen tube of *Zamia integrifolia* (a species of *Cycadaceae*). According to him the spermatozoid is orange shaped, some-what pointed toward the head, and has a spiral marking on the head with the rows of ciliae growing along the spiral and lacking a tail.

These discoveries may be looked upon as one of the great events of botany in this decade. They have contributed not a little to the progress of the Science. And we are right to be proud of the fact that our botanists have contributed so much to the advancement of the



THE SPERMATOZOID OF
ZAMIA INTEGRIFOLIA
(enlarged.)

Science.

K. MIYAKÉ.

[Mr. Miyake is a student in the College of Science in the Imperial University at Tokyo.]

SIDOTTI, A STORY OF A JAPANESE MARTYRDOM.

BY

A. CLERGYMAN.

INTRODUCTION.

Father Sidotti, the hero of my poem, landed in Japan in the year 1708, and died in captivity in 1715. His history will be found in a paper by the Rev. W. B. Wright. "The Capture and Captivity of Père Giovan Battista Sidotti" (Trans. Asiatic Society of Japan, vol. ix. p. 156); and in a German paper by Prof. I. Lönholm "Arai Hakuseki und Pater Sidotti" (Mittheilungen der deutschen Ostasiatischen

Gesellschaft, vol. vi. p. 149). I have principally consulted the latter authority.

I.

Grey morning on the sea. The pine-clad cliffs
Are veiled in mist that creeps adown the chine
Toward the sleeping village. All the beach
Is silent now, save where the trickling stream
Meanders o'er the smooth expanse of sand,
Meeting the breaking waves, or coarse-tongued crows;
Early astir, dispute upon the rocks
For refuse fish and offal. Out at sea,
The silent fisher-boats beside the nets
Loom through the mist, that lifts from time to time,
To give an entrance to the coming dawn.
From such a door in the surrounding wall
Of grey sea-mist, with weird symphonious chant
That marks the movements of the bending oars,
A fisher-boat comes hurrying from the main
Over the oily waves. Five stalwart men
Bend to their task, their naked backs and limbs
A-quiver with their toil; the sixth man stands
Holding the stern-oar, whilst with loud halloos,
He wakes the sleeping village.

Soon the doors
Fly open, and from all the straw-thatched huts
Women and children issue forth, and troop
Down to the beach; and, plunging in the surf,
The eager lads wade out to meet the boat
And push her up the gently sloping shore,
Beyond the reach of breakers.

"Sure," they say,
"They must have had a haul last night, for else
"They'd not be back so soon."

But when the men
Sprang from the boat, their faces full of fear,
They knew that some untoward accident
Had met them.

"Foes!" the eager boatmen cried,
"Foes near our coasts; for early, ere the dawn
Began to lift the mist-clouds, as we lay
Beside our nets, a foreign vessel bore,
High-pooped, three-masted, looming through the fog,

Right where we lay. The foreign mariners,
 Descrying us, made signs of amity,
 And sent a boat towards us ; but we feared
 The well established customs of our land,
 To have no dealings with barbarians ;
 And therefore, in our haste, abandoning
 Our nets and all our labours, hastened here
 To bring the tidings of this strange event."
 Such were their words ; the gaping multitudes
 Pressed round to know the strange occurrences
 With oft repeated questions ; others ran
 To where the cliff, with jagged precipice,
 And towering headland, jutted out to sea,
 And scanned the near horizon to behold
 The foreign vessel. But the cold gray mist
 Lay on the wave, and nought there was to see
 But here and there a sleeping fisherboat
 Lazily heaving with the gentle wave ;
 And, now and then, a sea-gull through the fog,
 Like some weird herald from an unseen world,
 Came flying landward.

One by one, they turned,
 Their errand fruitless, down the stony path,
 Back to the village, where the older folks
 Still crowded round the bearers of the news,
 Telling old stories of the bye-gone days,
 When foreign priests came with a foreign creed,
 Preaching one Jesus,—then how war broke out
 Because of plots to conquer all the land
 And make it subject to the foreigner ;
 And with the war came bloodshed, till at last
 The foreign pest was banished from the soil,
 And every seedling of their evil creed
 Torn up and killed. But since that fearful time,
 Peace had been on the land, and government
 Firm and secure ; no bearded barbarous men
 Could gain an access to the sea-girt isles
 Ruled over by the godlike Son of Heaven,
 And his Viceroy, the Shōgun.

But a few,
 Merchants, allured by hopes of larger gain,
 Within the limits of one tiny isle
 Cribbed and confined, dragged out a weary life,
 Half-traders, half-imprisoned.

While they sat
 Before their houses, on the polished boards,
 Smoking their pipes and sipping cups of tea,
 The grey fog lifted, and the noon-tide sun
 Came flashing o'er the sparkling waves that danced
 With white-tipped crests before the rising breeze,
 Clearing the fog. Far out to sea they saw
 A distant speck on the horizon's edge,
 The white wings of the foreign argosy,
 That dipped and dipped into the western wave,
 Till soon they vanished.

"Joy!" the old men cried,
 "The danger's gone; the foemen feared to land,
 Knowing the courage of our island race
 And law-abiding firmness."

"Joy!" cried all,
 "The danger's past." Yet, in their inmost hearts,
 Were some that felt a passing thrill of pain
 And disappointment: "would that we had seen
 These strange barbarians nearer; one short look
 Had not been wrong."

But when the noontide sun
 Declined towards evening, from the distant hills
 Beyond the headland came two farmer men,
 Leading a captive.

"As we worked," they said,
 "Down by the sandhills on the further beach,
 Suddenly from the rushes sprung a man,
 Armed with two swords, towards us; we in fear,
 Being but rustics, fled; which, when he saw,
 He drew his swords and threw them on the ground,
 And followed us unarmed. Then we approached
 With timid steps, and he made frequent signs,—
 —Thus—to his throat, as though he craved a drink.
 Whereat we fetched him water; then he spoke
 With foreign words that had no sense, to us,
 And pointed to the village;—so we came.
 He's weak and weary, and in want of food."

By this, from every cottage in the place,
 Came troops of curious gazers, fishermen
 Fresh from the beach, and naked fisher-boys,
 And early-aged women, babes on backs,
 And wrinkled men whose day of work was past,

Their bald pates glistening in the evening sun,
And crowded round in silent awe, and gazed
At this mysterious being.

There he sat,

A tall spare man, with sunken eyes that flashed
Ascetic fire ;—his dress, the same as theirs,
But somewhat finer ; round his thin brown neck,
A chain of silver with a crucifix,
Proclaimed his creed. Yet were his gestures kind ;
His voice, not harsh, but low and smooth ; his looks,
Modest and loving. All the village folk,
Goods souls, looked on with pity ; “ it were wrong
To harm a man so helpless.”

But the chief

And headman of the village shook his head.
“ Trouble will come of this day's work : 'twere best
At once to send a trusty messenger
To Nagasaki, to the Governor,
Giving a full report. In the meanwhile
We'll treat our foreign guest with courtesy.”

REVIEWS.

Mr. Ōnishi in his able essay published in the *Kokumin-no-Tomo*, laments over the decline of the spirit of enlightenment (Aufklärung)* in modern Japan. He compares the enlightenment since the Restoration to that of Europe in the eighteenth century or to the age of the Sophists in Greece. After some lengthy arguments, he goes on to show that just as the introduction of classical ideas was the cause of the European enlightenment, so the introduction of foreign learning was the main cause of the revolution in our mode of thinking. All the learning in law and politics that we have enjoyed since the Restoration is none other than the result of a movement similar to that in France in the eighteenth century. The thought of one brings to mind the thought of the other. The process of enlightening this country, like that in other countries, was quite revolutionary. Leaders of civilization did not hesitate to ignore the claims of history. Every thing they did was filled with radical and revolutionary ideas. However, the tide of reaction soon began to set in, the cry for the conservation of national excellence being raised throughout the entire country.

* A Japanese word “Keimō” is used here which, the author says, is a translation from the German word, and has no exact equivalent in English.

In this respect, Japan also follows the general lead of others. Observe how systematic and historical have things grown in European nations during this century. A school of learning, with the historic spirit is prevailing there. In Germany especially, the spirit of nationalism is having its day, and supplanted the spirit of universalism.

It is indeed lamentable that this change of thoughts should be so abruptly checked by unnecessary fears of undermining claims of our history, and by mistaking the blind clinging to history for the true spirit of loyalty. How pernicious its influence has been on our education ! It is to be regretted that the revolutionary movement in our country did not go far enough. In this respect, we must sympathize with Mr. Fukuzawa who is still loudly calling out for the return of this movement.

The following extract from the *Jiji* is an example of Fukuzawa's arguments.

We have all along favoured the complete opening up of the country to foreigners on the principle that whatever you do, do it thoroughly. It is advisable that Japan be as westernized as possible in science, law, education, politics as well as in diet, customs, and manners. But even in this enlightened age, some assert that this opinion violates our Constitution and ignores the true characteristics of the Japanese. It is feared if Japan intermingles with other nations of the world, she would be assimilated by these nations and so lose her independence. But history falsifies the statement.

The *Shūkyō* (Religion) has a short but by no means unimportant article in regard to our women and their relation to religion. It argues that about one half of our population consists of women whose influence upon our young generation is by no means small. What a large share women have had in bringing up heroes and celebrated men in the world? Mother—this is the word which makes home. But what is the real condition of women in Japan? We frankly confess, a large majority of women in Japan are not treated as on the same footing with men; they have been regarded as inferior beings. Women with a few exceptions have been contented with this treatment, and regarded themselves as, indeed, inferior to man. We have various religions in Japan—Shintoism, Confucianism and Buddhism. It would be an interesting study to find out what influence has been exercised by these several religions. Did our women lack in self-respect from the beginning? We believe that our women were debased by the influence of Confucianism and Buddhism. The former regarded woman as something inferior to man. To the latter, they appeared simply as a devil in human form. We have reasons to believe that under Shintoism, a better and higher position was accorded to woman. But it is idle to speculate what Japanese woman would have been, had not she been brought under the influence of Confucianism and Buddhism. Now, to

what religion shall we look forward to ennoble and dignify our women? Is it to Buddhism, or to Confucianism, or to Shintoism? Have they power left in them to bring up woman fitted to play her grand rôle on the stage of the twentieth century? We are convinced of the fact that the future religion of this country will be decided according to its strength to do this, namely the ennobling of woman. We leave it an open question to be decided by actual facts in the course of time.

We understand that the *Japan Evangelist*, an English Magazine issued in the interest of Christian work in Japan has stopped its publication.

CORRESPONDENCE.

AN ANSWER TO THE "NIPPON SHUGI."

TO THE EDITOR OF THE FAR EAST.

Dear Sir,—If ever I felt ashamed, not to say disgusted, it was, when, the other day, I happened to read in your magazine the four ridiculous questions proposed to Christians by the *Nippon Shugi*. Is it possible that in these days of enlightenment the sacred soil of our country is still stained by the presence of so narrow-minded people? Why did that simpleton not add a fifth question, already proposed by another hero of ours, a score of years ago, viz: "Is it not subverting the very foundation of our history to pretend that the sun is also shining in western countries?"

Now to come to the scratch, shall I tell the *Nippon Shugi* what will be the consequence of its challenging people in matters it does not understand at all?

Christian believers, of both America and Europe, will be indignant at a language they consider blasphemous and insulting to their religion, and so they will increase the rather large number of those who think already unfavorably of Japanese morality. Unbelievers on the contrary will disdainfully smile at the childish and unconscious questions, and no doubt, they will have a very slight idea of our civilization.

Yours &c.,

Y. N.

NEWS AND NOTES.

(Our survey extends to Oct. 14th.)

TRAINING OF KOREAN SOLDIERS.

The question of the engagement of Russian soldiers as instructors of the Korean army seems to have given, and perhaps is still giving, a great deal of trouble to the Government of Seoul. The new Russian Representative, Mr. Speyer, as well as the old, Mr. Wachter, pressed hard upon the Korean authorities to begin the training of the army under the much-talked-of thirteen officers and non-commissioned officers who entered the Capital at the end of July. It is said that these Russian soldiers were sent from the Amoor District in accordance with a secret agreement arrived at some time ago between Russia and Korea, or rather between the Russian Representative and certain Korean officials. It seems, however, that the Government was not prepared at all to employ the Russian instructors for the army. In the first place, the King is reported to have been disinclined to the engagement of the Russians, because of his fear of the international complications which might arise out of it. The Ministers also were not willing to take the responsibility for the new departure. Even Sim Sung-hun, the Minister of War, whose pro-Russian proclivities are well-known, tendered his resignation, and the offer of that office became a dread to Korean officials. Indeed, Min Chhong-mok, the Foreign Minister, was apparently the only member of the Cabinet who made serious endeavours to effect the engagement of the Russian soldiers, and when the question was to be discussed, most of the Ministers absented themselves from the Council of the Cabinet. Nor were there wanting signs of popular disapproval of the measure, a threatening letter being received by Min Chhong-mok during his interview with Mr. Speyer.

But in spite of these difficulties the Korean Government is said to have been prevailed upon at last by the pressure of the Russian Minister, to make a private contract for employing Russian instructors for a term of three years. Here, however, the trouble was not over, because the soldiers selected for receiving the instruction of the Russian officers refused to be trained in the new style and could not be made to obey the order of the War Minister. While we were wondering what would be the final issue of the question, intelligence arrived from Seoul, announcing the change of the Cabinet.

MINISTERIAL CHANGES IN SEOUL.

The *personnel* of the new Cabinet formed on the 2nd inst. is as follows:

Premier	Sim Sung-tak (Chin Shun-taku)*
Foreign Minister	Min Chhông-mok (Bin Shu-moku)
War Minister	Ye Chong-kôn (Ri Shô-ken)
Finance Minister	Pak Chông-yang (Boku Tei-yô)
Minister of Education	Cho Pyông-chick (Chô Hei-shoku)
Home Minister	Nan Chông-chhôn (Nan Tei-tetsu)
Minister of Jushic	Cho-Pyông-sick (Cho Hei-ji)
Minister of Commerce, Agriculture and Industry	Chông Rak-yong (Tei Rak-yô)
Minister of the Royal Household	Min Yông-kyu (Bin Yei-kei)

Sim Sung-hun, the ex-Minister of War, and Yi Yang-yong were appointed the Councillors of the Cabinet. The new Ministers are said to be mostly personal confidants of the King and men of conservative views who are least susceptible to foreign influence. It is even asserted that the recent ministerial change was wholly owing to the King's free will. Great caution, however, must be exercised in accepting as such the alleged free will of the Sovereign, in the case of a country like Korea. The almost complete exclusion of the so-called pro-American faction from the new Ministry, while Min Chhông-mok, a good friend of the Russians, remains at the post of Minister for Foreign Affairs, and the new Ministers for Education and Justice are, according to the Seoul correspondent of the *Kokumin Shimbun*, are on intimate terms with the French Minister. But these facts may be simply accidental features of the new Cabinet. Its true character remains to be seen by the manner in which the Ministers direct the affairs of State.

THE TITLE OF "KÔTEI."

Simultaneously with the change of the Ministry, the Korean King was petitioned by the Ministers and other high officials to adopt the title of "*Kôtei*," which is supposed to be of higher dignity. After refusing it nine times, the Ruler of the Peninsula granted the request, and celebrated the adoption of the new title on the 12th inst. According to some reports, it was specially with a view of effecting the titular change that the new Cabinet was formed. We do not see what good will accrue from it. But if the Korean court and people can be made happier by it, there is no harm in adopting the desired title. It is to be hoped that the *Kôtei* and his people will live up to the higher dignity.

THE SEAL CONFERENCE.

Mr. Fujita of the Department of Agriculture and Commerce, and Prof. Mitsukuri of the Tōkyō Imperial University, started for America on the 23rd ult., in order to represent Japan in the Seal Conference to

* Japanese pronunciation of Korean names is given in the brackets,

be held at Washington. Surprising enough, however, England notified to the United States Government her refusal to participate in it in case Russia and Japan be represented there. Our country has no great interest of its own in the question of the seal fisheries, and it was simply in accordance with the invitation of the United States that our Government sent commissioners to represent it. When the invitation was received, it seems to have been clearly understood that England and Russia had already consented to participate in the Conference. If it had been known that England would object to our participation the Japanese Government might have met the American invitation in quite a different manner. England may have good reasons for thus refusing to participate in the Conference as planned by the United States Government. If so, what kind of agreement was it that had been arrived at between England and America before the invitation was extended to this country? This is a point which remains to be explained by the American Government. We understand that the United States has decided to hold the Conference without England.

THE NEW TREATIES.

The revision of the old treaties is nearly completed, and the new ones are being concluded with various countries. The revised treaties with Holland, Switzerland and Spain have been recently promulgated, and the new treaty with Chili was signed at Washington on the 25th ult. Now France and Austria are the only countries which have not fallen into line. The arrival of Mr. Lisboa, the first Brazilian Minister, may also be mentioned in this connection.

FOREIGNERS AND JAPANESE PRISON.

Count Kabayama, the Minister for Home Affairs, has recently been setting forth his views in the *Kokumin Shimbum* on various questions relating to the administration of home affairs. With regard to the management of prisons, he says: After the new treaties come into force, foreigners may be imprisoned in our gaols. Hence we must exercise a greater care in their management. There is no reason for treating foreigners with especial leniency, but we must take into consideration the differences of customs and manners of living which exist between foreigners and our countrymen.

ACTIVITY OF POLITICAL PARTIES.

In view of the approaching session of the Diet, politicians of various factions have begun to show an increased activity. The Progressionists of the north eastern districts held their general meeting in Yamagata at the end of September. The new Liberals, the Independent Members' Club, and the National Club, have combined into one body called the *Kodokwai* (an association for public purposes). Mr. Hironaka Kōno

and his followers who seceded from the Liberal party shortly after the close of the last session have formed themselves into the North Eastern League. Judging from the attitude they have thus far assumed, the Progressionists and the *Kōdōkai* will most probably be favourably disposed toward the present Cabinet. The North Eastern League is still an unknown quantity, while the rumour of the further splitting up of the Liberals is prevailing. It seems pretty certain that the Ministerialists will command a majority in the Diet. But it is too early to forecast with any thing like exactness the political situation of the coming session.

MR. TAKAHASHI'S RESIGNATION.

Mr. Kenzō Takahashi, the Chief Secretary of the Cabinet, who has been ill for a long time, resigned his office on the 8th inst., because of his physical inability to bear official duties. He was a man of great influence while out of office, and the first of the officials who were taken from among the people by the Matsukata Cabinet. It is to be sincerely regretted that he has been prevented from showing his power to the full in consequence of failing health. Mr. Hirayama who succeeded him was in the same office under the former Cabinet of Count Matsukata.

BARON ISHIGURO.

Surgeon-General Baron Ishiguro, Director of the Sanitary Bureau of the Army Department, resigned his office and was placed on the retired list on the 28th ult. He is really one of the very remarkable men of the present day. It was largely owing to his efforts that the medical and surgical service of the Japanese Army was organized and carried to the perfection of to-day. Questioned by a newspaper representative as to the cause of his resignation, he made a very witty remark. There are generally four kinds of people who resign official position. One does so in consequence of disease; a second from discontent; a third by persuasion of higher authority; and a fourth in order to engage in a more profitable business. The last is indeed very enviable. "But," said Baron Ishiguro, "my case does not belong to any one of these. Mine is a resignation from perfect satisfaction."

LE MINISTRE DE FRANCE AU JAPON.

M. Harmand, le Ministre de France auprès de notre Gouvernement, doit prochainement rentrer en France, en congé. Les rapports entre la France et le Japon ont été d'un caractère tout particulier depuis que notre pays s'est ouvert à l'Occident. Après les Hollandais et les Américains ce sont les Français qui nous ont initiés à la civilisation Européenne; nous leur sommes redevables en grande partie des progrès de notre armée, de notre marine, de nos finances et de notre législation. Avec l'esprit chevaleresque qui les caractérise les Français se sont tou-

jours vivement intéressés à la jeune nation de l'Extrême-Orient. Les Japonais ont leurs défauts, mais ils n'ont pas celui d'être ingrats. Aussi ne regardent-ils pas la prochaine Exposition de Paris, de 1900, uniquement comme une occasion d'étaler leurs progrès ; ils voient aussi en elle un moyen d'exprimer à la France, par l'activité de leur participation, la reconnaissance qu'ils lui doivent.

M. Harmand était venu au Japon avant notre guerre contre la Chine. Il a donc constaté lui-même nos progrès les plus récents. Le voici sur le point de rentrer dans sa patrie : il y emporte des affaires de notre pays et de celles de l'Extrême-Orient une connaissance qui ne pourra manquer d'être hautement appréciée de l'homme d'Etat si distingué du Quai d'Orsay, et qui contribuera certainement à raffermir la coréalité de nos relations avec la France.

THE KYŌTO UNIVERSITY.

The Imperial University at Kyōto was opened on the 11th ult. The establishment of a university in the former Capital was projected more than ten years ago when Viscount Mori held the Portfolio of Minister of Education. Later, Viscount Inoué took the first step toward its realization by establishing a department for specialistic study in the High School of that city. But it was certainly the after-war activity of the nation that hastened carrying out of the project. As Dr. Kinoshita, President, remarked in his address to the newly enlisted students, the Kyōto University is not a branch of the Imperial University at Tōkyō, but an entirely independent institution. There is one feature of the new University which strikingly differentiates it from the old one in Tōkyō. In the Tōkyō University, the term of study is invariably three years and the students are examined at the end of every year. But in the Kyōto University, the term of study may vary from three to six years according to the capacity of the students. At present the University has only the Engineering and Mechanical Departments. In a few years the new institution will be completed.

AMENDMENT OF FOREIGN POSTAL RATES.

The amended foreign postal rates which have come into force from the 1st inst. are as follows :—

	<i>sen.</i>
Letters, per 15 grammes	10
Postal card (single)	4
" (Reply paid)	8
Printed matter, per 50 grammes	2
Samples of Merchandise, per 100 grammes	4
" for each additional 50 grammes	2
Commercial papers, per 250 grammes.....	10
" each additional 50 grammes	2
Registration fee	10
Fee for acknowledgment of delivery	5

It will be seen that the hitherto existing discrimination between America and other countries within the Postal Union has been abolished. But the postal rates to those places in Korea and China where Japanese Post and Telegraph offices are located, viz., Shanghai, Tientsin, Cheefoo, Han-chow, Suchow, Shashi, Fusan, Gensan and Jinsen, remain as heretofore.

THE FORMOSAN RAILWAY.

The meeting of the projectors of the Formosan Railway was held on the 6th inst, when Count Ōkuma, in the course of his address, spoke as follows :

" Besides guaranteeing an annual interest of 6 per. cent on the capital, the Government gave gratis the railway extending some 60 miles which is worth nearly 5,000,000 yen. That the Government is giving this Company every possible help that lies in its power is a fact which can not be denied. Moreover, the land itself is a fertile one, abounding in sugar, rice, camphor, tea and various other tropical products. The railway in such a country with such advantages can not but prove successful and profitable.

We understand that, nearly 200,000 shares of the projected Company being taken, the formation of the Company will be recognized by the Government before long.

YOKOHAMA SPECIE BANK.

The term of the Yokohama Specie Bank for carrying on business is to be prolonged for a further period of twenty years from February 28th, 1900. The term allowed by the original charter will expire in 1900, and a decision to the above effect was reached in the extraordinary meeting of shareholders held on the 10th ult. and has been sanctioned by the Minister of Finance.

THE RISE OF PRICES.

An idea of the extraordinary rise of the prices of various commodities in the recent years may be obtained from the following comparison. For the sake of clearness, the average of the prices in 1887 is fixed at 100.

Sept. 1896.	Aug. 1897.	Sept. 1897.
148	160	163

OBITUARY : LIEUT.-GEN. YAMAJI, ETC.

Lieutenant-General Yamaji, Commandant of the Western Section of the Japanese Army, was seized with a sudden illness on the 2nd inst. during his tour of inspection, and two days after expired at Kokura, a sea shore town of Kyūshū. Lieutenant-General Yamaji was the Commandant of the First Division of the Second Army at the time of our war with China, and fought in Kinchow, Port Arthur, Tai-pin-san, Yinkow, &c. He was a Japanese warrior of the old type who fought bravely in



the war of the Restoration and entered the regular military service after the inauguration of the present régime. The Satsuma war of 1877 was the occasion for the then Lieutenant-Colonel Yamaji to distinguish himself in the eyes of the authorities as well as the people. From then his official promotion was remarkably rapid. When a boy of thirteen, he lost one eye by an accident while engaging in a mimic war with his playmates. Afterward he was widely known by the nickname of "the one-eyed dragon." As a reward for his services in the Japan-China war, he was made a Baron and appointed to the important position of the Commandant of the Western Section. He was still at a comparatively early age, being only fifty seven.

Rear-Admiral Satō was also dead on the 14th inst. He studied in England from 1872 to 1876. He will be remembered by posterity as the designer of the naval station at Kuré,—the first naval station constructed by Japanese.

DIARY.

SEPTEMBER.

- 11. The Kyōto University opened.
- 15. The Japanese Cruiser Naniwa re-

ported to have left Honolulu on Sept. 7th.
Mr. Lisboa, the Brazilian Minister,

- presented his credentials to the Emperor.
Mr. Waeber started for home from Korea.
The new treaties with Holland and Switzerland promulgated.
16. Mr. Ye Ha-yong, the Korean Minister, presented his credentials to the Emperor.
Mr. Irwin, the Hawaiian Minister took leave of the Emperor.
The new treaty with Spain promulgated.
 17. The new Japanese Battleship *Yashima* reported to have started from Newcastle on the 15th inst.
The creation of two naval ranks corresponding to Lieutenant and Lieut.-Colonel in the army.
 18. Mr. Hamlin, the U.S. Commissioner for the Seal Conference, had the audience of the Emperor.
 19. Gen. Kawakami returned to the Capital from Siberia.
 20. The one-*yen* silver piece notified to be exchanged into gold on or after Oct. 1.
Report of the ratification of the annexation treaty by the Hawaiian Senate on Sept. 9th.
 21. The reconstructed administration Reform Commission held its first meeting.
 22. Japanese Commissioners for the Seal Conference started for America.
Admiral Alexeief, the Commander of the Russian Squadron in the Far East, left for home.
Col. Fukushima returned from China.
The Foreign Minister sent instructions to the Japanese Minister in Honolulu as to the points to be submitted to arbitration.
 23. Birth of an Imperial Princess. (*Sada-no-miya*).
 24. Treaty with Chili signed at Washington.
 25. The Cruiser *Naniwa* returned from Honolulu.
 26. Notification of the amendment of foreign postal rates.
 27. Baron Ishiguro, Director of the Sanitary Bureau of the Department of Army, resigned his office.
Mr. M. Oshima, chief engineer of the Iron Foundry, returned from Europe.
 28. Report of England's objection to the participation of Russia and Japan in the Seal Conference.
OCTOBER.
 1. The new currency law put in operation.
An Imperial Ordinance issued that the circulation of silver *yen* will be stopped after April 1, 1898.
Mr. Hoshii, Japanese Minister to U.S.A., reported to start for home on the 11th inst.
Two Korean ports opened for foreign trade.
Report of the Japanese silver *yen* being adopted as legal tender in Korea.
 2. Ministerial changes in Korea.
Educational Convention held in Kobe.
 3. The title of "Kōtei" accepted by the Korean King.
 4. Death of Lient-Gen. Yamaji.
 5. Mr. Kōreshirō Wada appointed the chief of the Iron Foundry.
Formation of Kōdōkwai.
Organization of the Department for Education amended.
Meeting of the projectors of the Formosan Railway.
 6. Mr. K. Takahashi, Chief Secretary of the Cabinet, resigned his office and Mr. Narinobu Hirayama appointed in his place.
Marquis Saionji returned from Europe.
Mr. Hayakawa, superintendent of the Chinese indemnity in London, returned home.
Marquis Kuga, Governor of Tōkyō, tendered his resignation.
 7. Autumnal Art Exhibition opened in Ueno.
 8. Count Ōkuma gave dinner to M. Harmand, the French Minister.
 9. Viscount Okabé appointed the Governor of Tōkyō.
Notification of an agreement between France and Japan as to the protection of industrial rights.
 10. Issue of 15,000,000 *yen* of Government bonds.
Celebration of the adoption of the title of "Kōei" in Korea.
Meeting of Tōhoku-Dōmei-kwai in Sendai.
Yashima reached Suez.
 11. Death of Rear-Admiral Satō.

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(LA PLUS ANCIEN ROMAN DU JAPON).

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AN EXPONENT OF

JAPANESE THOUGHTS AND AFFAIRS.

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THE FAR EAST will be opened so far as possible to contributors and correspondents, both foreign and Japanese. The Editor, however, can not warrant the return of rejected manuscripts.

Writings in any European language may be published.

The Editor will undertake, when he thinks suitable, to answer questions about Japan and the Japanese.

AVIS.

LE FAR EAST est une revue dirigée entièrement par des Japonais ; son objet est d'exposer la pensée et les choses du Japon et d'être en même temps un moyen de communication intellectuelle entre étrangers et Japonais ; elle sera ouverte dans la plus large mesure possible aux productions littéraires des uns et des autres, en toute langue européenne.

Le Rédacteur s'efforcera de répondre, sous certaines réserves, aux questions que les lecteurs du FAR EAST voudront bien lui adresser concernant le Japon.

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BARON NISHI, THE MINISTER FOR FOREIGN AFFAIRS.

THE FAR EAST.

VOL. II., No. 11.—NOVEMBER 1897.—WHOLE No. 22.

THE NEW ATTITUDE OF FOREIGNERS TOWARDS JAPAN.

Less than half a century ago, Japan was induced, or rather forced, by Western nations to open the country for foreign intercourse. It was, indeed, much against her will that Japan entered the family of nations. The statesman* who signed the first treaty ever concluded by this Empire was looked upon as a betrayer of the fatherland, and paid very dearly for his defiance of the national sentiment. Nor were the authorities of the time quite sure that they were not taking a very dangerous step in deciding to open the country for foreign intercourse; but they could not help acceding to the advice and request, not unaccompanied by threats, of the Western Powers. It is, however, this dreaded and detested foreign intercourse that has brought an infinite blessing to our country, by leading us on the path of progress, and furnishing a stimulus for realizing the latent possibilities of the nation. We, Japanese, now feel very grateful to the European and American nations for the position which they have, consciously or unconsciously, assisted us to attain. But such is the perversity of fate that the very people who forced foreign intercourse upon this country are now beginning to show uneasiness at the rather unexpected results produced by it. As our countrymen once feared the intrusion of foreigners, so some of the Western people in turn seem to be disquieted by the rise and expansion of the Japanese.

One of the signs of the above said uneasiness is the growing disfavour with which Japanese labourers are treated in foreign countries.

* Naosuké Ii, Premier of the Shōgunate, signed the treaty with the United States of America in 1856, and was subsequently assassinated by a number of fanatical *samurai*.

Next, an inclination is shown in some quarters to attribute aggressive intentions to our nation, and to regard it as a disturbing element in international politics. Lastly, certain people seem to entertain an apprehension that the Japanese will turn out to be formidable rivals in the sphere of commerce and industry. It seems from this that a change is now taking place in the attitude of foreigners towards this country. Formerly, Japan used to be regarded in a too frivolous light. The Japanese were simply pleasant and agreeable people, exceptionally docile and singularly obliging to foreign guests. Their achievements in social and political reform, military and naval equipment, and commercial and industrial enterprise, were splendid miniatures of Western systems, highly pleasing to look at, but of doubtful practical use. Naturally, we are glad that this way of looking at our country and people is now passing away, and that the Japanese nation is being taken seriously. But in assuming a new attitude, people are often apt to go from one extremity to the other. Thus, while the general public of the West is perhaps not yet wholly awake to the real importance of the Japanese, a propensity is already shown by some to exaggerate their capabilities. It is certainly flattering to our *amour-propre*, to think that foreigners are disquieted by the prospective expansion of our nation. But as our proverb has it, "too much" is as undesirable as "too little." Nay, we are sometimes inclined to doubt the sincerity of those who attach so great an importance to the young nation of the East as to warrant the prevailing alarmist views. Particularly, we should be very sorry if our international relations were influenced by exaggerated estimates and imaginary apprehensions.

We have experienced recently what mischief can be done by the misapprehension of a nation's aims. Had it not been for the fancied danger of Japanese design against the Hawaiian Islands, certainly the emigrants question would not have reached such an acute stage, and possibly the relation between the United States and Japan would not have been embittered by the annexation question. Another instance of a mischievous misapprehension is furnished by the Russian press in which the chimera of Japanese aggressive policy appears to be raging freely. According to the reports of the *Novoe Vremya*, for instance, which deplores the decline of Russian influence in Korea and fears the event-

ual conquest of the country by Japan, the Japanese Government is buying land in the Korean ports in order to build barracks ; Japanese soldiers disguised as state workmen are being sent there ; large numbers of small garrisons are established in different parts of the peninsula under the pretext of safeguarding the interests of the Japanese ; Chemulpo is virtually treated as a Japanese port ; Pinyang was overawed by a gunboat and an armed force despatched by the Japanese Government ; and the like. To those who live in the Far East and who are aware that Japan has been withdrawing, willingly or reluctantly, from the position once attained by her in Korea, and that her successive Foreign Ministers have been accused for not taking adequate means to secure the independence of the neighbouring country, these reports of the Russia paper are simply amusing. Nor do we think that the Government of St. Petersburg, with able Representatives in the East, bases its policy on such crude information as furnished by the Russian press. Hence the agreement of the two countries, Russia and Japan, to co-operate in leading and assisting their common neighbour. But if ever the carrying out of the agreement were hampered by popular ill-feeling, the bugbear created by our northern contemporaries would certainly be responsible to a large degree.

What the London *Times* says in a recent article, discussing the achievements and possibilities of Japanese progress, is on the whole in a more sensible strain. It ascribes no aggressive intention to the Japanese, and relegates to the sphere of bare possibilities the contingency of the British nation entering into any conflict with the Japanese other than that of friendly commercial rivalry. It recognizes, however, that "the supremacy of the Far East is no longer a question only of British or Russian ascendancy," but that "Japan must be reckoned with," adding that the existence of the Japanese navy alters the conditions of the supremacy of the British fleet in remotest Eastern waters. This is no doubt doing justice to the Japanese nation. Japan must be reckoned with, in so far as she claims that her interests be properly respected. But it would be exaggerating our ambition, if the meaning of the *Times* were that Japan has entered the arena to compete for supremacy with the two greatest and strongest Powers of the world. If, indeed, as the *Times* seems to imply, there were a rivalry between Great Britain and Russia for the supremacy in the Far East, the rise

of a new nation would be rather conducive to the maintenance of peace; because the existence of a third power between two rivals tends to prevent the recourse to extreme measures by making the system of equilibrium more complicated. Politically speaking, therefore, the growth of Japan can not necessarily be a cause of disquiet either to Great Britain or Russia.

But it is with respect to the industrial and trading interests of Great Britain, that the *Times* shows an especial concern at the prospect of Japanese competition. On the occasion of the publication of a report of its correspondent on the commercial education in Japan, our London contemporary raises various questions, an answer to any of which is admitted not to be imminent, but which are "unquestionably unpleasant to the manufacturing and commercial world," and concludes that "the sudden rise of Japan might conceivably shake the commercial supremacy of Great Britain in the East." That the British people feel uneasy at the growth of Japanese commerce and industry is not altogether groundless; for, as Count Ōkuma pointed out in a recent article in *THE FAR EAST*, this country is obviously in a very advantageous position in this respect, and there is no doubt that our national development will chiefly be on the lines of commerce and industry. But the world is not so narrow as it is made close by the rising of a new nation. The benefits of commerce are mutual. So long as each country has its peculiarities, the development of one will not necessarily impede the progress of the other. The English people, particularly, have upheld the principle of free trade and reached a unique position in the commercial world by sheer superiority of their capacity. They have not feared competition. They are not in the habit of asking for privileges. What they desire is generally open markets only. Is it not, then, the case of exaggerating our capabilities that the very English people should complain of the peril of Japanese competition? Two years ago, when a rumour was afloat that Russia got from China the lease of a naval station in Shantung, Lord Salisbury declared in his Guild Hall speech that there was room enough for all in Asia, and that England could view with equanimity the political and commercial activity of another Power. Great Britain has a two-thirds share of the foreign trade of China. It is certainly an interest worth defending. If such circumstances as the establishment of the Russo-Chinese Bank

and the construction of the Chinese Eastern Railway under the supervision of the Russians could be viewed with equanimity, we are at a loss to understand why English people should be disquieted by free competition of the Japanese. Of course, we are not taking the *Times* to task for the declaration of Lord Salisbury. We want to show simply that there are circumstances which may prove more dangerous to the British commercial interests than Japanese competition.

It is true that Japan has made an inroad into the markets previously monopolized by England; nor is it to be denied that the process will go on, more or less, in the future. But in proportion to the increase of export trade, the purchasing power of the nation is multiplied and its import trade is encouraged. As Japan buys chiefly from the countries of Europe, the more Japan's export trade is in a flourishing condition, the better market she will be for European countries, especially for England so long as she can successfully compete with the other nations of the West. This is so evident a fact that an exposition of it is scarcely necessary. But some figures may be cited with advantage to dispel the anxiety which seems to be entertained by some people in England. The concomitant increase of our export and import trade in last twenty years is shown by the following :

	export	import
	<i>yen</i>	<i>yen</i>
1877	23,348,000	27,420,000
1881	31,058,000	31,191,000
2886	48,876,000	32,168,000
1891	79,527,000	62,927,000
1896	117,842,000	171,674,000

As the trade is influenced by peculiar circumstances of particular years, the increase of export and import has not always been uniform; but it will be seen from the above that on the whole the one has kept pace with the other.

It is difficult to estimate how far Japan has encroached upon British trade. But in 1896 our export to the countries of Asia and Australia was 45,162,000 *yen*, which is the maximum amount that Japan could possibly gain at the expense of Western nations; for, after all, it is only in those markets that Japanese competition is supposed to be inimical to the commercial interest of Europe and America. In

the same year, however, our import from England amounted to 59,251,000 *yen*. Deducting from the sum her import from this country, which was 9,012,000 *yen*, England has a balance of 50,239,000 *yen* on her side. Thus what Western nations could possibly lose in consequence of Japanese competition, is more than set off by what England alone actually sold to Japan. Again, cheap labour is a factor supposed to make Japanese competition formidable. Doubtless, this gives no small advantage to Japanese manufacturers at present. But the growth of industry raises the wages by increasing the demand for labourers as well as by elevating the standard of living. Already, the rise of wages has been remarkably rapid in recent years. According to the report prepared by the Department of Agriculture and Commerce, the average wages of all sorts of labourers rose by 34 per cent. in eleven years from 1885 to 1895, and in some cases of skilled labour, the rise was even more than 50 per cent. It is clear, therefore, that the advantage of cheap labour can not be permanently enjoyed by our manufacturers. No doubt, it will be long before the wages in this country becomes equal to that in Western countries. But as the *Times* goes so far as to refer to the contingency that Japanese business men may outflow into foreign countries and compete with English youth in commercial pursuits, we may be also allowed to take into consideration a prospect which is equally remote but more certain to be realized.

We have attempted above to dissipate the new misapprehensions entertained by foreigners in regard to the Japanese. We do not wish to conceal our ambition to attain as high a position among the Powers of the civilized world as our spiritual and material resources entitle us. But there are limits to the development of nations as well as of individuals. Besides, the growth of a nation is so much addition to the heritage of humanity, and there can be no reason why others should necessarily be disquieted by it. As the dreaded and detested foreign intercourse proved a blessing to the Japanese, so may the peaceful expansion of Japan contribute to the stock of the world's civilization.

L'ARSENAL DE YOKOSUKA.

(PROGRÈS DE LA MARINE ET DE L'ARMÉE AU JAPON).

L'arsenal de Yokosuka est le Toulon de l'Extrême-Orient, l'établissement d'une marine ayant été de la plus grande importance pour le pays du soleil levant. Quels sont les hommes à qui revient la gloire d'avoir été les fondateurs de cet arsenal ? Ce sont, du côté des Japonais MM. Oguri Kotsuké no Kami, Shibata Hiuga no Kami, Kurimoto Sehei ; du côté des Français MM. Léon Roches, François Verny et Flûry-Hérard ; c'est à ces hommes que le Japon est redevable d'un si grand avantage ; leurs noms devraient être gravés sur un monument au sommet de la montagne du Fudji. Depuis la seconde année de An-sei jusqu'à la première année de Kei-ô, la marine japonaise avait été sous l'influence de la Hollande ; cependant un changement se produisit tout à coup, et la haute direction de la marine japonaise passa tout entière des mains de la Hollande à celles de la France.

Autre fois M. Kurimoto Sehei avait enseigné la langue japonaise au français M. Mermet de Cachon, à Hakodate ; ce rapprochement accidentel commença par les rendre tous deux très intimes et finit par rapprocher l'un de l'autre les deux pays, le Japon et la France. Quand l'ère de Gen-ji (1864) souvrit M. Mermet de Cachon était à Yokohama à titre d'employé diplomatique à la légation de France, tandis que M. Kurimoto s'y trouvait aussi en qualité de Metsuké, (sorte de censeur public), c'est à cette occasion que M. Kurimoto fit la connaissance de M. Léon Roches, Ministre Plénipotentiaire de France. Sur ces entrefaites, le Sho-kaku, vaisseau à vapeur japonais ayant eu besoin de réparation, M. Kurimoto, emprunta pour cela, du consentement du Ministre de France, le secours des ingénieurs français qui étaient alors à bord d'un vaisseau français, dans la baie de Yokohama. Ce vaisseau fut parfaitement réparé par les Français. C'est à partir de cette époque que le Bakufu commença à compter sur la France. La première année de Gen-ji ayant résolu de construire un arsenal, le Bakufu ordonna à MM. Oguri et Kurimoto de prendre conseil du Ministre de France relativement à ce projet. M. Roches Ministre de France s'entendit avec le contre-amiral Jaurès commandant en chef de

la division navale française, dans les mers de la Chine et du Japon, et qui séjournait alors à Yokohama, après quoi le Ministre répondit : "Construire un arsenal, c'est poser le fondement d'une marine, c'est une chose assez grave. On doit y précéder avec réflexion, non à la légère. Il faut d'abord installer à Yokohama, des ateliers où les navires puissent être réparés et les Japonais étudier la manière européenne de fabriquer les vaisseaux. Si votre gouvernement approuve ce dessein, un ingénieur de la marine, qui se trouve ici, pourraient avec M. de Rotrou, officier de l'un des navires guerre français, être mis au service du Japon. Le contre-amiral Jaurès y consentit. Pour l'établissement d'un arsenal, il faut premièrement que le directeur soit un homme très habile. Ce que moi, Roches, sujet étranger, désire pour vous, c'est que vous ayez un arsenal dans lequel puissent être fabriqués même de grandes vaisseaux, solides, semblables à la *Sémiramis*, qui se trouve maintenant dans ce port, que M. Oguri a visitée. Il y a huit ans que la *Sémiramis* a été construite, et elle n'a éprouvé encore aucune avarie. C'est grâce à l'habilité de Schneider, premier ingénieur sous la direction duquel ce vaisseau a été construit ; pour votre pays il faut aussi chercher un ingénieur habile comme directeur. Pelisébis, officier de première classe à l'arsenal de Toulon serait sans doute l'homme le plus capable pour cet effet, mais il est certain que notre gouvernement ne consentirait pas à le prêter à votre pays. Je connais un officier de seconde classe d'une intelligence supérieure, dans le même arsenal de Toulon, je pourrais le demander pour le Japon. En attendant, il y a un ingénieur de marine, nommé François Léonce Verny, qui a été chargé de fabriquer des canonniers à Chang-Haï, et qui est maintenant sur le point de retourner en France. Je réponds que la science et le caractère de cet homme permettent que vous lui confiez, sans crainte, le soin d'établir votre arsenal. Je lui ai écrit pour le prier de demeurer quelque temps de plus en Chine. Si votre gouvernement a l'intention de l'employer je le manderai bientôt de Chang-Haï. D'ailleurs comme c'est la première fois que le Japon va avoir un arsenal à la manière européenne, si la directeur n'est pas honnête et habile, il est possible qu'il y ait des pertes inutiles très considérables. Si votre gouvernement me fait l'honneur d'accepter mon cours pour cette entreprise, je déclare par serment que je ne vous causerai jamais de dommage d'aucune sorte. Sachez de moi, que je préfère l'honneur à l'intérêt, je l'ai pratiqué ainsi dès ma jeunesse."

Pleinement rassuré par ce langage, le Bakufu résolut de suivre, sans aucune hésitation, tous les conseils du Ministre Français, relativement à la création d'ateliers, et d'un arsenal maritimes. En conséquence le 11 Novembre de la première année de Gen-ji (1864) une lettre fut adressée à M. Roches, pour lui exprimer cette confiance, et signée par les Rô jû (membres du cabinet) MM. Mizuno Izumi no Kami, Abe Bungo no Kami et Suwa Inaba no Kami. Autrefois Nabeshima, prince de Saga avait acheté de la Hollande des machines pour fabriquer des vaisseaux, mais n'ayant pas le personnel nécessaire à cette installation, il offrit ces machines au Bakufu qui les accepta et voulut commencer des ateliers au port de Nagaura, province de Sagami. Lorsque M. Roches eut été chargé par le Bakufu, de toutes les démarches nécessaires pour la création d'un arsenal, il voulut d'abord aller inspecter ce port de Nagaura. A cet effet, le 26 Novembre de la première année de Gen-ji, MM. Oguri Kôtsuké no Suké, Kurimoto Sehei, Asano Iga no Kami, se rendirent à Nagaura, avec MM. Roches, Ministre de France, le contre-amiral Jaurès, le capitaine de la *Sémiramis* et plusieurs autres officiers, sur le *Jun-dô*, vaisseau de guerre du Bakufu. Les officiers français sondèrent ce port et le port voisin, Yokosuka, ils trouvèrent que ce dernier était plus profond et plus favorable que le premier, et que la rade de Yokosuka ressemble beaucoup à celle de Toulon. Alors le port de Yokosuka fut choisi pour l'emplacement de l'arsenal. En janvier, la première année de Kei-ô (1865), M. Verny, étant arrivé de Chang-Haï, les conditions d'un projet relatif à la création d'un arsenal furent arrêtées entre lui et M. Roches, et les membres du cabinet japonais ; en voici les propositions.

“ Le personnel des employés de l'arsenal se composerait au moins de 40 français, de 2000 ouvriers japonais ; l'ouvrage devrait être terminé en quatre ans, les dépenses devant monter à une somme de 2400000 piastres.”

“ Les ateliers de Yokohama auraient, pour unique objet, la réparation des vaisseaux et l'exercice des Japonais à construire les vaisseaux européens. La construction de ces ateliers serait finie en un an.”

“ Quand le directeur voudrait consulter le gouvernement du Bakufu, il lui faudrait le faire par l'intermédiaire d'une commission d'administration composée de Sakai Hida no Kami et de plusieurs autres officiers. Il lui faudrait aussi tous les trois mois faire un rapport au

gouvernement japonais sur l'état actuel des travaux et le budget ; mais sur les travaux et les dépenses il aurait une autorité absolue."

"Le employés français seraient : Le directeur, le sous-directeur, l'intendant des machines, l'intendant des chantiers, le maître des comptes, trente-six ouvriers, et un clerc. Ces employés seraient appelés des fabriques françaises par le directeur."

"Les officiers chargés de cet arsenal seraient l'inspecteur général, le maître des comptes, l'intendant des magasins, l'intendant des ouvriers, le chef traducteur, et quelques subalternes."

"De son côté le gouvernement japonais devrait établir une école où seraient formés des ingénieurs japonais pour être mis à la place des Français, à la fin."

"Quand la mission japonaise irait en France, les machines et matériaux divers nécessaires pour l'arsenal, seraient achetés en France, après avoir pris avis du gouvernement français. Le budget des dépenses pour emplettes serait fixé à une somme 2,200,000 francs."

"Aussitôt que la carte hydrographique de Yokosuka serait terminée, et que la quantité de matériaux nécessaires serait fixée, le Bakufu enverrait une mission japonaise pour engager des ingénieurs et des ouvriers français, et pour acheter les machines et le reste. Elle devrait en même temps s'entendre avec le gouvernement français relativement à l'organisation de l'armée japonaise."

"Quand cette mission arriverait en France, elle présenterait au gouvernement français les trois articles suivants, et les mettrait à exécution."

1^o, Prendre l'avis du ministre de la marine française, en soumettant le plan de l'arsenal à son examen.

2^o, Emprunter au gouvernement français un ingénieur de marine qui serait nommé directeur de l'arsenal de Yokosuka.

3^o, Donner à cet ingénieur nommé directeur, le pouvoir d'engager à son gré des ingénieurs et des ouvriers des arsenaux français. Le directeur commencerait les travaux de l'arsenal aux premiers jours de 1867, et les terminerait en 1871.

En avril de la première année de Kei-ō (1865) M. Shibata Hiuga no Kami, un des fonctionnaires supérieurs chargés des affaires étrangères, fut nommé chef de la mission qui devait aller en France et en Angleterre, le Japon voulant être aussi en bonne relation avec cette der-

nière, tandis que M. Hida Hamagoro qui avait déjà été envoyé en Hollande pour acheter des machines et étudier la construction des vaisseaux, reçut l'ordre de se joindre à la suite de M. Shibata. M. Vernet partit pour la France en précédant la mission, afin de préparer son arrivée. Un peu avant le départ de la mission, M. Roches, Ministre de France, donna par écrit à M. Shibata, les recommandations suivantes.

1. Quand la mission arrivera à Alexandrie, elle devra remettre au Consul de France actuellement en fonction, une lettre à lui adressée par le Ministre de France. Le consul fera savoir à M. Vernet et à M. Flûry-Hérard, le jour où la mission doit arriver à Marseille.

2. Quand elle sera à Marseille, pendant le temps qu'elle visitera l'arsenal de Toulon jusqu'à son arrivée à Paris, la mission se remettra pour toutes choses aux soins de M. Vernet et de M. Flûry-Hérard, ces deux hommes lui serviront de conducteurs.

3. Quand la mission sera arrivée à Paris, elle présentera la lettre du gouvernement japonais au ministre des affaires étrangères de France, et lui demandera une entrevue par l'intermédiaire de M. Vernet et de M. Flûry-Hérard, ensuite elle verra le ministre de la marine, le ministre de la guerre, et le ministre des travaux publics, qui cumule cette fonction avec celle de ministre de l'agriculture.

4. La mission verra encore une fois le ministre des affaires étrangères pour le consulter sur toutes les choses relatives à l'objet de son voyage. Ces affaires terminées, la mission ira à Londres.

5. Après son retour de Londres à Paris, de concert avec M. Vernet, la mission devra s'occuper de l'arsenal.

6. Elle doit tout confier à MM. Vernet et Flûry-Hérard. Ces deux hommes étant dignes de foi autant que moi, Roches, j'en réponds comme de moi-même.

7. Avant de revenir, la mission demandera au ministre des affaires étrangères, de voir sa Majesté l'Empereur Napoléon III, que je prierai d'avance de vouloir bien recevoir la mission japonaise.

8. Après avoir vu l'Empereur, la mission reviendra accompagnée de M. Vernet.

9. La mission doit charger M. Flûry-Hérard, de régler tous les comptes, de payer les emplettes faites par le gouvernement du Japon.

M. Shibata alla en France avec sa suite, conformément aux dis-

positions ci-dessus. Il fut reçu par M. Verny à Marseille, visita l'arsenal de Toulon et enfin le 17 juillet, il arriva à Paris. Il y vit M. Drouyn de Lhuys, ministre des affaires étrangères, lui présenta la lettre du gouvernement de son pays, dans laquelle étaient contenues les propositions suivantes :

“Le gouvernement du Japon a conçu le projet d'établir un arsenal à la manière européenne, et d'organiser une armée sur le modèle de l'armée française. Après en avoir conféré avec M. Léon Roches ministre plénipotentiaire de France à Yokohama, nous avons reçu de lui l'assurance que vous nous aideriez selon votre pouvoir. Si vous daignez agréer les propositions dont M. Shibata Hiuga no Kami, à la tête de la mission Japonaise, est le porteur, pour demander la haute approbation de sa Majesté l'Empereur de votre pays, non seulement ce sera accorder au Japon un grand avantage, mais vous établirez ainsi des relations intimes entre les deux pays. Le gouvernement japonais a aussi l'intention de charger M. Flûry-Hérard de toutes les affaires qui intéressent le Japon en France, nous vous demandons pour cela votre autorisation.”

M. Drouyn de Lhuys, ministre des affaires étrangères, traita avec beaucoup d'égards la mission japonaise, et la recommanda au ministre de la marine et au ministre de la guerre, qui la reçurent aussi fort bien tous deux. Avec l'approbation de ces deux derniers ministres, M. Shibata engagea M. Verny comme directeur de l'arsenal de Yokosuka, et lui confia tout ce qu'il y avait à faire en France. M. Shibata pensa d'abord que M. Verny était un jeune homme simple, qu'il n'était pas au courant des affaires, et quelque vapeur lui monta à la tête ; mais dans peu de temps il trouva que cet homme était prudent, sérieux et honnête, qu'il n'y avait rien à redire dans sa conduite. M. Verny, de son côté, quelque grande que fût son autorité, considérait avec respect M. Shibata, et ne prenait pas une seule décision, sans s'être entendu avec lui. M. Shibata plein de confiance aussi dans le caractère modéré et honnête de M. Flûry-Hérard, riche négociant de Paris le nomma consul du Japon, par l'ordre de son gouvernement, avec le consentement du ministre des affaires étrangères en France. M. Flûry-Hérard travailla, avec autant d'ardeur que M. Verny, pour le Japon. En Octobre, puisque le but de son voyage était atteint, M. Shibata se rendit à Londres, et quand il fut de retour à Paris, il écrivit une lettre

à M. Roches Ministre de France à Yokohama, pour le remercier de la peine qu'il s'était donnée en vue d'assurer le succès de sa mission. Enfin le 22 Décembre, il partit de Paris pour le Japon, avec M. Hida Habagoro, et M. Renanet qui était nommé chef des chantiers à l'arsenal de Yokosuka et mourut bientôt après son arrivée au Japon, et trois français ; il laissait les affaires qui restaient encore entre les mains de M. Verny, et une somme de 1,700,000 francs à M. Flûry-Hérard pour payer les dépenses à faire en France. Quand M. Shibata fut de retour au Japon, les travaux de nivellement pour la construction de l'arsenal, étaient à peu près terminés.

En Octobre de la même année, M. Verny arriva au Japon, avec le reste des employés français, voici les noms des principaux : directeur, Verny (appointements 10,000 \$ par an); médecin, Sabatier, (appointements 5,000 \$ par an); intendant des machines, Ferdinand Noël Gutrin, (appointements 400 \$ par mois); intendant des chantiers, Louis Florent, (appointements 240 \$ par mois); maître des comptes, Pierre Louis Mercier, (appointements 240 \$ par mois); chef dessinateur, Mélingue, (appointements 225 \$ par mois); ces hommes ont travaillé avec zèle pour le Japon. Les Japonais n'oublieront jamais leurs noms non plus que ceux de M. Dupon qui prit la direction de l'arsenal après le retour en France de M. Verny, de M. Thibaudier sous-directeur, de MM. O. François, Vincent Florent, frère de M. Louis Florent, surtout de M. Emile Bertin, dont le mérite a autant contribué au développement de cet arsenal et au progrès de la marine japonaise que celui de M. Verny. Outre ceux que nous venons de nommer, il y a eu plusieurs contre-maîtres dont les travaux ont été d'une grande utilité pour ce pays, quoi qu'ils ne soient pas connus du public. Le plus remarquable parmi eux était M. Boyle, chimiste, qui fabriqua une quantité considérable de briques, nécessaires à la construction de l'arsenal, tellement que le Japon n'eut pas besoin d'en importer des pays étrangers. Le Bakufu lui donna la valeur de deux cents dollars comme récompense de son travail. Le 29 mars de la troisième année de Kei-ō (1867), le dock commença à être creusé suivant un plan de M. Verny. Alors le Bakufu était placé comme sur un volcan, le Japon tout entier était en ébullition ; mais le Bakufu poursuivait avec constance le projet de jeter le fondement d'une marine japonaise, les Français travaillaient dans un calme profond, pour le bien du Japon dans l'avenir. En mars de la

première année de Meiji, (1868) une rupture entre la cour du Mikado et le Bakufu ayant éclaté, une armée du Mikado passa la montagne de Hakone et appocha de Yokosuka, pour attaquer Edo ; le Bakufu adressa à M. Verny une lettre ainsi conçue : " L'armée du Mikado est proche de Yokosuka, on ne sait pas comment cette armée traitera l'arsenal. Pour un moment il faudra que les travaux soient suspendus et que les Français se retirent à Yokohama. Il serait juste que nous fissions cette communication au ministre de France ; mais il est maintenant à Hyogo. C'est pour cette raison que nous vous l'adressons." Alors M. Verny le fit savoir à M. Roches ministre de France. M. Roches revint en toute hâte à Yokohama, et tint conseil avec les membres du Bakufu. Ses conclusions furent celles-ci : " Comme la fondation de l'arsenal est placée sous la protection du gouvernement français, et que de plus cet arsenal sera nécessaire pour la réparation des bateaux étrangers, l'ouvrage ne doit jamais être interrompu. Tous les Français travailleront comme à l'ordinaire ; mais il sera bon que le nombre des ouvriers japonais soit diminué de moitié. Je ferai rester continuellement un vaisseau de guerre dans le port de Yokosuka, pour protéger les Français." Les membres du Bakufu se rangèrent à cette détermination. Ainsi malgré la chute du Bakufu, malgré une guerre intestine, et une grande révolution dans ce pays, les Français ne cessèrent de travailler pour le Japon, quoi qu'il y ait eu bien des difficultés financières, au temps de la chute du Bakufu ; et en mars de la quatrième année de Meiji (1871) ils avaient réussi enfin à terminer un grand dock, après quatre ans et onze mois de travaux.

M. Verny servit loyalement et utilement ce pays pendant douze années. Au bout de ce temps, lorsqu'il rentra en France, les Japonais étaient à peu près en état de prendre la direction de l'arsenal. M. Verny s'était d'abord préoccupé d'enseigner aux Japonais tout ce qui concernait les travaux de l'arsenal, afin qu'ils pussent tout faire par eux-mêmes sans emprunter de mains étrangères. En mai de la troisième année de Kei-ō, M. Verny présenta au Bakufu une proposition demandant l'installation d'une école où seraient formés des ingénieurs et des ouvriers japonais. Le Bakufu y consentit, en conséquence il envoya des jeunes gens, fils de Hatamoto, à Yokosuka comme élèves ingénieurs, et fit rassembler des enfants au-dessus de dix ans du village de Yokosuka, comme apprentis. M. M. Laurent, Sada et Canal ont rendu cette

école très profitable et, de là il est sorti un grand nombre d'ingénieurs habiles. Après la restauration impériale, M. Vernet ne cessa de former, pour le même objet, beaucoup d'ingénieurs et d'ouvriers japonais. C'est grâce à cette prévoyance et au naturel actif des Japonais que ceux-ci sont parvenus, dans l'espace de douze ans, à exécuter par eux-mêmes presque tous les travaux de l'arsenal, et depuis quelques années, à fabriquer aisément de leurs propres mains, des vaisseaux de guerre de plusieurs mille tonnes.

A tout prendre, l'arsenal de Yokosuka a été établi de concert par la France et le Japon, qui ont ensemble tant de rapport eu égard au caractère des deux peuples. Cet arsenal est le résultat d'une harmonie entre le caractère chevaleresque des Français, qui préfèrent l'honneur à l'intérêt, comme le dit en propres termes M. Roche ministre de France en parlant de lui-même, et du caractère généreux et entreprenant des Japonais qui confient tout, même aux étrangers, quand ils les trouvent fidèles, tandis qu'ils s'assimilent toutes les choses étrangères pour se les approprier. Je ne dis plus qu'un mot pour finir ; l'arsenal de Yokosuka est un monument glorieux élevé par les Français au pays du soleil levant, ce sera à tout jamais un puissant lien qui servira à consolider l'amitié du Japon et de la France.

SPECIAL CONTRIBUTIONS.

THE FUTURE OF OUR NATIONAL LITERATURE.

(Continued.)

II.

In my last article I asked what literature have we that we can offer the Western world as duly representing the great ideas of modern Japan?

Before we answer this question we need examine the present state of our society. For when we say Japan is a country of high virtue and excellence, we simply allude to her *a priori* character; her *a posteriori* character depends upon her changing environments and spirit of the times. While her *a priori* character as a nation of high virtue and excellence, her national spirit in itself, does not change, she herself undergoes changes, she always grows and moves forward. Japan after the war has indeed marked differences from the Japan of ante-Restoration period. If it is so, in what spiritual stage is the Japan of to-day? Is our current of thought in the same stream with that of the West? or is it not? If in the same stream, is our current before theirs, or theirs before ours?

First of all let us look over into their thinking world and enquire whereabouts their current of thought is running.

During the last hundred years Europe has passed through great movements such as we have never before experienced. It is not we alone, therefore, that were surprised by great movements of the more recent years. The Europeans have passed through four great surprises. They were surprised first at the renaissance, and again at the discovery of North America. They had the third surprise at the French Revolution, and since then they have not ceased to have surprises, or rather one continued and sustained surprise, in their current of thought, their present day civilization being the outcome of these successive sur-

prises of theirs. They were surprised and they understood and they lost their heart and they hoped. Seven times they fell and eight times they stood upon their feet. And their ideas and institutions are the product. Their "liberty," "civil rights," "socialism," "democracy" "individualism," "universalism," "nationalism," financial reforms, constitutional politics, woman's right, labour question, are not all these principles, whether political, social, or economical, the products of this century? The wonderful progress in science and philosophy, the wonderful movements in religious thought, the wonderful improvements in mechanical art and industry, transcendentalism, empiricism, aesthetics, sociology, psychology, the theory of evolution, the new machines, new methods in manufacturing process, realism and idealism in art and literature, do they not all belong to this century? Yes, the last one hundred years constitute an epoch during which Europe has undergone thoroughgoing changes, having no parallel in history.

The students of modern history need not be told how these wonderful changes were brought about. They know the Europe of the 18th century, which promised a great overturn and universal reconstruction. The whole Europe had then sunk into the very depth of corruption. They know how the political abuses of those days culminated in tyrannical despotism of monarchs and unrestrained extravagance of their favorites, how the religious corruption brought about apparently the hopeless degradation of priests, how the prevalence of empty, heartless forms ended in fastidious luxury and well decorated hypocrisy. Pope, Swift Bolinbroke, Rousseau, Voltaire, Fielding, Smollet Stearne are some of those who distinguished themselves in this age by ridiculing the world with cutting satires and sarcasms. They themselves were also worthy of their own condemnations. And the world was indignant neither with them nor with themselves, but rather loved to read them as good jokers. So shamelessly insensible had become the men of culture of these days. And as regards the uncultivated public we can hardly imagine from this distance of time the degree of corruption they had fallen into. Many a time men of unsophisticated youthful spirit fought against their depraved environments and fell victims thereto. Thus from the beginning of the 18th century we witness the rise of the conflict of righteous individuals with this corrupted society, and meet with questions, "Is the society sinful or the indivi-

dual? shall we hold the individuals responsible for all these evils men of these times were born heirs to and further evils this conflict brought about? or the society men are born into?" The answer they returned was that the fault was to be found with society and not with individuals. Human being, they reasoned, was in his nature good, and if the present evils were due not to individuals but to prevailing bad customs and bad institutions and this bad society which owned them, the happiness of individuals was impossible so long as these bad customs and bad institutions existed. Rights and liberty of individuals would not be protected. "Down with bad customs and bad institutions" they cried. Born from this conflict was the spirit of the enquiry. We now come to hear of the scientific spirit, the philosophical spirit, personal rights and liberty, equality, naturalism, people's right, individualism, socialism, the freedom of belief, the freedom of science, the freedom of enquiry. All these principles recognize the faultiness of the customs and institutions of these days.

Among men of youthful spirit, who, born free from all corruptions by which the society of the day was distinguished, were suddenly brought into contact with these corruptions and wickedness, we recognize three distinct types. We see in one and the same stream these currents running side by side. First of all, we witness the tragedy of the impossible which is sometimes known as Wertherism, when those of passionate feeling but of rather weak spirit discovered for the first time the evils of society they were born into, to which however they had been perfect strangers. They were so much thunderstruck with the irresistibility of their evil environments that they despaired of fighting against them. They came to have no hope in this world. They retired into solitude and hoped to find their only friend in nature. They tried to console themselves with poetry, music, and painting, with flowers and the moon, with waters running by hill side. Poor souls! Poverty followed them and overtook them in this solitude, and their friendship with nature was but short lived. And even if he had enough to live upon, the kingdom of their ideal, the only quiet habitation of their souls fell, the spring of thier water of life was frozen. There were nothing left to fascinate them but the idea of suicide. Alas, poor Cowper of England thought of suicide, poor Goethe of Germany thought of self-destruction. This sad and sorrow-laden tide of thought had

overrun the whole Europe at the close of the previous century. We call it the current of subjective poetic thought.

Along with this current was another current of more philosophical character. Men of more vigorous thought sought their retirement in another, inner world of reflexion and pure thought. While this current was similar to the former in that both took this course out of the corruption of this world, unlike the weakness of the former which was altogether controlled by passionate feelings, the latter had strength of spirit. It sought refuge in the world of thought, forgot all evils and bitterness of this world in the study of heaven, earth, and man, and tried to comprehend man's supreme destiny. Doubt turned to faith and peace was found at the yonder shore. This current of thought was called the current of philosophical thought, or that of objective poetic thought, or that of great subjective poetic thought.

But it was impossible for men of decidedly vigorous and hopeful but less passionate temper to rest satisfied either with the ideal world of their own creation or with their own self-annihilation. They revolted on the one hand against heartless formality and shameless hypocrisy, against pseudo-classicism, and on the other it was a return from the monotonous commonplace of every day life to the quaint and unfamiliar world of old romance, especially of the Mediæval period, and a craving for the novel, original and adventurous, for the interesting, and picturesque, in a world for the *romantic* at the expense, if need be, of correctness and elegance and common course of good taste. It was an open revolt against the conventional, pedantic, academic, and an enthusiastic return to the freedom of expression, to the presentation of passions as they are in themselves, naive and genuine.

The movement rose under various conditions in several countries of Europe, having a somewhat varying character and course, and sometimes tended towards the merely crude and grotesque. In Germany there were tendencies towards romanticism in Herden and Goethe, but the movement culminated in the advent of the Schlegels, Tieck, and Novalis. In England Cowper led it; Southey directed it; Moore, Wordsworth, Coleridge more or less kept it. With Walter Scott it was turned into a retrograde movement towards the quaint and striking world of Mediæval romance. In France beginnings are found in Rousseau, in Chateaubriand and others; but the great chief of the French

romanticism is Victor Hugo. The English romanticism had begun in freedom, but ended in conservatism; in Germany the romanticism turned into patriotism and nationalism; while in France it ran wild and ended in extreme form of libertinism.

These three currents which for the sake of brevity may be called respectively Wertherism, transcendentalism and romanticism grew in their volume by days, by months, and by years, and thus became increasingly raging waves which overran all Europe. The society was at last vanquished. The evil world fell. Evil customs, evil usages, evil precedents, evil forms, evil institutions, and all other evil differences were once for all swept away from the land. The individuals won unmixed victory. Universalism sang triumphant songs. The society became the society of indifference. The equal right of the noble and the mean, the equal right of men and women, the equal right of all—can this absolute indifference, this absolute uniformity be healthy current of thought?

The so-called principle of equality had indeed vanquished the evil society. Yes, the masqued equality or universality in which individualism lay hidden had triumphed, but as soon as the masque fell, a second tragedy commenced. The individuals devoured one another. They perceived the injustice of aristocratic distinctions founded on heredity and usages and succeeded in breaking them down. But universalism at once avowed itself as individualism, then as egotism and as egoism, which took the form of flesh in great Napoleon and lesser Napoleons. Did we not see mad raging billows over the whole Europe? Shamelessness over shamelessness, tragedy over tragedy! Where was the international law? Where were morality and conscience? All was to be for self only, for variety only, for money only, for passion only. Alas, the remnant of this impure current is still to be seen running its course at the present day.

And the evil consequence of this principle of absolute equality whose another name is the principle of individualism is not only to be found in social and political world, but it became dogmatism in science and philosophy, infidelity in religion, and lawlessness in literature. Reaction was inevitable. The abnormal currents of Wertherism and romanticism began to lose themselves in more normal stream, and great systems of transcendental philosophy fell to the ground one after

another. Natural sciences came forward like rushing torrents. The doctrine of Evolution delivered man from his despair. From Empiricism flowed the streams of thought that are at once more practical and real. Experience instead of pure reason had now the place of honor. All men cried, "Difference, difference". Statesmen cried "Time, place, and man". Men of society cried the same. Scientists cried, "Race, environments and the tendency of the times". Is it not evident that difference was now again recognized? Besides, we hear people cry, "Order and progress, theory and practice, the nation and individuals, international universalism and nationalistic conservatism, the real and the ideal, formality and heartiness, faith and reason, experience and reason," and many other duplicates that can not be adequately thought of without a copula between their terms. All this goes to show that the Western thought of to-day is flowing in mingled stream of equality and difference and is trying to bring about harmony between equality and the new difference. Such in general is the character of the current of the Western thought though often but dimly perceptible in literary works of Europe and America.

Now what do we see if we compare this current with our current of thought of the present day?

III.

Does our reader need to see us compare the two? to have the similarity between them pointed out to him? Does he not recognize that the thought current of Meiji has in many important points come in contact with that of the West, and tends to flow in one united stream? We will therefore dwell on this point but briefly. Our great revolution of the restoration corresponds to the great revolution of France. Our eagerness, in these days, for wholesale importation of Western ideas, customs, and institutions has with us the same place as their heated struggle for equality in those years with the Europeans. Our nationalistic conservatism, the revival of the study of our classical authors, the prevalence of Buddhistic philosophy, discussions on the beautiful arts of the East, investigations into Chinese philosophy, all of more recent years among us point to the fact that less sleepy of us had already awoken from the dream of equality to the consciousness of new difference. These are but their voices bidding us to turn our helm to-

wards that shore of equality and difference. Do we need to dwell longer on further points of similarity which would suggest themselves on all sides to the mind of the reader, should he but little reflect? The present current of our thought, in short, has evidently that of the 19th century of the West more or less united to it. Whatever billows, waves, and ripples we note there in the West are also present here before our eyes. It is possible that the current here is somewhat behind the current there. But they are both running in the same direction. Generally speaking, they are same in contents and character. If there is glaring difference it consists in the degree of development and in the wealth of constituent elements. We are, indeed, obliged to confess that ours is much behind theirs in point of development in science, industry and commerce. But in number of different elements that make up the current, ours has the advantage. Our current of the present day is made up of the elements of these two currents. The elements of the Western current of the 19th century have not only severally all flowed into ours, but the elements peculiar to the current of the Eastern thought are moving on it with new life, while they have not yet made their appearance in the current of the West. There the peculiar civilization of the East is not yet understood. The Western students have already explored the histories of Persia and India, but how little they know of the oldest Eastern Empire of China, and more lively Empire of Japan! They know China's present but not her past. They know Japan's outer face but not her inner spirit. Are they not eager to study the customs and habits of the Far East, but without much success? In comparative religion, in ethnology, in philology, in sociology, in all sciences whose chief concern is man, they are looking towards the East, but what they have come to! Besides, the peculiar philosophy of the East, the peculiar beautiful arts of the East, the peculiar literature, institution, plays (or games) and cunning arts of the East, still remain to them the stones of unknown regions which they ever want to get but can not. This is especially true with virtues conspicuous in the Japanese, namely: earnestness in loyalty which burns like fire, the feeling of patriotism which burns like fire, benevolence, righteousness, courtesy, wisdom, fidelity, filial piety, fraternal love, each one of which burns like fire. How great is the contrast of our serene and sublime, pure and calm pictures of mountains and waters with their loudly beautiful

and overflowing rich and most minutely true paintings of life and nature, or that of our quietly beautiful and soothing poems with their most romantic and delightful and exciting verses ! Theirs are excellent and so too are ours : and should these be made to supplement each other, be brought into harmony under a higher unity, decidedly most excellent would be their effect. The Western world has only one of these two, while we have both. So we say what we have here in the East may be behind theirs in development, but ours is richer in constituent elements.

IV.

Let us not, however, be easily contented. The thought current of Meiji is very rich and is therefore very complex, and because it is very complex it is as yet much confused. In the midst of this current, there are still some whose thought belongs altogether to our ante-Restoration period, who have not yet awoken from their old dream of the hermit Japan, and some who are still unrecovered from the fever of the idea of the wholesale importation of all things Western ; and there are, besides, not a few who are still in the old nest of romanticism, who sing the song of Werther, and who, being drowned in nihilism and pessimism, are still unable to recognize the hopeful light of future. In our current the necessity of harmonious synthesis of discordant elements is recognized, but they are not yet brought into unity. The pilot is crying " There, there," but the boatmen are not united, and the boat is left unmoved. While our present prospects are most hopeful and happy, it is at the same time the most difficult and important. Should we not improve this opportunity, we would be irretrievably left behind. We would be left behind not only in the degree of development as indeed we are at present, but also in wealth of composing elements, as surely at present we are not ; we can not long monopolize those elements of civilization that are now peculiar to ourselves. We fear what is to-day so hopeful and happy might be turned out in a few years into what is dreadfully slow and helpless and undesirable. Are there not among us men meet for this difficult and yet glorious task ?

Thus much for the darker side of our future. But turning, on the other hand, to the brighter side, how hopeful is the present Japan ? In our world of thought is gathered the nerve of the most advanced

thought of the last hundred years of the East and the West, possessing besides the youthful, bright and vigorous spirit of the Empire of the Rising Sun. With these equipments we are on our way to great progress and achievements. In geographical position and environment, of all countries of the world, none is better adapted than Japan to harmonize most perfectly the thoughts of the East and the West. We have already been able to possess the nerve of the new thoughts of the West ; we have from the beginning the thoughts peculiar to the East. If we can but harmonize these two great currents of thought and turn them into one great new current, presenting it in words and in deeds, we may contribute something to the progress of the world's civilization. This, alas, is only our hope. We have not yet even been able to express this great hope. Literature is the word of a nation, the voice of an age. To say is easy, to do is difficult. First the word, then the deed, and finally the prize. But do we have the voice of the present Japan meet to express this great hope,—the voice well adapted to develop the very best in her and express this her great ideal—the ideal of the Japan of to-day which gallantly protected the weak and sickly Korea and bravely chastized the insolent China, and had her triumphant name proclaimed in the whole world, which besides, would harmonize the great thoughts of the East and the West. What literature shall we select and offer it to the Western world as the expression of our ideal, as the voice and shadow of the New Japan?

What literature have we which may be called the shadow of the great thought, the great will and desires, the great emotions and passions of Modern Japan? What works have we which we can call the songs, fictions, and dramas of the new Japan? We have had many learned devotees of Shintoism, Buddhism, Confucianism and Taoism, but can their works be called the shadow of our present day thought? Can their old precepts and rules be said to be the shadow of the will and desires of Modern Japan? The *Man-yō Shū*, the *Kokin Shū* and other noted productions of thirty one syllable songs, refined and tasteful as they are, are they sufficient to express the great passions that we cherish in our bosom? We can well be proud of *Shikibu*, *Chikamatsu*, and *Bakin* as great novelists of our past, but can we treat them as the novelists of the greater Japan that would comprehend both the thought currents of the East and the West. Are the *jōruri* the

(*daichō* and other more recent dramas such as to present Japan on the stage not merely as Japan that she was, but as Japan that is and is to be. Since the Restoration we have had writers in great number, whose works have almost intoxicated us. But can we recognize in them, excellent as they are, the shadow of the New Japan, the great hope and ideal of the New Japan? Unless our ideal is mean and common, we are obliged to say "No". We have as yet, strictly speaking, no national literature of our own. All the works that we most prize belong to the past; and whenever we speak of best specimens of our national literature we point to them. Is this not taking the voice of the past as our own voice? Is this not to adorn ourselves with works and merits of our forefathers? Have we of to-day no voice? no passion that we can be proud of? Why should we be always looking back to the past? Not because we have no such passion, not because we have no great ideals; only because we have as yet no true voice, no true literature to express it. Though apparently our literature has reached the period of comparative prosperity, it is yet Japan's confused shadow, and not the shadow of the Japan that would be great. The great literature which is the shadow of the ideal of modern Japan is nil. The New Japan has yet no voice. She is without words, without speech. She is as if dumb, as if dead. The world hears her not. Can it be but natural that it misunderstands us, that it does not recognize our great ideal?

But all this is due to the force of our time and circumstances. The boat men are not yet united, and the point the boat is bound to is still undecided. There are many in our literary world of to-day whose mind is fettered by old ideas and is unable to pursue new ideas, who are slave to the immediate present and cannot recognize the lasting light of the sun, and who take the past voice of the West as their own. Alas the day! We who find no hope in literature we now have, can not but look forward to our literature of the coming days, and can not but wish for the manifold exertions of the students of our literature. Let them not rest until they can present to the West the shadow of the ideal of our new and greater Japan, and until her voice is heard. Let them not rest contented with the literature of the past. Let them not look back to the past merely for its own sake. Let them stick neither to sheer equality nor to sheer difference. Let them not rest a day even

until this Eastern land come to have her great words and the West come to see that which moves and that in which she rests. The responsibility the students of our literature have for our future literature, I deeply feel, is great and weighty. It depends, doubtless, much upon their exertion to make truly known to the world the Empire of the Rising Sun.

YŪzō TSUBOUCHI.

THE DEVELOPMENT OF "MAKIYÉ" OR GOLD-LACQUER WORK.

FROM THE BEGINNING TO THE END OF THE NARA ERA.

Before commencing my subject, let me first explain the meaning of the word "urushi," lacquer. "Urushi" as it is called in Japanese derives its meaning from the word "uruoshi" (to moisten or to enrich), as lacquering enriches and beautifies the thing upon which it is laid. There are two opinions as to the date when and how lacquer was first discovered, one tracing it back into the remote age of the reign of the Emperor Kōan (392-191 B. C.); the other, to that of the Emperor Keikō (71-130 A. D.) Probably, however, the first opinion is the most correct. Thus we find lacquer work has been in existence in this land for more than twenty two centuries. When in the Emperor Kōtoku's reign the rules for the seven colours and thirteen kinds of courtiers' caps were fixed, the lacquering of ra, a thin cloth hanging down at the back part of the caps was commenced; the ra being lacquered to make them firm and bright. Only black lacquer was used for this purpose, but we have some evidence that red, green, and yellow lacquer was known at that time. S. 104

The first time we hear of red lacquer being employed was in the reign of the Emperor Tenmu (687-700 A. D.) and the proof of it is the red lacquered shrine (*Tsuki no Zushi*) which the Emperor Tenmu loved dearly, and which was a few generations later presented by the Emperor Seimu to a Buddhist temple in Nara. This *Tsuki no Zushi* was a small shrine made of *tsuki* (*Platanus Japonica*) in which idols were kept. Another proof is a record in a book entitled "The Mansoleum Diary" mentioning that the coffin used at the death of the Emperor Tenmu was lacquered red. The knowledge of the colour of the Imperial coffin is owing to a curious circumstance. In March of the 2nd year of Bunreki (1232 A. D.) a thief found a way into the mansoleum and stole many of the treasures of gold and silver preserved there. A careful examination was made after this event, and it was then found that the coffin was lacquered red and it was described minutely in the Diary; as this "Mansoleum Diary" is a reliable manuscript we may

safely conclude that red lacquer was used in the Emperor Tenmu's reign. Although sixty years, the time of the six Emperors from Tenmu to Seimu, is no great period, yet the lacquer manufacture, just at this time, made great strides. We see this by looking at some of the Imperial articles preserved in the temples of Tōdaiji or Shōsōin in Nara. A gold lacquered scabbard of a sword shown there may well be called the beginning of the Japanese gold-lacquer work. Shōmin Ogawa (a celebrated gold-lacquerer, or *makiyeshi* of the present day) has imitated this mode of lacquering and a specimen of this is exhibited in the Imperial Museum. Among the Imperial articles kept in Shōsōin, there is a dagger, the sheath of which is black lacquer with ornamental figures on it, representing strange beasts inlaid with gold and silver and mother-of-pearl, with a vine encircling them. This design is called the "Prancing of Beasts." Many of the things used in the Nara era (708 A. D.-781 A.) are seen with this design indicating its prevalence at that time.

The gold lacquer on the scabbard of the sword of the Emperor Seimu, as we said before, was the commencement of Japanese gold lacquer work, and it has the same design as the dagger. The gold dust then used was comparatively coarse and was called "*rofun makiye*" (lacquer work of filed gold dust). This design was not purely Japanese, but was adopted from China where it was very popular at that time. The question naturally arises whether gold lacquering was an invention of the Japanese or brought over from China. We can, however, positively answer that it was our own invention, and we may feel proud of it, for gold lacquering was at that period quite unknown to the Chinese. With regard to the lacquer manufacture, two things are to be noticed in the Nara era, *hyōmon* and *doroyé* of gold and silver. The former was made by laying thin gold, carving upon very fine figures, and then lacquering it; the latter is comparatively easy to make. A picture was painted with gold or silver dusts melted and mixed with lacquer. We often see this employed upon white wood; as it had the appearance of a thick coating, and being durable it was quite popular in the time of the Nara era. Many of the sheaths of swords had this lacquering; as the manufacturing of lacquer ware improved, it was highly valued and many of the things remain to this day. Time, however, laid its unrelenting hand on many articles made at that period, and

those still existing are not more than one thirtieth of the lacquer wares made ten centuries ago. Notwithstanding the value of these lacquered articles, strange to say, we find none of them used at court, or on ceremonial occasions; and the reason may be found in the caution to keep old rites and ceremonies as far as possible in every point, avoiding the adoption of new utensils, however beautiful they might be. It is only in recent days that lacquer ware came to be adopted at court. Formerly, they were dedicated and used in the Buddhist temples, which being considered as a foreign innovation, had nothing to do with the Japanese religious ceremonies. No lacquer ware is ever used in Shintō temples, which accounts for the fact that no specimens of ancient art are to be found in Shintō shrines however old they may be, while in the Buddhist temples of Nara so many are preserved to the present day. Thus the scabbard of the Emperor Seimu's sword was probably an offering presented to him and was not used on ceremonial occasions.

One reason of the rapid development of the lacquer manufacture was the strict order issued in the reign of the Emperor Tenmu (687-700 A. D.) obliging every house owner to plant some lacquer trees. The succeeding Emperor Seimu, in order to encourage this, allowed the sap to be used for the payment of taxes. Thus the people came to think a great deal about the lacquer tree, and not only manufactured elegant wares to present to the court, but used them largely at home. We have remarked that gold lacquer articles were not used for court ceremonies. But there was an instance where we find it employed. In December every year, a Buddhist ceremony called "*Butsu-myōjé*" was performed in the palace. At this time, a table was set in a certain quarter of the palace and a shrine of Buddha being placed on it, with other gold lacquer utensils, a number of courtiers gathered around it, and repeated the name of Buddha. This custom was commenced in the Nara era, and it was only on such occasions of Buddhist rites that the gold lacquer wares were employed at palace ceremonies.

THE HEIAN ERA. 784.

A casket containing the Buddhist Scriptures is preserved in the temple of Kongōbuji of Mt. Kōya. This is one of the lacquer wares manufactured, after the Heian era (from 784 A. D.) commenced. The casket is said to have belonged to that godly priest Kōbōdaishi, and the

greatest care has been taken to preserve it all these years. Thus the oldest of all the gold lacquer work in Japan is the scabbard of the Emperor Seimu's sword, and the next is this casket for the Buddhist Scriptures. The design on this casket is a stream with water birds, rocks, and water plants. The gold powder used on it is very rough, and looks like gold lacquer of filed powder.

Lacquer, although, as we have seen, not used on ceremonial occasions, yet gradually made its way, and we find the following record in a book called "*Honchōbunsui*." "On the death of the Emperor Murakami, a man named Fujiwara Saneyori presented many things in honour of the dead. Among the alms given to the priests on that occasion, were gold and silver lacquer boxes, one for each." This would show that the priests liked and accepted the lacquer ware. One of the improvements in design, was putting Chinese characters on the gold lacquer. This was commenced in the reign of the Emperor Buntoku (851-859 A. D.) Year by year some improvements in design were made, and we have an old record of a beautiful design of cranes,* tortoises* and chrysanthemums inlaid upon a box presented to the Emperor Yōzei (877-885 A. D.) on his seventeenth birthday. The Emperor Kwazan (985-987 A. D.) interested himself especially in lacquer manufacture; the loss of his consort so preyed on his mind, that after reigning only three years, he abdicated in favour of his son. As he could not spend his whole time in prayer and meditation, he began to turn his attention to various handiworks, and especially to lacquer. He invented two new designs namely, "*Hōraizan*"* or the "Elysian mountain" and the "*Tenaga, Ashinaga*" or the "long hands and long feet." What this latter design was, is lost in obscurity; but so many improvements were made at this time, owing to the interest taken in it by the ex-Emperor, that gold lacquer was exported to China and won there a high reputation. In the reign of the Emperor Ichijō (988-1000 A. D.) a priest named Shūzen went to China, and took with him, as presents to the Chinese, some gold lacquer boxes filled with various products of Japan. It is evident that the haughty Chinese were much impressed with their beauty, for the record states how they put down a minute description of them all. The lacquer manufacturers were paid high wages, and gold dust was used abundantly. As a result, the gold

* see the accompanying illustration of designs.

lacquer was very expensive in those days. The court paid liberally, so the lacquerer had time to devote himself to the perfection of his art; and many exquisite works were done at the time of the Heian era. *25 pages*

Another of the oldest pieces of lacquer extant is a casket for the Buddhist Scriptures, kept in the temple of Ninnaji, at Kyôto, and the next is a *kimono* box in the temple of Hôryûji at Nara which has now become a possession of the Imperial Household. Judging from its design of the "Elysian mountain" and "cranes upon a pine tree," we may decide that this box is not more than nine centuries old. *26*
We have a few specimens of lacquer dating from the eighth century. One is the interior of a small shrine, in the temple of Chûsonji* in Rikuchû. *27*
 The two pillars there are wonderfully well done with six gods gold-lacquered on each. Gold is abundantly used on it. There is also a casket called "*katavaguruma no tebako*" (broken wheeled casket) in possession of Count Matsudaira. This casket is the oldest specimen of *hiramakiyé* (flat old lacquer) remaining to us. *28*
 Another little box called "*Sankobako*" is kept in the Museum at Uyeno Park. It is about eight centuries old and has now several spots on it. Usually, spots appear in Chinese gold lacquer when it is two or three hundred years old, but it is seldom that the Japanese gold lacquer shows spots even after five centuries. *29*
 Now let us name the provinces where lacquer was mostly produced in the middle ages. They are Isé, Owari, Mikawa, and Tôtômi in Tôkaidô; Tamba, Tango and Tajima in San-indô; Harima, Bitchû and Bingo in Sanyôdô; and Chikugo and Bungo in Saikaidô. *30*

THE KAMAKURA ERA.

In the reign of the Emperor Gôtoha, (1185-1198 A. E.) Minamoto Yoritomo established his military Government at Kamakura, and the Kamakura era begins from that time. Yoritomo, being a frugal man, avoided all extravagance, and it might be supposed that this example would throw back the lacquer manufacture, but notwithstanding the frugality which Yoritomo inculcated and the people practiced, gold lacquer continued to be made and used in the nine generations constituting the Kamakura era. But after this the amount of gold produced in the land became much less, and consequently, less gold was used in the gold manufacture, and by this we judge if a piece *31*

* See the description of this temple in the columns of Reviews in this number.

of lacquer dates or not from the Kamakura period. Chrysanthemums were greatly in favour in those days. The Emperor Gotoba, after resigning his throne built a villa at Minasé, a little village near Kyōto, and giving it the name of "Minasé Palace" planted there many chrysanthemums. They were called the Minasé chrysanthemums and the Emperor was very fond of them; this partiality extended to the people and in consequence this flower appears on their lacquer work. The design of "broken wheel"* we see very often on the works of the Kamakura period, and its meaning is thus explained in one of the ancient books: the character for wheel is like a running stream or "current." Thus the "broken wheel" was painted, meaning a current. A casket and an ink-box preserved in Hachiman Temple, Kamakura, have chrysanthemums on them also. The casket was sent to the Exhibition held in Vienna, 1873. Sad to say, however, on its way home, a shipwreck took place and the old lacquer was buried in the great deep. A proof that the frugality at the time of the Kamakura period did not restrict the growth of lacquer work, but rather helped to improve it, is a record of a Buddhist image of gold lacquer in Senyōji at Kyōto (the temple in which the great funeral service for the late Empress Dowager was performed.) Now previous to the Emperor Antoku (1182-1186 A. D.) the last Emperor of the Heian period, there was no such thing as a gold lacquered Buddhist image, which shows that gold lacquering became more and more used in the time of the Kamakura era. It is also supposed that gold lacquer relief was commenced in the latter part of that period and, attained its perfection in the era of the Ashikaga House. An old box preserved in the Mishima Shintō shrine is a work of those days. It has a figure of plum blossoms with pines and waterbirds and even some characters.

FROM NANBOKUCHŌ TO THE END OF THE ASHIKAGA PERIOD.

Before commencing the period of Nanbokuchō (1336-1387 A. D.) and that of the Ashikaga era (1397-1587 A. D.), let us have a little glimpse of the circumstances of that time. After Hōjō Tokimuné had bravely defeated the Chinese, when they came with an enormous force to invade the western coast of Japan, in the year 1275 A. D., the intercourse between China and our country was formally cut off save private communications between priests and merchants of both. The

* see the accompanying illustration of designs.

downfall of the Hōjō House was soon followed by the civil war of the Nanbokuchō, or the North and South Parties, during fifty years. The restlessness of the people at that time debarred them from doing any long or patient work; and every branch of industry declined, including the gold lacquer manufacture. A few there were among the priests, who laboured still at gold lacquer but they were very few. Taking advantage of the civil conflicts in Japan, the cunning merchants from China bought gold lacquer wares very cheaply, and sending them to their native land gained immense profit. At this time, two things occurred which had an effect upon gold lacquer; the value of gold which since the beginning of the Kamakura era had increased became at this time exceedingly high. In order to use the least gold possible, and yet to give a show of richness, the employment of a thick under-ground, which had its origin in the Kamakura era, was practiced, so as to have gold in relief. The other is the adoption of the pictures of the Hokusō school. The designs are generally young tigers, or plums and bamboos. This came from China through the intercourse of the priests who exchanged presents of Hokusō pictures. The first person who copied the pictures of the Hokusō school in Japan was Josetsu, a priest of the temple of Sokōkujī in Kyōto. He was a great favourite of Yoshimitsu, the third Shōgun of the Ashikaga House. We, therefore, know that gold lacquer ware with Hokusō pictures may be attributed to the time after Yoshimitsu. When the fifty years' conflict between the North and South was over and peace restored through Yoshimitsu, the people who were tired of the long war, once more turned their attention to peaceful avocations. Three things mark the gold-lacquer work of the Ashikaga era. The one is the small amount of gold employed; the second, the gold lacquer in relief; and the third, the adoption of pictures of the Hokusō school. However, an interruption to the popularity of gold lacquer arose at this time. Yoshimitsu, considering the exhausted state of the finances of the country, wished to renew the communication with China, to enrich and strengthen the country by exporting our manufactures. His desire was accomplished, but in return we had to import many of the Chinese products. Especially many articles painted in various colours, red, black, or yellow etc., were abundantly brought in. Out of curiosity, men of wealth

V. H. H. H.
1476. 26

Influence
of lacquer
on
value of gold

3:
J. H. H. H.
c. 1476.

To get the

Caracter des
Lacquer
in Ashikaga
- Ben's or

or relief
adoption des
avec Hokusō

Importations
chinois, sans
yoshimitsu

and dignity bought these wares without questioning their price. In this manner, a dainty little box of gold lacquer was deprived of its place, by some red or yellow box of Chinese workmanship. Thus the admiration of the people for gold lacquer decreased a little. But in China, on the contrary, the Japanese gold lacquer was highly esteemed, and the Chinese at last resolved to manufacture it themselves. In the year 1429 A. D., they sent workmen to Japan to learn the art of making it; and on their return it was begun in China. So we see that the Chinese gold lacquer manufacture, is not more than six centuries old. The Shōgun Ashikaga Yoshimasa (1437-1467 A. D.) better known as the "Lord Higashiyama" was a man of great luxury. His love for gold lacquer ware being specially great, he did not spare any amount of money for a piece of exquisite work. As the result, many craftsmen in this art such as Kōami or Igarashi were seen in his time. Kōami may well be called an originator of the style of the gold lacquer of the Higashiyama period. He employed for his underdraft the pictures of the famous Nōami, Shōami, and Geiami, and also those of Tosa Mitsunobu. But he employed the pictures of Mitsunobu only for the gold lacquer in relief. Gold lacquer, which was greatly improved and won popularity under the Lord Higashiyama, received again a blow, when in the middle of the Ashikaga era civil war broke out lasting for about a century and a half. As a consequence of constant conflicts, the minds of the people became harsh, and even in gold lacquer ware they chose rough designs, rather than fine and polished ones. At this time, a strange design was employed. In lacquering river scenery on the cover of an inkbox, they would paint the scenery of Arashiyama (a famous mountain in Kyōto) beyond the river, with some maples and cherryblossoms; and then, on the banks of the river, they would represent a water mill, an imitation of the famous "water mill of Saga." Concaving the cover of the inkbox, they would put on it a wheel made of some metal, and an axis underneath to make the mill revolve. This design was in fashion for about one century. At this period, they began employing gold lacquer on various articles hitherto not so honoured. But as the Chinese articles were used as ornaments, gold lacquer wares were employed more for daily use. When the Ashikaga period came to an end in the year 1586 A. D. and Oda Nobunaga came into power, gold lacquer ware was at its lowest point. So little gold was used and

SOME DESIGNS OF GOLD LACQUER WORK.



KATAWAGURUMA.
(Broken Wheels)



MATSUBAMIZURU.
(Pine and Crane).



TSURU-KAMEBISHI.
(Crane and Tortoise).



HORAI-SAN.
(Elysian Mountain).



the lacquer was so rough and ugly that it was beneath attention. When Hideyoshi, succeeding Nobunaga, brought the whole country to subjection, the various manufactureres and artisans scattered all over the country sought again their abode in Kyōto and resumed their occupations. ^{clerk} A record tells us that the experts in gold lacquer ^{repair} gathered together in Karasumaru Street, Kyōto. Therefore to say a piece was "Karasumaru make" meant a good piece. In the year 1586 A. D., when Hideyoshi built a magnificent castle in Kyōto and had the honour of a visit from the Emperor Goyōzei, he offered him many presents but no lacquer ware was among them. However, the thirty *nagamochi* (a long chest) and twenty *karabitsu* (a leather trunk) used to contain those presents had on them the Imperial crest in gold lacquer. This was the beginning of employing gold lacquer on chests and trunks. The chrysanthemum and *kiri* (*Paulownia Imperialis*) were decided on as the Imperial crest in the time of the Emperor Goyōzei, but even afterwards they were privately used by some people; so at the time of Hideyoshi a law was issued strictly forbidding the people to use them.

FROM TOYOTOMI TO THE END OF THE TOKUGAWA PERIOD.

(1597-1867 A. D.)

We now enter upon the period when the gold lacquer manufacture became again prosperous, extending from the last part of the Toyotomi period through the years of the Tokugawa Shōgunate. A man named Honami Kōyetsu did a great deal to revive the art. He was born in the latter part of the Ashikaga era, and during a life of eighty-six years, witnessed the downfall of the Ashikaga and Toyotomi Houses and the rise of the Tokugawa Shōgunate. Being exceedingly gifted in drawing and penmanship, he planned many new designs. In the time of Hidetada, the second Shōgun of Tokugawa, there was a man named Kō-ami Chōjū, a great expert in this art. He received an order to make a set of lady's utensils which a daughter of the Shogun was to take with her at her marriage with the Emperor. He spent six years on them, and when finished, they were of matchless beauty. The figures on them were some stems of chrysanthemums. Marquis Tokugawa, the former Lord of Owari, preserves now a set of utensils made by Chōjū after three year's labour. It was brought into his house when a

daughter of the third Shōgun married his ancestor. It is also an exquisite piece and stands as a model of the work of the Kwanyei period (1616-1630 A. D.). There is another great piece of that era still preserved. It is the inside wall of the innermost shrine dedicated to the second Shōgun in the Shiba temple. The designs represent the eight celebrated scenes in China. The artisan of this work is now unknown, but considering the time of its work and the circumstances, we may assume it to be the work of that Chōjū. The time of the fifth Shōgun (1687-1704 A. D.) was the golden age of gold lacquer. Many gifted artists arose and many exquisite pieces were finished. The way for the use of lacquer was widened too. Not only on trays and inkboxes, but even on wash-basins, bath-tubs and sedan chairs, the lacquer work was freely employed. When the fifth Shōgun was married to a daughter of Prince Takatsukasa, the sedan chair she rode in on her wedding day was covered with gold lacquer. It is kept, now, in the Imperial Museum, Uyeno. Of course, those who used the waterballs and bath-tubs of gold lacquer were the princes and feudal lords of wealth. However, the best model of that time, the famous Genroku era, is the *inrō* (a set of small boxes carried suspended from the belt, used for carrying medicine or the seal). The *inrō* was in such fashion at that time that no man without one was considered a fine gentleman, and they vied with each other to wear the most beautiful. Among the many makers of *inrō*, Kyūjirō Kajikawa was the most skilful. His *inrō*s are really wonderful in their perfection. In the latter part of the Genroku era, a man named Ogawa commenced to make gold lacquer ware inlaid with porcelain. The works of the Genroku era were not only beautiful in appearance but very strong. Some of the lacquer work sent to the Vienna Exhibition in 1873 were wrecked on their homeward voyage, and being drawn out of the water sixteen months later, were found to be undamaged by the salt water in appearance and quite sound.

The little gold produced in the succeeding years, however, made the gold lacquer wares worse and worse. They could not employ as much gold as was necessary, and yet they tried to give just as good an appearance. As a result, the articles became very poor, and as they lost their beauty, in the time of the eighth Shōgun, (1710-1747) there was a great demand for old lacquer made in the era of

Kamakura, Ashikaga, or Kwanyei. Wealthy people were glad to buy it at any price. A great deal was counterfeited and necessity produced men to inspect and judge the quality and the time of its production. Among them Iyehara Jizen was the best known. *Expend*

The weighty questions such as opening ports to foreign nations, and signing treaties with them occupied the last years of the Tokugawa Shōgunate and it was a time of great commotion throughout Japan. As is the case on all such occasions, every art and industry was put aside. The minds of people being filled with anxiety as to the future, many were glad to dispose of fancy particles and utensils at very low prices. Gold lacquer ware of exquisite art was disposed of in like manner; and merchants noticing that foreigners admired it they went to Yokohama and sold the articles, leaving very little in the country. It is indeed a sad fact; and yet, we may have comfort in the thought that those wares which we now miss so much have been the source of bringing foreigners to admire the gold lacquer works of Japan as one of the most exquisite fine arts. The ten or twenty years following were a bad time for gold lacquer; the two artists who have done the most to bring it again into favour are Shibata Zeshin and Ogawa Shōmin, the latter being the one who copied the work of that old scabbard of the sword of the Emperor Seimu before mentioned.

MAYORI KUROKAWA.

[Mr. Kurokawa is a professor of Japanese Literature in the Tōkyō Imperial University. The above article is an authorized translation.]

THE MILITARY SYSTEM OF QUARANTINE DURING THE JAPAN-CHINA WAR.*

Our country has won great renown during the last campaign, victorious on land as well as at sea. It is plain that new experiences, which will be useful in the future, have been made in connexion with the Field-Sanitary-System. The same may be said about the quarantining of troops. When in February 1895 the result of the war was to be foreseen, many people were solely occupied with the thought of how the returning troops were to be received. But far more important was the question by what means could any epidemics be prevented after the war, for epidemics, as history proves, unfortunately follow only too frequently in the foot-steps of war.

It is rarely the case that a campaign is quite free from them; usually they break out during or after the war, and destroy many lives, through which the country and its productive strength is injured even more than by the war itself. Therefore it was necessary before the troops could triumphantly return home, to make sure, by means of Quarantine Regulations, that they did not bring with them any epidemics from China or Korea. His Excellency Baron T. Ishiguro, Surgeon-General and Director of the Medical Bureau in the Department of Army had long foreseen this, and had made suggestions to the Minister of Army, about the arrangements concerning the quarantining of the returning troops. He had also expressed his opinion to the Home Minister about the necessity for the strictest prophylactic regulations for the prevention of epidemics.

As His Excellency Baron G. Kodama, Major-General and Vice-Minister of Army was also of the opinion that the quarantine of the troops was absolutely necessary at the end of the war, he immediately accepted the proposals of Baron T. Ishiguro and conferred with him on the subject.

On the other hand Mr. T. Hasegawa, Member of the Central Deputa-

* The present article is a résumé of the report originally prepared in German by Dr. S. Gotō, Director of the Sanitary Bureau in the Department for Home Affairs, and presented recently to various Governments and medical authorities in Europe and America.

tion for the Board of Health, had made similar proposals to the Home Minister; and this Central Deputation elected me from among the other members to travel with Mr. K. Kumé to the Headquarters at Hiroshima, in order to deliberate with the above named gentlemen concerning the prophylactic rules and regulations.

At this council Baron Kodama suggested that the War Office should be responsible for the quarantine of the soldiers, military officials and transportation ships, which were returning from the seat of war, and that the Home Office should hold itself responsible for the measures adopted for the prevention of the spread of epidemics in the country itself. The matter was actually settled in this way, and I could but admire the rapid and sensible decision of Baron Kodama.

The division of the prophylactic duties having been thus decided upon, the War Office was at once to begin with the Quarantine Regulations for the troops. But as Baron Ishiguro was obliged to leave soon after for Port Arthur with the Commander-in-Chief, and as the other gentlemen were extremely occupied with their military duties, Baron Ishiguro asked me if I would not undertake the work. At first I refused, but on his pressing me and putting the situation clearly before me, I decided to carry out the work allotted to me with faithfulness and devotion, and so become in a small degree of some use to my country. I gave myself up entirely to the matter and handed in the plans concerning the organization of the Quarantine Division, the method and order of quarantine, the architectural arrangements, the erection of machinery etc., and all the necessary contrivances.

On April 1st Baron Kodama was made Chief of the Division and I and others were elected as officials (through the Imperial decree, March 3rd of that year) in connexion with the Military Quarantine Division. Since then all our energies have been expended on this work, and I therefore have the honour of writing this report.

The object of the quarantine of troops is, according to the modern basis of epidemic, to fight against the spread of contagious diseases which always accompany a campaign. Although this object is undoubtedly a good one, yet the feelings of many are hurt by the idea of disinfection, detention, etc. So the quarantine officials encounter many difficulties in the fulfilment of their duties. In order to overcome difficulties the following conditions are necessary :

I. The quarantine officials must have sufficient authority.

II. The arrangements of the quarantine establishment must be conducted on the basis of modern epidemiology.

III. In the carrying out of the quarantine the various duties must be well regulated and kept apart.

If these conditions are not observed, the object of the quarantine cannot be attained. Therefore our Military Quarantine Division was constructed entirely upon these three principles.

With regard to the *first* condition the Division was neither subordinate to the Field-Sanitary-Division nor yet to the Medical Bureau in the Department of Army but was a purely independent institution under the supervision of the Minister of Army and bound to obey his instructions. No exceptions were made and all those returning from the seat of war, including even the war-ships, were obliged to submit to quarantine.

With regard to the *second* condition, steam disinfecting apparatuses of the very newest kind were supplied. Those articles which could not be disinfected by steam were chemically disinfected, and baths were provided for the men. Each disinfecting division were divided into two sections—the infected and the disinfected.

Concerning the *third* condition, all the official duties were well defined and ordered so that the work might be free from interruptions, and the occurrence of any disturbance be prevented.

But although the method and arrangement of the system of quarantine was based on these three principles, the carrying out of the same depended largely upon the officials employed and therefore these were chosen with especial care. The officials themselves were chosen from among the officers, whereas the workmen for each division were chosen from such noncommissioned officers and soldiers as possessed besides a healthy constitution the necessary education for their duties.

As, however, the work of disinfecting and quarantine is very dangerous, the workmen, besides being able to act quickly and energetically, must know how to avoid these dangers. For this reason some instruction was necessary. Before the opening of the quarantine, the workmen received some practical instruction and books relating to their various duties were distributed among them. Besides this special staff, other mechanical contrivances were necessary, and were therefore

provided ; such as electric light, telegraph and telephone wires in all directions, steamboats for communication, etc. It was not until all this was in working order that the great task of disinfection could be begun. Many objections were made when the plan for quarantining the troops first became known. People declared that this regulation would create great disturbance in the transportation of the troops and the military communication ; and furthermore that it was not right to receive the triumphantly returning soldiers in this way.

Many believed that it was impossible to carry out so great a design in so short a time. We were looked upon as madmen, when it was known that a sum of at least one million *yen* was necessary. In short the danger of an epidemic after the war was considered greatly exaggerated and our plan was called a mere whim. But the determination and skill of Baron Kodama won the day, in spite of all these objections. Had this plan not been carried out, and had the system of quarantine and the disinfecting process been omitted, how many of our brave soldiers, how many thousands of our good countrymen would have paid the penalty with their lives ? Our victorious realm would have been exposed to the ravages of cruel epidemics, and unspeakable misery would have been the consequence. It is a common rule to take all possible precautions against any infectious poison, and the system of harbour quarantine has held good in our country for many years. But this was the first time that the quarantine of troops took place, during and after the war. It is true that such arrangements are also to be found in European States, but they are far behind our great institutions in Hikoshima and Sakurashima. Yet these are by no means our largest ; and although they can disinfect 2,500 to 3,000 men in 24 hours, our third and largest station at Ninoshima can disinfect 6,000 men in the same time, and is therefore undoubtedly the largest in the world.

In Europe the soldiers in time of war are chiefly transported by train, as the various States, with the exception of England, all lie on the same continent, and as warlike expeditions are seldom carried on across the sea. But they are comparatively unimportant, and hitherto there has been no example of the transport of such a number of troops across the sea, as in the last Japan-China war.

Furthermore, at the time of the last European war the science of

epidemiology was but in its infancy. Pathogeny and pathognomy had not reached their full development and prophylactic precautions against epidemics after a war were almost unknown. It was no easy task to make practical use of these scientific improvements and to carry out these precautions. I consider it a privilege that I was called upon to carry out practically part of this great undertaking. That we succeeded at a time when the war was still being carried on may stand as a proof that our realm not only seeks renown in warlike deeds but also in the extension and spread of culture and science. Tōkyō was made the seat from which the directions for the Military Quarantine Division emanated, and a branch office was opened at Hiroshima. The former department began its duties on April 5th; I remained with the subordinate officials at the branch office and busied myself chiefly with superintending the building, and travelling between Ōsaka and Shimonoseki. Such rapid progress was made that by May 9th the buildings were almost done. I therefore decided to suggest to the Minister of Army through the medium of the Chief of the Division, that the opening of the quarantine works should be fixed for June 1st. Although the steam engines were yet being built and the building ground in some places had not yet been made level, the work was ready by the above mentioned date.

In order to make sure that the disinfecting apparatus actually produced safe results, in accordance with theory, I not only put the plans before the members of the Quarantine Committee, but I authorized Professor Dr. S. Kitasato, President of the Hospital for Infectious Diseases, to examine the same. He therefore received a commission from the Minister of Army to this effect and travelled to each institution in turn, where he made bacteriological experiments and gave his verdict that the operation of each disinfecting chamber was in perfect order, and absolute disinfection could be produced in 30 minutes.

With the ever increasing influx of soldiers, the work increased to such a degree that it was necessary to increase the staff. Unfortunately a typhoon broke out on July 24th which did much damage by destroying the barracks and breaking down the dams. Fortunately the disinfecting apparatus remained undamaged so that the works could be continued without interruption.

Not one of the patients were injured by the storm, which speaks

well for the care of the staff. I thought the occasion very favourable for pathological researches and communicated this to the Medical Bureau in the Department of Army. But the military surgeons, who could have carried on these researches had, at that time, been ordered to other important posts, so that civil doctors had been appointed to help. The Minister of army however, made known my suggestion to the Home Minister and in consequence Dr. T. Takagi was sent. Although he was able to give but a few days to these researches his results were not unimportant; a fact which gave me great satisfaction.

The retransportation gradually decreased and the branch office at Hiroshima was removed to Tōkyō on August 20th. The quarantine Institution at Sakurajima was closed on September 15th and the Military Quarantine Division was suspended on October 31st.

From the time of the building of the Division till the above mentioned date, seven months had elapsed, two of which had been devoted to preparation and five to the actual work of quarantine. The total cost amounted to about 1,160,000 yen. Ships and men employed for the quarantine amounted respectively to 687 and 232,346 and the number of infected articles of clothing, the luggage and various objects, made up a sum of 932,799 pieces.

His Majesty the Emperor acknowledged the goodwill and zeal of the quarantine officials by presenting the staff of each quarantine institution with a certain sum of money as a reward. I was accorded the great honour of holding a lecture at the Palace before his Majesty the Emperor, upon the particulars of the Military Quarantine Division, of showing him the drawings and plans of each quarantine institution and of explaining by means of a model the disinfecting apparatus, the method and order of the system of quarantine.

SHIMPEI GOTŌ. ...

JAPANISM AND WORLDISM.

In these enlightened days, nearly a century since Emmanuel Kant, the German Socrates, promulgated the principle of international federation as an easy means of securing perpetual peace on earth ; and amidst the ardent enunciations by the renowned Russian sage, Leo Tolstoi, and lively echoes of the general public, of the benign doctrine of the fraternal solidarity of the nations, it is a matter of profound regret that we should confront, in our own country, a morbid conservative effervescence in the form of so-called Japanism, although its advocates among the intelligent classes are limited to a small number. As a rule, conservative elements, assuming a more or less serious form now and then, are not wanting in every country, and Japan is no exception. Especially in view of the fact that the seemingly too radical progress of our country, which has often led superficial observers to imagine that the whole people have become wildly intoxicated with the modern spirit, and require, above all things, the stamina to withstand the shock of too sudden an upheaval of ancient ideas and the plunge into the unknown, the present reactionary revulsion is not after all an event to be wondered at. We cannot however at this premature stage of our national growth acquiesce in any retrogressive agitation that may possibly prove an impediment to the free entrance of new principles and better ideas, which would be, as they heretofore have been, instrumental in the further development of Japan. We must always keep in mind that we have started late in the race of nations, and consequently are compelled to run at the highest speed possible in order to overtake those who are a good distance ahead of us. So long as we hold the reins carefully and direct the horse's head properly, no alarm need be entertained, swift though our pace may be.

Now the enthusiastic originators and advocates of Japanism, discarding modern religious and ethical principles, and, like fanatical Edward Carpenter, stigmatizing western civilization as rather a curse to humanity, hysterically indulge in the delusion that the Japanese are the most superior people under the sun, and their code of morals inherited from the forefathers is so good as to require no improvement from without,—a delusion precipitated by the recent victory over a

colossal empire, and aggravated in no small measure by the alleged discovery of Professor Marsh that the average brain of the Japanese outweighs that of the boastful Caucasian. Ah ! nothing could be more dangerous !

Of all national maladies, there is none more pernicious in its nature and more formidable in its effect, than the blind worship of the past and its consequent self-satisfaction. Self-satisfaction is an ominous symptom of inertia and the eventual decay of the state. History shows instances in which sluggish adhesion to trite nationalities and sullen resistance to all innovation has caused stagnation of social life invariably followed by degeneration of the physical faculties. Does not the fate of Egypt, Persia, India or China confirm this in language not be misunderstood ? The roots of progress, on the other hand, lie in a sense of want and the desire to supply that want. "Blessed are the poor in spirit !" When a nation is keenly sensitive to her needs and is vigilant to find means of satisfying them, then and only then she may become broader and wiser. And is it not high time for us to push onward and seize every opportunity to improve ourselves, especially in view of the fact that we never had a fairer chance nor a brighter prospect for national development than the present ?

Although the existing state of international relations may not allow all men to be so cosmopolitan as Thomas Paine, whose motto was : "The world is my country ; and to do good, my religion ;" yet no one will dispute that so far as human progress is concerned, civilization is the common property of the world, and it is a most precious privilege of every nation that she may reap its benefits and contribute in return to its grand results. The modern civilization of the West has been drawn from the East, which was the birthplace and cradle of European language, religion and ideas. The Roman nationalities were refined, if not perfected, by Greek civilization ; the Greek nationalities by Phœnician civilization ; the Phœnician nationalities by Egyptian civilization ; and why should not our nationalities profit by European civilization and contribute in return to the universal well-being ?

History serves to prove that every great nation has become so through the spirit of self-improvement and the power of assimilating the highest and best. Russia, for instance, up to Peter's time, was in a rude and almost barbarous condition. That we now find little difference

between that country and any other civilized state, is chiefly, if not entirely, due to that great Czar's intent resolution to Europeanize his Empire, even to literally clothe his subjects in the "garments of Western civilization." Also the greater part of the recent reforms in Germany, especially those known as *Stein's System*, are nothing more than a reproduction of English institutions which the great statesman had carefully studied while visiting England. Now let us ask, how, have we made Japan what it is? By what means, more particularly speaking, has our Empire rendered itself competent to spring forth "like the snake," (to borrow the ingenious expression of the *London Times*), "*positis novus exuvii nitidusque juvenis*, into the fierce competition of modern life as a great military, naval, and commercial power?" As we are too often apt to estimate things as we find them, seldom adverting to the causes by which they have been produced or the processes through which they have been brought up to what they are, it may be good for us to occasionally stop short and reflect for a while.

It is now five and twenty years since His Imperial Majesty, our August Sovereign, was graciously pleased to declare in the memorable proclamation: "*Seeking knowledge in the world*, we shall strengthen the national foundation." A policy more timely and prudent than this no ruler of a state could ever have set forth. For to this is due the character of our present progress, distinguishing us from all other Asiatic peoples, who still remain inert, slothful, half moribund. It is through the judicious pursuance of this policy that Japan has cast off the slough of ancient despotism and feudal privilege, together with the deep-rooted, intense conservatism of the "immemorial East;" that Japan has made many and great discoveries in the principles of government, in the ideas of liberty and even of morality; and that Japan has accomplished glorious achievements in the work of amelioration and renovation of almost all branches of civil, military, commercial and industrial institutions. But for this policy how could we, as we do, enjoy all the benefits of a code, either civil or criminal, equal in every respect to that of any enlightened state,—a jurisprudence, in fact, that has been collected, much after the manner of Justinian's from the codes of half the nations of the world, dispensed by jurists who have absorbed of the most profound legal principles at Paris, London and Berlin. It is, indeed, a happy consummation of this policy that Japan has been enabled to promulgate

amid the joyous acclamations of the whole Empire, and to work in a proper manner, a Constitution which secures to all her subjects, among many other important rights and privileges, a personal equality before the law; freedom of religious belief; and liberty of speech, writing, public meeting and association;—a Constitution very similar, not in principle merely, but in form, to that of the most advanced states.

Roughly estimated, such are the grand results of our national policy. If what conservative enthusiasts stigmatize as *Sekai Shugi*, (which I would fain translate *Worldism*, if I may be allowed to manufacture such a term after the fashion of so many *ism* inventors), be intended to apply to this policy, let us make the most of it! Could things be turned so that we might shut the doors and retire again to the old hermit life, then the proposed Japanism might mean some thing. But now that steam and electricity have practically realized the once poetical, fanciful apothegm that “the four seas are one home, and the ends of the heavens like neighbors;” the mutual relations between the parts have become so involved and their interests so identified with each other that one part could never tear itself away from the rest without causing injury; and for one who has once entered into the intricate labyrinth of this human world, like those entering the Abyssinian Castle, it is next to impossible to find an exit. Nor, indeed, have we any reason for estranging ourselves from the communion of humanity. Aristotle tells us that one who is unable to become a member of society, is either a god (*θεός*) or a beast (*θῆλον*)! And I presume that every Japanese knows what he is.

At all events, we are now destined to look upon the world, not as disintegrated masses, as it used to be centuries ago, but a united whole; slight and ill-defined though the bond may sometime be. It is well said that a state is a family writ large; and why should we not say with as much truth that the world is a state writ large? If this be not true, is it not the duty of every nation to promote the highest aim of human civilization—the *fraternal federation of the world's peoples*? Just as in a state the welfare of the whole is invariably found to be the blessing of the individuals composing it, so in the world would the general weal be compatible with the happiness of the states forming a family within it. Should we, therefore, truly wish to promote the interests of Japan, we must never disregard nor even overlook those of the world. And I

doubt if such an egotistic principle as Japanism would go well with the great Empire.

We also find the self-glorifying reactionists stubbornly opposed to the introduction of Christianity, a religion that has become almost the universal faith in Europe and America. We have readily digested and assimilated the teachings of Buddha and Confucius, deriving therefrom no small nourishment ; and why should we not treat Christianity in the same way ? Why should we not undertake, just as we have done in law, the codification of the moral, selecting the best elements from among the religious and moral doctrines which voluntarily force their way into our country, and, as sagacious Mr. Curzon suggests, produce an admirable synthesis of the ethics of all time and for all nations if possible, thereby paying a tribute to the world's civilization ?

Thanks to the advance of national culture, we may rest assured that no true patriot and lover of our country would ever accept such short-sighted, misguided views as those promulgated by Japanism. And scarcely do I need warn men of thought and sense, as once Edmund Burke felt constrained to do under somewhat similar circumstances though on quite a different question, not to imagine that those who make the noise are the only inhabitants of the field, because half a dozen grasshoppers under a fern make it ring with their importune chink, while thousands of large cattle chew the cud and are silent.

MIDORI KOMATSU.

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JAPAN AND HER CONSTITUTIONAL EMPEROR.

Japan, the Land of the Rising Sun, is governed by an Emperor seated on a throne occupied by the same dynasty from time immemorial. In order to understand something of the government and institutions of the country, past and present, it is necessary to glance at its history and political landmarks.

The ancestress of the Imperial Family—Amaterasu—when about to die, called for her grandson—Ninigi-no-Mikoto—and from her sick-bed spoke to him as follows: The main island of Japan, or Toyo-ashihara-no-Mizuhō-no-Kuni [literally, The country of fertile rush-plains and luxuriant rice-plants] lies not far off to the east of Kyūshū. That is the promised land vouchsafed to us by Heaven. Thou oughtest to go over there and subjugate the land and its inhabitants and make thyself its ruler. I give thee the Sanshu-no-Jinki*. These thou shalt hand down to thy posterity, and always remember thy ancestors and their illustrious virtues."

Having spoken thus, Amaterasu died. Her great-grandson Jimmu was the first to cross the strait to the main island from Kyūshū, the western island, and conquer the country. He ascended the throne in 660 B. C. and fixing his capital at Kashihara in the province of Yamato, organized his government on the basis of an absolute monarchy. The country was divided into provinces and prefectures, governed by Kuni-no-miyatsuko and Agatanushi respectively. Jimmu also made such local chieftains as submitted to his authority governors of their own districts.

From the reign of the thirtieth Emperor, Seimu (a. d. 131), the two families of Ōomi and Ōmuraji began to exercise despotic authority in the central government, and the rulers of provinces and prefectures were not slow to follow their example, gradually appropriating to themselves government property and making themselves masters of

* The three sacred treasures of the Imperial Family handed down from generation to generation as heirlooms, viz.: 1. Yasakani-no-Magatama, a long, brilliant gem; 2. Yata-no-Kagami, an octagonal mirror; 3. Murakumo-no-Tsurugi, sword.

their fiefs. The Emperors reigned only in name. Thus the feudal system of government was established, and continued to exist until the great reformation of the 36th Emperor Kōtoku in the first year of the Taikwa era. Feudalism held sway in Japan for about 1,300 years.

The Emperor Kōtoku modelled his government after that of China, then under the Tung dynasty. He appointed the Premier, the Vice Premier, and the heads of the Departments of State, and made civil and military functions distinct and separate. Thus the Emperor assumed the sole power of appointing officials.

Emperor Kammu, the fiftieth of the line, removed his capital to Heian (now Kyōto) in the province of Yamashiro. By this time quite a powerful and stable monarchy was established.

In the Kōnin era, during the reign of the 53rd Emperor, Junwa, the two bureaus called Kurodo-dokoro and Kebiishi were organized. The former had charge of secret state papers, adjudicated cases of litigation brought before the Court, and had authority to report directly to the Emperor on certain state affairs. The latter was nothing more or less than the Police Department.

A few generations later, the Fujiwaras, who were relatives of the Emperors, began to acquire supreme power, so] that the Emperors became mere puppets.

Then came a time of anarchy and factional strife on the one hand, and a succession of feeble sovereigns on the other. Minamoto Yoritomo finally succeeded in crushing his rivals, the Tairas, and became the first Shōgun or Generalissimo. He succeeded in usurping supreme authority. His seat of government was at Kamakura, in the province of Sagami, at the safe distance of 300 miles eastward from the capital. The Shōgunate thereafter became a permanent institution. Yoritomo's appointment as Shōgun, an office which was first created by the Emperor in 85 B. C., took place, in 1192. A. D. From the Taikwa Reformation to 1192, A. D. we reckon about 500 years, during which period the government of the country assumed the form of an absolute monarchy. Yoritomo's vassals became Daimyos, or feudal lords, and the country again came under a feudal form of government.

After three generations the actual rule of the Minamoto family ceased, and the Hōjōs, whose founder was Yoritomo's father-in-law, exercised the real authority at Kamakura under the title of Shikken

(regent). The Kamakura Shōguns at that time were all mere infants belonging to the Imperial Family, from Kyōto. The selfish and odious conduct of Hōjō Takatoki, the ninth and last Shikken, towards the Emperor Godaigo enraged the sovereign, who finally succeeded in overthrowing the Hōjōs. The country thus became once more an absolute monarchy.

This state of affairs, however, did not continue long, for the Emperor failed to keep the country pacified, and the Ashikagas became Shōguns. Their rule continued about two hundred years. In the latter part of this Shōgunate the country again fell into a state of anarchy and great confusion.

In 1603, Tokugawa Iyeyasu became Shōgun, and organized a government in Yedo which secured to the Empire a peace of nearly 300 years. It might be said that the Shōgun governed, but did not reign; while the Emperor reigned, but did not govern. He even continued nominally the sole temporal Emperor, though kept back by the Shōgun, and deprived of all real authority. Iyeyasu founded likewise a permanent succession, and his descendants reigned in Yedo till 1868. His system was perfected by Iyemitsu, third Shōgun of the Tokugawa dynasty. It was his policy to preserve unchanged the condition of the native intelligence, to prevent the introduction of new ideas, and to effect this he not only banished foreigners, interdicted all intercourse with them, and extirpated Christianity, which had been introduced by the Roman Catholic missionaries, but introduced that most rigid and cunningly devised system of espionage. From 1638 when Christianity was suppressed with every cruelty, and ports closed to foreign traffic, the Japanese government maintained the most rigid policy of isolation. No foreign vessels might touch at Japanese parts under any pretence. Japanese sailors wrecked on any foreign shore were with difficulty permitted to return home; while the Dutch locked up in their factory at Deshima might hold no communication with the mainland; and the nation lived like frogs in a well till 1853, when we were rudely awakened from our dream of peace and security by that grateful Heaven-sent Commodore Perry steaming into the harbour of Uraga with a squadron of the United States's war-vessels. With a combination of dignity, resoluteness, argument, and promise, he extorted a treaty from the frightened Shōgun (1854, March 31); and Japan,

after a withdrawal of 216 years, entered once more the family of nations. Other countries slowly followed the example of the United States; The treaty with Russia and the Netherlands was signed in 1855; with Great Britain in 1858; that with France in 1859; with Portugal in 1860; with Prussia and the Zollverein in 1861; with Switzerland in 1864; with Italy in 1866; with Denmark in 1867. By these the seven ports (Tōkyō, Osaka, Yokohama, Kōbe, Nagasaki, Niigata and Hakodatē) were opened to foreign commerce.

The Japan of 1854 was a reproduction of Europe of the 12th century—the feudalism of England under the Plantagenets. An aristocratic caste of a few hundred nobles—the Daimiyōs or territorial princes (278 in number)—ruled large provinces with despotic and almost independent authority; their annual incomes reaching in one or two instances to 4,000,000 yen. By signing the treaty with the United States of America, the Shōgun gave deep offence to the Daimiyōs. The confusion, violence, and disaster of the next few years was the result, and led ultimately in 1868 to the complete overthrow of his own power and the restoration of the Emperor to his rightful position as actual ruler of the Empire. For long, not a few of the most powerful Daimyōs had been dissatisfied with the Shōgun's position and these gladly availed themselves of the pretext now furnished for opposing him. All possible means were taken to bring him into complications with the foreign ministers at his court; and to this motive, rather than to any hatred of foreigners, are to be ascribed the numerous assassinations which darkened the period immediately prior to 1868. Every weakening of his power was a step gained toward his overthrow and the longed-for unification of the Empire in the hands of the Emperor. At length the Shōgun resigned; but it was only after a sharp civil war in the winter of 1867-8 that his power was completely crushed. At the outset of the struggle, the Imperial party were decidedly retrogressive in their political ideas; but before its close various circumstances convinced them that without intercourse with foreign nations the greatness which they desired for their country could not be achieved; and when they secured power, they astonished the world by the thoroughness with which they broke loose from the old traditions and entered on a course of enlightened reformation. Recognizing Yedo as really the center of the nation's life, we resolved to make it the capi-

tal ; but the name Yedo being distateful through its associations with the Shōgunate, we renamed the city Tōkyō, Eastern Capital. Here the Emperor established his Court, abandoning forever that life of seclusion which had surrounded his ancestors with a halo of semi-divinity, but had deprived them of all real power. The Daimiyōs resigned their fiefs to the Emperor.

After the Restoration of 1868, public affairs were administered through a supreme council or the *Dajōkan* consisting of the Premier, Vice Premier, and heads of the Departments, and through a legislative council or the *Genrōin*, under the presidency of an Imperial prince, and an assembly of provincial governors. Thus the government was modified by the adoption of features from the United States and European governments. The drift of affairs was toward a constitutional monarchy, the old feudal system was abolished, and the Emperor took an active part in public concerns. What a wonderful and sudden change has taken place in the person of the Emperor ! Since the middle ages, the sovereign, when seen by his subjects, sat with folded arms in his place, his feet never touching the ground, none but a few of the most august nobles being permitted to approach him, and the whole people regarding him as an unusually sacred personage. The basis of the reformed government is in the Japanese Magna Charta, the five declarations made and sworn to by the present Emperor, 1868 : (1) We will invite discussions far and wide, and decide all measures according to popular wishes ; (2) We will unite the upper and the lower (all classes of people), and ameliorate the nation energetically ; (3) We will unite the fountains of honor (the court) and of power (the Shōgunate) in one hand, and endeavour to satisfy the wishes of every citizen ; (4) We will wipe out the abuses of former times and conduct all measures according to the rules of heaven and earth ; (5) We will seek wisdom and intelligence all over the world, and strengthen the foundation of the Empire.

For administrative purposes the Empire was divided into 3 *Fu* or Imperial cities, 45 *Ken* or prefectures, and there were established to assist the Emperor a privy council, a cabinet, a senate, a supreme court of justice and local or prefectural assemblies (1878). On October 12th, 1881, the Emperor further promised to establish a national parliament with limitation of the Imperial prerogatives ; and, in order to prepare the

material for a house of nobles issued a rescript, June 6, 1884, creating five orders of nobility, Princes, Marquises, Counts, Viscounts and Barons, the individual selections to be made (1) according to the age and standing of the family, and (2) according to the individual's services to the country. The last step in this remarkable transformation for government initiated by the sovereign was taken in February 11, 1889, when the Emperor sanctioned the establishment of a constitutional form of government to go into effect from April, 1, 1890.

Thus Japan has now come to be a constitutional monarchy, abolishing at once the hereditary absolutism which had been in existence for centuries. But we must not suppose that the sovereign power of the state has been transferred to the Imperial Diet. On the contrary it is still in the hands of the Emperor himself as before. It is true that the Constitution fixes the limits and defines the relations of the Legislative, Judiciary, and the Executive branches of the government, with reference to each other and to the citizens of the State regarded as a governed body. The functions of government are retained in the Emperor's own hands, who merely delegates them to the Diet, the Government, and the Judiciary, to exercise them in his name.

The present form of government is the result of the history of a country which has enjoyed an existence of many centuries. Each country has its own peculiar characteristics which differentiate it from others. Japan too has her own history, different from that of other countries. Therefore we ought not to draw comparisons between Japan and other countries, as though the same principles applied to all indiscriminately. The Empire of Japan has a history of 3000 years, which fact distinctly marks out our nationality as unique. The monarch, in the eyes of our people, is not merely on a par with an aristocratic oligarchy who rules over the inferior masses, or a few noble who equally divide the sovereignty among themselves. According to our ideas, the monarch reigns over and governs the country in his own right, and not by virtue of rights conferred by the Constitution. In Europe there used to be and still are such monarchs, who are not real sovereigns, but only in name. Our Emperor possess real sovereignty and also exercises it. He is quite different from other rulers who possess but a partial sovereignty, or do not really enjoy the exercise of it. Our Constitution itself was promulgated by the sovereign power, namely

the Emperor, in the hope of maintaining the prosperity of the State, in pursuance of the Imperial Rescript of the 12th day of October, 1881. He has inherited the rights of sovereignty from his ancestors. Thus it is quite legitimate to think that the rights of sovereignty exist in the Emperor himself, though he may delegate the actual exercise of certain functions to various agencies. In some countries on the Continent of Europe the idea prevails that a monarch divides the sovereignty with the Parliament, or that sovereignty centres in a monarch who yet has no right to exercise it. This idea does not conflict with the national genius of those countries. It is fully in accord with their peculiar institutions, to regard the monarch as a hereditary President. Such is not the case with our ideas regarding the sovereign. The mere form of government is but the badge of authority over the State, and, of course, it ought to be in conformity with the requirements of any given age; so that it can freely be changed. It is not necessary for a nation to adhere unalterably to any given fixed form of government, the latter being determined by the Constitution. Though the form of government has undergone some changes in the course of centuries, as indicated above, yet in reality it has always been a pure monarchy, and by the promulgation of the present Constitution its foundations were firmly established. The Constitution may be amended,* but we must not change our national genius. A change in national genius would mean the fall and destruction of the Empire. "The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal."† The Imperial Throne is the depository of sovereignty, and the land and its people are subject to it. The line of demarkation between the ruler and the ruled has been very clearly drawn in Japan for ages past. The sovereign power of the State cannot be dissociated from the Imperial Throne. It lasts for ever along with the Imperial line of succession, unbroken for ages eternal. If the Imperial House cease to exist, the Empire falls. The present Constitution may be amended, but the monarchical form of government cannot be changed. The belief prevailing in some foreign countries, namely that even though there be a change in the ruling dynasty or

* Vide "Constitution," Art. LXXIII.

† Vide "Constitution," Chapt. I., Art. I.

in the form of government, yet the State still exists, is quite opposed to the idea always entertained by our people.

When we consider the blessings our fathers enjoyed in the past, and those we are now enjoying, we ought to be grateful to the present Emperor, who, desiring to promote the welfare of his beloved subjects and to further their moral and intellectual development, has given us this Constitution, which sets forth for all time the ideal to which both ruler and subjects are to conform. May Heaven bestow its rich blessings upon our country and the Imperial House !

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THE FUTURE OF ART IN JAPAN.

Since the beginning of the Meiji Era when Japanese Art, for its profound originality, ravishing beauty and infinite variety, for the first time surprised as well as delighted the Western world, the problem of its future has been a great source of uneasiness and misgiving to many of its lovers: both native and foreign. The main cause of this apprehension is neither imaginary nor trivial. Cosmopolitanism is not a proper university for training those tender feelings and particular national tastes inborn in every separate family of mankind without which nothing grand can be conceived and brought up into a blooming maturity in the vast field of objective and empirical æstheticism. The very remembrance of the disappearance of the divine Art of Greece after the Hellas had lost its individual and national self identity through absorption in that vast ocean of conglomerate elements called "Roman Empire," is enough to fill up the heart of every admirer of Japanese Art with despair and dismay. When the stream of human existence and thought is in a turbid and unsettled state, no branch of Knowledge suffers with the same intensity of feeling like Art, because Art is the sole creation of feeling. The absolute peace of mind and body is the essential law and indispensable condition for the Art maternity to give birth and nourish healthy and beautiful children. With philosophy and the *belles-lettres* the case is quite different. Oftentimes both have manifested wonderful vitality and growth amid all sorts of a capricious fortune's chilling adversities. The story is told that Hegel finished the manuscripts of one of his profound works whilst the bombardment of his town by the French was going on. And when the precious article under his arm was hastening towards his publisher it was arrested by the enemys' soldiers who had captured the city during the previous night. Till then it had not dawned upon the great philosopher that a fierce battle around him was going on between France and his native land. As opposite to this story of Hegel, and to illustrate the delicate and tender constitution of Art, I was extremely surprised the other day, when a photographer demanded to have the noise in the kitchen stopped, because the atmospheric vibrations would intercept the negatives from receiving harmonious impressions.

In order to illustrate this point a little further, let us look at the

Napoleonic wars. While they prostrated Germany, paralyzed its art and industry, the intellectual productivity of the nation, both in philosophy and poetry, gave birth to such a transcendent literature that I fear it will take centuries before our planet is blessed by another one like it. It was the epoch making era in which Goethe and Schiller, Kant and Fichte, Hegel and the Schlegels, and a multitudinous heap of other great thinkers appeared in rapid succession. It is the noble era which once for all saved German literature from a common place and prosaic mediocrity and elevated it to the highest rank in Europe.

The Meiji has not been an ideally peaceful and tranquil era in the mental, as well as politico-social life of the nation. Therefore while we observe a rapid and pleasing progress of the country in every branch of human life, in the realm of Art there appears to be complete stagnation, if not a commensurate decline and retrogression. For the last thirty years Japan for the marvelous rapidity of its advancement has stood the unique miracle of the Nineteenth Century. It has built the most powerful mercantile fleet in the Orient not mentioning her other fleet intended for less peaceful purposes. It has organized the most complete educational system Asia has ever seen. Its intellectual leaders have almost entirely, although imperceptibly, revolutionized the ethical and mental conceptive faculties of the nation from the Mongolian ideals of conduct and thought into the Western methods of conceiving the principal ideas of existence and actions. The same satisfactory state of things confronts us everywhere in the material and industrial activities of the nation, while in the realm of Art there appears to be senseless confusion if not irremediable chaos. It looks as if Japan was going to lose her native Art without ever being able to grasp permanently the fundamental principles upon which the Art of the Occident securely rests. Even those artists who like Mr. Kuroda have visited and studied in Europe, and attempted to produce objects moulded by the Western æsthetic tastes, have finally reached the sad conclusion that the salvation of Art in Japan can be only effected by going back to the old régime of Sesshu and Kōrin; virtually abandoning in the pictorial Art a few archaic foreign ideas introduced by the latter painters, for example the Chioroscuro by Kwazan; and the horizontal perspective, as contradistinguished from the perpendicular perspective of the Chinese painting, studied by many recent artists. "Sayons

Kōrin, mais par Rembrandt," shouts in a frantic manner Mr. Kuroda (see THE FAR EAST for May). Just think of representative Japanese Christians after their visit to America preaching: "let us become Confucius, but never imitate Christ," or young medical students advocating to return to the old Chinese therapeutics.

The general alarm sounded of the gradual decadance of the old, and unsatisfactory reproduction of European Art, as already stated, is not imaginary but real. A visit to any of the Yokohama or Kōbē art emporiums, and a single look at the hybrid-art displayed there, is sufficient to breed despair in the heart of most optimistic æsthetician. Despair, let us not forget, very often leads to self depreciation, which is the leading avenue to self destruction.

Notwithstanding all that I have stated above, after throwing a cursory glance over the panoramic history of Art in Japan and considering all the exigencies of human existence, I have reached the conclusion that the alarm of danger given by many is caused after all by only momentary confusion of ideas consequent to the transitional period of the Restoration. Hence I perceive, when the crisis is over, a hopeful possibility for a successful amalgamation of Western and Eastern ideas in the future Art of Japan, and eventually making the Empire the connecting link between European and Asiatic Art, just as she is gradually becoming in the realms conterminous to it. This conviction, on my part, is based on the following patent reasons:—

I. The universal Soul—that is, that harmonious combination of the diverse psychic forces in a human being of every Japanese, is deeply artistic. The Japanese is an artist before he is anything else. If we look to the history of Art in the Empire we shall witness a phenomenon very seldom, if ever, seen elsewhere with such an unscarred uniformity: namely, the continuation of the science of the beautiful in an unbroken catena from its advent, more than a thousand years ago, to the present day! In all civilized nations, both of the ancient and modern world, there have been only *periods* of the happy manifestation of Art in all its sublime aspects, then a gradual, but steady, decay and ultimate extinction either in the grave of insipidity or of oblivion. In Japan, however, the case is altogether exceptional. A consecutive history of unweakened Art in all of its manifold energies and forms, for more than a thousand years, I assert again, is a very rare,

if not an altogether unknown, phenomenon upon our habitable planet. A nation which has never allowed the furor of Art, oncelit, to be extinguished from its sacred hearth for more than a millenium,—I do not see, I reiterate, any categorical reasons why it should be quenched just at this juncture of events when the country wisely has taken a second step of progress in the universal law of an emulative mental reciprocity.

II. Art ideas in Japan have always been progressive, that is, when once a firm-germ is planted, or a type is formally created, we see it descending in a uniform regularity, and almost always attended by pleasing and approvable improvements, for several centuries. In Kishi Chikudō who has just died, I see far stronger and more accomplished painter of tigers than Sesshu. In Zeshin's *jūsu-ryaku* I descry a far higher artistic subtilty and æsthetic grace than in that of Kōrin. Here let me parenthetically say that I have neither admiration nor sympathy for Kōrin and his style. Of course I am glad that we have had a Kōrin with his grotesque art; but our Kōrin is quite sufficient, a second one is not needed till the end of our globe! In Kwazan and Bunchō I recognize a far superior genius than in Shūgetsu or Chokuwan. I consider Shūki,* who died a litte over a decade ago, one of the best bird painters of the world. His exquisite colours, graceful lineaments and pleasing naturalism, equal, if not surpass, those of any of the Ming painters. A landscape by the present Suzuki Shōnen of Kyōto, or Hashimoto Gwahō of Tōkyō, I consider more spiritual than any of those stereotyped Chinese scenes which the Kano academy has left by the thousand to the expectant posterity. For the ravishing grace of his executions, for the elevation of his truly artistic spirit, and for the catholicity of his tastes, I consider Shōnen one of the best painters Japan has ever produced.

I am not unaware of the fact that these rapid, but I hope not thoughtless, comparative generalizations which I have been sketching, will be found diametrically opposite to the judgment of such a competent *connoisseur* of Japanese Art, especially of its painting, like Professor Fenollosa. However I am constrained to say that the able Professor's writings on the early Art of Japan have a strong predisposition and proclivity of being visionary and apocalyptic, and always have sounded to me more like a chapter out of the Arabian Nights than a sober criti-

* See the accompanying reproduction of Shūki's "Kujaku" (Peacock).

cism of a discriminating art-critic, as undoubtedly he is. He preaches like an ancient Hebrew Seer fully convinced of the utter degeneracy of his people from the former exalted ideals; and in all their progress can see nothing but a corrupt and mocking paganism. In a recent article (see *THE EAR EAST* for May) speaking of the deteriorating influence of realism on Art he says:—"In Japan the grandeur of Sesshū and Kōrin are yielding to the cold facts of Ōkyo's chicken-wings and Hokusai's cut-melons. And as for Meiji, have not the sages clamoured for more facts, and is not Art in the mud?" No! It is not in the mud; but in a state of intense fermentation, where the crystal juice is mixed with the muddy dregs. In relation to the influence of realism on pure Art, I am not concerned with the subject here; but I must say, and say it seriously, that, I am more pleased and benefitted to see a beautiful natural chicken by Ōkyo, than a monstrous dragon, or a half-cat and half-nonsense tiger by the "great" Sesshū. And a cut-melon by the immortal Hokusai tastes more delicious to my æsthetic palate than anything Kōrin has ever painted—although I do not esteem Hokusai as a great painter, but as a comic designer his infinitely prolific genius has no rival in the universal history of the world's Art! Whenever a critic makes broad generalizations and sweeping assertions, it becomes incumbent to substantiate his premises by some historical occurrences. To call either Sesshū or Kōrin or anybody else "divine" and "grand," it becomes imperative to produce and exhibit a few "divine" works which they achieved: otherwise their apotheosis might be the outcome of a superstitious hero-worship instead of a logical sequence of some elevating events. I confess I have never been able to recognize or detect anything "divine", or even "grand", in Sesshū. I refer to his tiger in a bamboo grove in the Imperial Museum of Nara, and to his numerous monochrome drawings of Hotei and the Sennin. The latter are utterly repulsive to my sense of Art, whilst the tiger in artistic merit is far below that by Chikudō in the same Museum. There is considerable grace and beauty in some of his monochrome landscapes; and some of his sketches possess great vigour and force, which the writer highly appreciates, but none of his works hitherto I have seen have succeeded in captivating and carrying me into the celestial regions of an exalted art. I consider Meicho, commonly called Chōdensu, far above Sesshū; but his sublimity is in the fact that he is thoroughly

early Italian and has very little, if any, affinity to the Mongolian type of Art, a fact which should inspire courage and self confidence in the most timid heart which dismally bewails the destructive influences of Western Art!

III. Two qualities indispensable for the continuous flowing of the stream of Art in a smooth and pellucid course are originality and imitative adaptability. The Japanese race, in my opinion, is richly endowed with both of these two very esteemable qualities. It is universally conceded that the individual Japanese is the best imitative being in the world, but simply as a matter of justice it should be observed that this keen faculty of imitation is neither apish nor slavish, but is the manifestation of a profound originality lying like a universal substratum at the bottom of all psychological perceptions of the nation. It is this originality which has succeeded in preserving the fire of Art unquenched from Kosé-no-Kanaoka to Suzuki Shōnen, and from Donchō to Shōami!

Art in Japan has passed through three distinct periods of time governed by three dominant and self-assertive archetypes. In its infancy it was Aryan and came from India probably directly. In the second period it was Mongolian and came from China. But in the third and the last period it was congenial with and congenial to the tastes and spirit of the their isolated nation. Even at the present day we find these three types—although the first one for several causes more or less enfeebled in vigour, and diminished in beauty—still existing, and often existing simultaneously in the same person. If the very Art-life of Japan is of the Aryan origin, is it not but fair as well as logical, to infer that the recent intercourse with the Western Aryan nations will be more beneficial than harmful to the Art spirit of the Empire? Observe, I say Art spirit because there is strong possibility, nay assured probability, of a few minor objects of the antique Art of Japan disappearing, just like the withered extremities of a growing and healthy magnificent oak. There is the probability of the disappearance of the *Netsuké* and *Tsuba*, and the substitution in their places, as the progress of Art rolls on unimpeded, of objects of grander beauty and attraction.

Genius is never hampered in its actions, nor becomes helpless and sterile in creating new forms and fresh ideas. It is universal in its own sphere of conceptions and achievements. It grasps every grand

or insignificant, high or low, object that comes in contact with it. It is a narrow soul which at the failure of its own life-calling cries in a helpless mood, let us become this man or that man. In the conflict of life genius never attempts to become other men, but simply, silently and steadily blooms into perfect manhood. Great minds like the bee ignore nothing, but enrich their mental store by acquiring something useful out of every fleeting object passing before their observation. The influence of Japanese Art especially of painting is gradually being felt in Europe; and recent books on the subject are devoting large space to record its beneficial doings; why should not then, I ask, the influence of Western art also be felt in Japan? Because, replies Mr. Kuroda, "Ce sont eux (les Européens) aussi qui s'agenailent dans une triste paroi, pareils au tran de marts, demandant le pardon à un être invisible de leur propre creation, tandisque nous, nous buvons sous les arbres en fleurs, chantons au clair de la lune; et pour la peinture nous n'exigeons que d'être belle et agréable. Voulvair faire ce que l'ou n'a pas dans la tête ne sert qu'a créer des monstres" (ibid). *Naruhodo!* Does not Mr. Kuroda know that till yesterday the whole of his nation believed in the *yawo yorozu chi yorozu no kami*? Is he not aware of the fact that by far the grandest epoch of Japanese Art was during the long ascendancy of Buddhism when every individual Japanese in a sorrowful attitude prayed to an invisible vacuum (Nirvana) of some other people's creation? Through what magical metamorphosis, I often ask myself, has Japan passed during the last twenty-four hours, to find herself such a supremely self-contented nation of atheists! Here I am not concerned, whatsoever, with the religious aspects of the subject, but with its purely psychological side. Where an artist of national, and even of a little international, reputation advances such opinions, and advocates such theories; and when a great statesman expresses his serene gratification at the steady progress of his country towards atheism; and when the greatest living educator without any compunction, forsooth, with calm self glorification, declares to the world the absence of all religious impulse and instinct in his soul, and then proceeds to state that a religion is still needed for Japan to guide its lower masses, an assertion insulting in the extreme to the millions of his very gifted compatriots, I am simply amazed, nay more, I am appalled. Of course I cannot

believe for a moment that the general tendency of the nation *en mass* is towards atheism ; neither with Mr. Kuroda I think that Japanese are such superficial creatures that never bother themselves in speculating on the nature and attributes of that Great Power supporting the visible phenomena, in whom all live, move, and have their being. After studying minutely the history of the development and growth of religious belief in Japan from the early times to the present day, I am fully convinced that still Japanese are a profoundly religious people, and upon this conviction I have built an immovable confidence in the harmonious progress of the nation in the pathway of a virtuous greatness.

It is not against Mr. Kuroda nor against anybody else that I am waging war, I am simply protesting against his narrow and intolerant ~~secterianism~~ in Art. Why should Mr. Kuroda, or indeed, anybody else, attempt to banish from Japan the greatest impulse in the breast of humanity which constantly moves and enables her to soar towards the transcendent regions of pure and ideal beauty, both in Art and Morality? Why should we not urge our future artist like Plato's ideal citizen to "pick up every good thing from every object," when we know that race has manifested, through all the stages of its history, wonderful capacity for a comprehensive eclecticism?

For these, and many other similar reasons, I have firmly assured myself that the present commixture of the Western and Eastern ideas and ideals will not necessarily lead to a fatalistic decline ending ultimately in the total annihilation of Art spirit in Japan ; on the contrary, if the ship of the philosophy of the beautiful is steered by a master-hand during this transitional moment, Japan may after a few decades emerge the greatest Art minstrel of the world ; and the present Illumination Era be the dawning of a new sun of Art, far more glorious than its three predecessors, just as the Japan of Meiji is far higher than that of Hideyoshi or of the Tokugawas.

ISAAC DOOMAN.

(To be concluded in a future number.)

[Mr. Doman has been engaged in missionary work in Japan for ten years, of which eight were spent in Nara.]

MISCELLANEOUS.

LA LÉGENDE DU TAKÈ TORI

(La plus ancien Roman du Japon.)

PRÉFACE.

Que le lecteur, pour lui montrer en raccourci tous les traits de la belle nature si variée du Nippon, me permette de le transporter un moment dans un de ces grands Yashiki du Japon, antique résidence des daïmios d'autrefois. Autour de la maison d'habitation s'étend un vaste jardin dessiné jadis par un artiste chercheur de pittoresque et désireux de donner toute la nature en petit.

L'œil y découvre tout d'abord un lac à l'eau claire resserré entre des collines artificielles aux rocs tourmentés, puis à l'entour des vallons minuscules où se dressent des arbres verts plantés il y a des siècles par les premiers possesseurs, soigneusement cultivés depuis par des générations de jardiniers jaloux d'arrêter dans ces arbres toute velleité de croissance, çà et là, on voit des massifs irréguliers dont les groupements d'un naturel exquis sont l'œuvre d'une science profonde ; des fleurs s'épanouissent tour à tour suivant les saisons. Tantôt s'enroulant autour des capricieuses collines, tantôt courant sur la grève du lac paisible, un étroit sentier serpente, bordé de mousses vertes, disparaît et reparait pour se perdre sous de grands arbres dont le feuillage épais tamise l'éclat du jour et dont la masse verdoyante masque les limites du jardin. A leur ombre se dresse une vieille lanterne de pierre colorée et fouillée de sculptures étangées par le vent et la pluie. La voûte de verdure franchie, se présente un coin retiré où s'élève une petite cabane couverte de chaume : c'est là qu'entre intimes ont lieu les "réunions de thé," aux rites savamment compliqués. Auprès est un vieux puits à la margelle effritée et moussue, à la balustrade et à l'avent vermonlus. Ce sont là les curiosités que nous offre notre jardin-type, dessiné suivant les règles de l'art par quelque Le Nôtre du vieux Nippon. Lac, rocs, fleurs, arbres, lanterne, puits, concourent à l'effet général en éveillant dans l'esprit du promeneur des sensations graduées depuis la douce mélancolie jusqu'à la joie exubérante. La caducité des architectures s'oppose à la jeunesse toujours renouvelée des plantations et le contraste délicatement ménagé provoque un état d'âme qui dispose à goûter les charmes savoureux des interprétations de la nature par l'art oriental. Nous sommes maintenant dans l'ambiant voulu, et, si nous jetons un coup d'œil sur les œuvres diverses que le temps a consacrées dans l'ensemble de la littérature japonaise, chacune va s'offrir à nos yeux avec sa couleur particulière et sa nuance originale, comme chacune des beautés de notre jardin idéal. Il est de ces œuvres qui sont apparues pareilles à ces fleurs brillantes dont la grâce fuit à jamais après avoir fait la gloire d'une saison passagère ; d'autres, à la beauté moins éclatante, mais plus

(1) Tokétori du Japonais Takè, bambou ; tori, Prendre.

durable, nous rappellent ces arbres verts, aux nuances tranquilles ; d'autres encore d'un caractère un peu âpre et dur sont comme les roches artificielles de notre parc : d'aucunes paraissent d'abord monotones, mais s'y plonge-t-on, elles font penser aux eaux du calme lac dont la fraîcheur délicieuse envahit l'être tout entier dès qu'on y trempe seulement le bout du doigt. Dans quelques unes enfin la composition est peu régulière, les transitions manquent ; elles sont comme notre lanterne mal équilibrée et aux joints dégradés ; elles craquent de partout comme la charpente desséchée du vieux puits, mais leur antiquité nous intéresse et à travers leur délabrement actuel, les lettrés perçoivent la netteté primitive de leurs inscriptions, et les amateurs se plaisent à leur lecture, comme les promeneurs aiment à passer la main sur les formes usées de ces vieilles curiosités de notre jardin.

Ce sont ces sentiments de tendre affection pour de vieux amis qu'inspire chez nous la lecture de ce Takétori Monogatari dont nous offrons aujourd'hui la traduction. C'est dans ces dispositions qu'il faut le parcourir si on ne veut pas, en y cherchant des mérites qu'il ne peut avoir, se priver du plaisir d'en déguster les beautés naïves et un peu passées.

INTRODUCTION.

La légende du Takétori a été appelée par une de nos grandes poétesses, la *mère* des romans japonais, *c'est en effet la plus ancienne œuvre de ce genre qui nous ait été conservée intégralement*. Bien que sa valeur intrinsèque ne soit pas comparable à celle du Ghèngimongatari ou de bien d'autres ouvrages écrits depuis, la popularité du Takétori, le fait qu'il a servi de modèle à tous les autres romans, lui donnent un prix et un intérêt qui m'ont paru le rendre digne d'être présenté aux lecteurs européens.

Quand je dis que le Takétori est un roman japonais, il faut entendre, que non seulement l'idée, mais encore l'expression y sont absolument nationales, que c'est un livre enfin qui n'est pas dû à l'inspiration chinoise dont relève une partie considérable de la littérature de notre pays.

Si, par hasard, le lecteur a sous les yeux un exemplaire japonais du Takétori, peut être en regardant les colonnes de caractères, élèvera-t-il de suite quelques doutes sur mon assertion ; en effet, tout d'abord frappé du très grand nombre de lettres chinoises qui s'y présentent, il sera probablement tenté de conclure *hic et nunc* que ce que j'appelle le plus pur japonais n'est au fond qu'un dialecte du chinois, ou au moins un langage qui en dérive et possède avec lui la plus grande affinité.

Cependant et, même, bien que le lecteur ait sous les yeux encore plus de caractères chinois qu'il ne pense, cette apparence est absolument trompeuse, elle n'est due exclusivement qu'à un simple artifice d'écriture.

Le japonais et le chinois, loin d'avoir une parenté quelconque, ne sont même pas rangés dans le même ordre linguistique, le premier est

isolant et le second agglutinant. Le chinois est en fait à un stade évolutif inférieur, s'il a exercé sur le japonais une influence profonde c'est grâce à son écriture particulière. Le véhicule de la pensée chinoise est un organisme unique d'une valeur indiscutable, les caractères idéographiques ont une force vitale propre bien autre que celle des pauvres lettres des alphabets occidentaux, celles-ci ne sont que le faible reflet de sons qu'elles ne transcrivent que très approximativement—la question de la réforme orthographique n'est-elle pas depuis longtemps à l'ordre du jour de toutes les académies d'Europe?—tandis que l'idéogramme représente directement la pensée par la plus vivante des méthodes, par la graphie.

Tout le monde sait, en effet que le caractère chinois est une image et que l'idée qu'il évoque est absolument indépendante de tel son qu'on veuille y rattacher. Supposez, pour un instant, que vous jouiez un rubber de whist, que votre partner soit Russe, vos deux adversaires l'un Anglais, l'autre Italien, ce que vous appellerez *cœur*, le Russe le lira *tchiéri*, le camp adverse *hearts* et *cuore*, sans qu'il y ait pour chacun de vous la moindre incertitude ou la plus passagère confusion. Tout idéogramme chinois jouit de la même propriété que les figures des cartes, celui qui représente un cœur peut être compris par tout autre homme aussi bien que par un Chinois, quelque soit le son que l'on veuille y attacher; ainsi l'écriture du Céleste Empire est elle universelle, en principe, elle peut avoir cours partout, concurremment avec toute langue nationale. Il est de fait que ses caractères sont lus au Tonkin, au Siam, au Thibet, en Corée, en Mandchourie, même l'histoire nous apprend qu'à leur suite la langue chinoise a évincé du rang d'idiome parlé quelques unes de ses voisines.

Songez de plus à la longue existence et à la vaste étendue de la littérature de l'Empire du Milieu et vous apprécierez la valeur de cet instrument d'expression.

Lorsqu'au troisième siècle de l'ère chrétienne le lettré coréen Wani présenta à la cour du Mikado "les Entretiens de Confucius et le Livre des mille caractères" il ne semble pas que le Japon possédât encore une écriture. La question n'est pas absolument tranchée, mais la négative est appuyée par de nombreux arguments.

On peut se rendre compte de la vénération avec laquelle furent reçus ces livres, lorsqu'on voit l'empressement avec lequel nos empereurs en encouragèrent aussitôt l'étude; ils avaient du reste saisi de suite la portée pratique des idées de haute moralité et de profond loyalisme qui y sont développées, et de l'intelligence de ces œuvres jaillit aussitôt toute une littérature complètement chinoise de fond et de forme.

La Renaissance des lettres en Europe ne put je crois offrir un spectacle comparable même de loin à celui donné par l'émulation universelle qui suivit au Japon cette imposante et pacifique invasion.

Si la langue japonaise subsista ce fut grâce à des légendes poétiques traditionnelles transmises depuis longtemps de bouche en bouche, leur

valeur, même auprès des œuvres chinoises, parut à quelque lettré, assez grande pour qu'il prit la peine de les noter avec une écriture qui était loin d'y être propre.

On eut donc l'idée de détourner les caractères chinois de leur usage national et de les ravalier au rôle de purs phonèmes ; le principe trouvé, le dictionnaire chinois devint un vaste syllabaire où l'on n'eut qu'à puiser à loisir, le nombre des sons étant en chinois extrêmement restreint par rapport à la quantité des caractères, chaque syllabe put être représentée ad libitum par environ une cinquantaine de signes. Cet excès de richesse devint peu à peu extrêmement embarrassant ; on prenait ici ou là sans règle, ne se guidant, quand encore on se donnait la peine de choisir, que sur des considérations d'aspect, de beauté graphique : le caractère le plus compliqué était souvent le plus apprécié, les calligraphes ayant partout et toujours adoré les fioritures. L'infinie variété des formes cursives ajoutait encore à la confusion ; mais qu'il était glorieux alors de pouvoir lire à première vue.

Qu'importe, le premier pas était fait, les pièces de vers si difficiles à déchiffrer n'étaient d'ailleurs pas écrites pour le vulgaire, les lettrés de cour ne regardaient pas comme un inconvénient la complexité d'un système d'écriture grâce auquel ils brillaient, et mettre le précieux instrument à la portée de tous était leur moindre souci. Ils avaient bien voulu abaisser les caractères chinois à écrire la poésie, langue des dieux, mais ils n'eussent jamais songé à les ravalier au point de les faire servir à noter la prose, pour eux vulgaire, de ces légendes que le peuple se transmettait oralement.

Ce n'est qu'au milieu du huitième siècle que s'accomplit définitivement ce qu'aujourd'hui nous regardons comme un immense progrès, un lettré, Kibi, débrouilla ce chaos. Il choisit des caractères en nombre égal à celui des sons de la langue japonaise, en simplifia considérablement le tracé, et créa ainsi un syllabaire de cinquante signes dont cinq correspondent aux voyelles, et les quarante cinq autres chacun à une articulation complète, consonne et voyelle. C'est ce qu'on appelle l'écriture Katakana (na, noms ; ka, empruntés ; Kata fragmentaires) Plus tard, au commencement du neuvième siècle, le prêtre Koutai invente une seconde espèce de Kana, le Hiragana, qui ne diffère du Katakana qu'en ce que ses formes sont plus élégantes, plus souples, et se prêtent aux ligatures, cette très jolie cursive est l'écriture préférée des femmes. L'introduction de l'art de l'impression, qui eut lieu quelques années après l'invention du Katakana, hâta encore la vulgarisation de l'écriture. Dès lors l'instrument est trouvé et l'ère de la prose japonaise commence, on se met à transcrire les vieilles légendes que nous lisons aujourd'hui avec tant de plaisir, et qui nous permettent d'étudier notre vieille langue nationale et d'en apprécier les beautés.

Cependant, au point de vue matériel, les Kanas n'ont pas complètement évincé les caractères chinois, seulement ceux-ci sont désormais employés comme ils doivent l'être, ils servent à représenter des idées, et non à noter phonétiquement des syllabes, ils remplissent leur vrai

rôle d'idéogrammes, le lecteur les nomme en japonais, à leur suite on écrit en Kanas les particules, marques de cas, quasi flexions, désinences, qui appartiennent en propre à notre langue. L'ossature de l'idée est pour ainsi dire figurée par les hiéroglyphes chinois, et les Kanas sont comme les muscles et les chairs qui revêtent le squelette d'une forme extérieure et donnent à l'ensemble l'expression japonaise. Cette manière d'écrire est connue en Europe sous le nom de Style Sinico-Japonais.

Il ne faut pourtant pas que ce nom induise en erreur, il ne s'applique souvent, par exemple dans le cas de notre Takétori, qu'au côté matériel de l'écriture. La présence des idéogrammes dans les ouvrages de ce genre, où on aurait pu se dispenser de les employer, montre seulement que nous ne méconnaissons pas nos premiers maîtres, et que notre reconnaissance pour eux est toujours vive; elle fait éclater combien nous sentons la grandeur de leur bienfait. Au fond, l'obligation que nous avons au chinois, bien que plus facile à constater, est bien moindre que celle que les langues européennes ont au latin, quoique la grande dépendance de celles-ci soit plus difficile à constater sous les formes modernes de leur vocabulaire.

Si le lecteur a bien voulu me suivre jusqu'ici, il comprendra quel intérêt nous attachons à notre Takétori. Cette courte légende a été écrite à une date qu'on ne connaît pas exactement, mais qui doit se rapprocher de la fin du neuvième siècle de l'ère chrétienne, correspondant au milieu du quinzième depuis la fondation de notre Empire. Les hypothèses les plus diverses ont été émises sans qu'on en ait pu dévoiler l'anonymat avec une certitude absolue.

Après lui, la prose japonaise a produit un nombre considérable d'ouvrages dignes d'être étudiés. Le meilleur est sans conteste le *Ghèngi Monogatari* "légende des Ghèngi" œuvre de la célèbre *Mourasaki Shikibu*. C'est le livre qu'il faudrait traduire pour initier le public aux vraies beautés de notre ancienne littérature, mais j'ai pensé qu'il était préférable actuellement de préparer la voie en faisant connaître un ouvrage moins important, moins parfait il est vrai, mais qui résume tout l'ancien Japon, et peut mieux le révéler aux lecteurs européens, c'est aussi comme je l'ai dit, le plus ancien roman écrit en pur japonais qui nous ait été conservé intact, et j'ai estimé qu'il fallait tenir compte en sa faveur de sa qualité "d'ancêtre de tous les romans."

J'ai cru enfin qu'il y avait quelque intérêt à fournir aux érudits un sujet de comparaison avec les œuvres primitives des autres civilisations, que notre "Takétori" pouvait aider à fixer une des étapes de la marche générale de l'esprit humain, et qu'enfin ce serait un document intéressant pour l'étude du groupe Oriental si peu connu jusqu'à ces derniers temps.

Je lisais récemment dans la "Gazette des Beaux Arts" une étude dans laquelle on comparait notre ancien dessin au dessin primitif des Grecs, c'est pour nous un grand honneur de voir notre art mis ainsi en parallèle avec celui du pays qui a jeté un si vif éclat dans l'histoire intellectuelle de l'humanité, mais j'ai peur qu'il n'y ait là quelque exagération.

Un de nos anciens a dit "Si on compare certaines choses entre elles en se bornant à certains rapports, on arrivera à trouver des traits de ressemblance entre la plus laide paysanne et Komatchi, la reine de beauté."

Or notre légende n'est au fond qu'une œuvre datant de l'enfance des arts ; pour l'apprécier, il faut la prendre comme un récit permettant de se faire une idée de l'état psychologique des anciens Japonais, mais elle est admirablement propre à ce but, écrite tout naïvement et sans artifice d'aucune sorte, elle partage avec les primitifs de tous les pays le grand mérite de la sincérité, c'est pourquoi j'espère qu'elle sera lue avec l'intérêt qui s'attache aux documents capables de nous éclairer sur l'état d'âme des anciens hommes.

M'étendrais-je maintenant sur la difficulté de faire passer en français cette œuvre japonaise. Je sens trop bien tout ce qu'il m'a été impossible de rendre, à mon grand regret et, j'en ai peur, au grand désappointement du lecteur : pensées, images, construction, relèvent d'un esprit qui n'a guère que des points de *non contact* avec l'esprit occidental.

J'aurais désespéré d'arriver à un résultat quelconque si je n'avais eu la bonne fortune de pouvoir recourir constamment à l'inépuisable obligeance de mon ami Monsieur Arcambeau ; adonné à l'étude des langues et versé dans la connaissance des littératures anciennes et modernes de l'Europe, il avait de plus la qualité bien précieuse pour moi d'être le professeur de la plupart des Japonais qui viennent étudier à Paris, habitué à nous faire comprendre et aimer les beautés de la langue française, il s'est, par un long commerce, familiarisé avec nos idées et avec notre tournure d'esprit ; aussi était-il plus apte que personne à me guider dans ce travail, pouvant facilement trouver l'équivalent des expressions quelquefois un peu vagues de nos écrivains.

Et pourtant, malgré son aide précieuse, je ne suis qu'à demi satisfait et ne puis me soustraire à quelques remords ; un de nos poètes a dit : "Quel regret de ne voir ton beau visage qu'à travers un voile, si léger qu'il soit !" La traduction est un voile et non des plus transparents, j'ai été obligé plusieurs fois de prendre des détours ou même des constructions inverses pour exprimer certaines idées de mon original.

Je puis cependant affirmer que j'ai fait de mon mieux pour rendre l'esprit du texte sans rien changer, ajouter ou retrancher, atténuer ou souligner.

Parlant de l'art du portrait, un célèbre peintre chinois, Shin So Kèn a dit : "S'il y a une légère inexactitude dans le dessin de la forme du visage, cela peut à la rigueur s'excuser ; mais s'il y en a la moindre dans l'expression, ce n'est plus votre modèle ; pourtant gardez-vous de négliger la forme sous prétexte de montrer l'expression : si, après avoir soigneusement reproduit les traits principaux, on s'attache encore à ne pas traiter légèrement le moindre détail, la forme vraie sera réalisée et l'expression juste apparaîtra toute seule."

J'ai tout reproduit avec soin sans négliger la moindre ride de mon

e. Huth -
Schubert -

modèle ; je serai heureux, si, ayant rendu la forme exactement, le lecteur peut y lire l'expression de l'original.

I

Au temps jadis vivait un vieillard du nom de Sanouki. Tous les jours il allait abattre dans la forêt ou dans la montagne des bambous qu'il faisait servir à divers usages. Une fois, parmi ceux qu'il venait de couper, il en remarqua un dont la tige reluisait étrangement. Intrigué de ce singulier éclat, il porta les yeux à l'orifice de la partie tranchée et, à l'intérieur, entre deux noeuds, il aperçut, au milieu d'une vive lumière, une toute mignonne enfant de trois souns* environ.

— Ne dois-je pas considérer comme ma propre fille ce trésor d'un bambou qui du matin au soir s'offrait à mes regards ? se dit Sanouki émerveillé de la beauté de cette aimable petite créature.



LE VIEUX SANOUKI VA PRENDRE KAGOUYA HIMÉ DANS LA
FORÊT DE BAMBOUS.

Sa précieuse trouvaille dans la main, le vieillard retourna chez lui et la confia à sa compagne. Celle-ci la mit dans une cage, comme un oiseau, et lui prodigua ses plus tendres soins. Le brave homme, de ce

* Le *soun* est une vieille mesure japonaise qui équivaut à trois centimètres environ ; il est la dixième partie du Shakou ou pied.

moment, rencontra souvent dans son travail des bambous qui renfermaient entre deux nœuds de l'or dont la possession amena le bien-être sous son toit. Entourée de l'affection vraiment maternelle de la vieille femme, la petite fille grandit miraculeusement. Au bout de trois mois elle était d'une bonne taille moyenne et, sur le conseil du vénérable couple, elle se coiffa et prit la jupe⁽³⁾. Cette jeune personne qui se développait sous les yeux de ces époux pleins de sollicitude pour elle, n'avait pas sa pareille pour la beauté et elle faisait resplendir la maison qu'elle habitait. Le vieillard l'aimait tant, qu'à sa vue seule, il oubliait les ennuis qui viennent assaillir tout être, et que toute sa colère s'évanouissait. De cassé qu'il était auparavant, il redevint robuste et connut de nouveau la vigueur de l'homme à la fleur de l'âge. Quand il vit que l'objet de sa tendresse se faisait femme, il appela chez lui un de ses amis et le pria de lui donner un nom. Elle reçut de cet ami celui de Kagouya et à cette occasion la maison fut en fête trois jours durant. Il vint de nombreux invités qui, tous, en frappant dans leurs mains, se livrèrent à toutes sortes de divertissements. Hommes et femmes à l'envi apportèrent à cette réjouissance le concours des différents talents qu'ils avaient acquis. La renommée avait déjà publié en tous lieux l'éloge de Kagouya et les grands aussi bien que les petits brûlaient de la posséder ou tout au moins de la contempler. Sur le bruit de cette fête de famille, ils accoururent aiguillonnés par la passion. Ils arrivèrent enveloppés par la nuit noire qui les avait écartés de leur couche; ils percèrent çà et là dans le bois de la clôture bien jointe de l'habitation de petits trous pour épier à l'intérieur et tâcher de surprendre ce que même ne pouvaient voir les gens du voisinage. Leurs tentatives furent vaines; aux appels qu'ils adressaient aux conviés, nulle voix ne répondit. Beaucoup d'entre eux après la nuit restèrent le jour à guetter. Quelques uns, chez qui la passion n'avait pas chassé le jugement, partirent peu à peu pensant inutile de continuer un manège qui ne semblait pas devoir aboutir.

Cinq nobles ne se lassèrent point, et ils venaient à toute heure essayer de contenter leur désir. C'étaient deux princes : Ishidzoukouri et Kouroumamotchi, et trois dignitaires : l'oudaïjin Abé, le daïnagon Ohotomo et le Tchyounagon Ishonokami. Depuis que ces cinq seigneurs avaient entendu parler de l'idéale beauté de Kagouya, ils n'avaient plus qu'un rêve, la contempler, et eux qui avaient toujours trouvé de la jouissance à voir les traits de celles qui passaient pour jolies, ils ne pensaient plus qu'à elle seule, ils en oubliaient le boire et le manger, la langueur les envahissait. Hélas ! leurs allées et venues autour de la maison, leur constance à épier par les trous de la palissade, les lettres qu'ils envoyaient dans l'espoir d'une réponse, les poésies même où ils exprimaient les aspirations de leur cœur et qui n'étaient pas en retour payées du moindre vers, tout était inutile. Ils

(3) Dans l'antiquité la jeune fille ne se coiffait pas et ne portait pas la jupe avant d'avoir atteint 15 ou 16 ans.

le voyaient bien, mais la passion qui les asservissait, faisant luire l'espérance à leurs yeux, leur permettait de braver et la glace de l'hiver et le soleil cuisant de l'été.



DÉCOUVERTE DE KAGOUYA HIMÉ.

Parfois ces victimes de l'amour appelaient le vieillard à la porte et, les mains jointes, le priaient de leur accorder cette perle, mais le vieux Sanouki répondait toujours :

— Elle n'est pas mon enfant, je ne puis rien sur elle.

Le temps passait. Les nobles retournèrent chez eux, leur amour toujours aussi vivace. Chacun demandait à Dieu de toucher le cœur de cette jeune fille dont le pensée obsédait sans relâche. "Mais, pensèrent-ils, elle ne peut pas toujours rester fille." Et leur espoir se ravivant, ils revinrent lui offrir leurs cœurs embrasés.

Sanouki en revoyant ces hommes errer autour de la demeure dit à Kagouya : "O mon idole ! O vous qui êtes une transmigrée que j'ai recueillie, soignée, élevée, qui avez grandi sous l'aile de mon affection sans bornes, voulez-vous écouter ma prière ?

— Celle qui ne se savait pas transmigrée, vous écoutez, o vous que je croyais mon père, repartit Kagouya.

— Que ces paroles me causent de la joie ! reprit le vieillard. Voici, que j'ai 70 ans, mon enfant. Je ne suis sûr ni de demain, ni d'aujourd'hui, et cependant je ne voudrais pas partir sans connaître votre intention. Tout homme doit se choisir une compagne, toute femme doit s'unir à un homme. C'est de cette alliance que naissent les futures générations qui vont se multipliant. Voudriez-vous vous soustraire à cette loi de la nature ?

— Que me dites-vous ? fit Kagouya.

— Quoique transmigrée, vous êtes femme. Tant que je vivrai, vous pouvez rester comme vous êtes, mais après, cela se peut-il ? Il y a là des hommes qui depuis longtemps vous adressent leurs soupirs ; jetez un regard sur chacun d'eux, consultez votre cœur et choisissez l'un d'eux.

— Est-il possible que mon banal visage les attire ! reprit-elle, et si j'en choisissais un sans le connaître à fond, et que cet homme un jour me trahit en portant son cœur ailleurs ! Oh ! que de regrets cuisants je sentirais ! Fut-il l'homme le plus sage du monde, je ne voudrais pas l'accepter comme époux, avant de l'avoir éprouvé. Voilà ma pensée, ô mon père !

— Et cette pensée est aussi la mienne, lui dit Sanouki. Que désirez vous de votre époux ? Tous ces soupirants vous montrent l'ardeur de leur flamme.

— En est-il un d'entre eux qui ait montré le fond de son cœur ? Qui nous dit qu'il n'est pas léger ? Et de plus le cœur n'est pas le même chez tous. Il doit y avoir quelque différence. Allez donc leur dire que de vœux lire au plus profond d'eux-mêmes et assurez les que celui que je jugerai digne de moi, m'aura pour sa servante.

— Merci, dit Sanouki, de cette réponse.

Bientôt après, le jour tomba, la nuit déploya ses voiles. Les cinq nobles arrivèrent. L'un joua de la flûte, le deuxième chanta une poésie, le troisième en récita une aussi, le quatrième siffla, le dernier se frappa en cadence la main d'un éventail. Le vieillard apparut au seuil de sa maison et leur dit :

—Je vous sais un gré infini, messeigneurs, de venir avec tant de constance dans un endroit aussi misérable. Moi qui ne suis certain ni de demain ni d'aujourd'hui, je viens de proposer à l'enfant que j'ai recueillie de choisir un de vous pour en être la servante. Je me rends à votre désir, m'a-t-elle répondu, mais comment choisir parmi ces gentilshommes que je ne connais point et qui me semblent tous mériter également de fixer mon choix. Que chacun se révèle à moi tel qu'il est et je pourrai me décider, alors ni moi, ni l'heureux élu, nous n'attirerons sur nous la haine des quatre autres.

G. YOSHIDA.

(à suivre.)

COUNT KATSU.

THE LAST STATESMAN OF THE SHŌGUNATE.

VIII. THE RESTORATION OF THE IMPERIAL AUTHORITY.

While thus Katsu was discontented at Yedo, the Shōgunate Government having decided to place naval education under the charge of English officers, he worked most diligently in connection with the establishing of the naval school and selecting the professors. In the third year of *Kei-ō* (1866) the school was opened; but unfortunately the disturbed condition of the country at that time impeded even the very existence of it, and it was abolished a few months afterwards. Then Katsu's services were again called for at the downfall of the Shōgunate.

Since the utter defeat of the Shōgunate army against Chōshū, the very foundations of the Government began to totter; nay, it became a serious question how long its existence would continue. In October, 1867, the Shōgun's Government assembled the feudal lords of the various provinces at Kyōto, and a general council was held at the Castle of Nijō. At length on the 14th of the same month, the administrative power, which had been in the hands of the Shōgun since Minamoto Yoritomo who established the military Government in 1190, was surrendered to the Emperor. This resolute conduct of the Shōgun was chiefly owing to the ardent advice of the late Count Gotō, whose intention was to peacefully effect the Restoration without bloodshed. But these mild means provoked the anger and dissatisfaction of both the strong supporters of the Shōgun and the radical revolutionists, the latter wishing the complete overthrow of the Shōgunate at this crisis. Keiki Tokugawa, the Shōgun, retired to Osaka fearing that trouble

might be caused by his residence at Kyōto, but under the influence of those who insisted on the maintenance of the Shōgun's power, began to regret his rash act and to feel indignant at the arbitrariness of the men of the Satsuma, Chōshū and other clans. In January of the next year (1st year of Meiji), an army of strong supporters of the Shōgun, accompanied by Keiki, started for Kyōto in order to reclaim the administrative power. The army collided with the Imperial guards of Satsuma troops on the way; and several fierce battles took place at Fushimi and Toba, near Kyōto, which were ended, much to the joy of revolutionists, in the deplorable defeat of the Shōgunate army.

After the defeat at Toba and Fushimi, Keiki returned to Ōsaka, whence he sailed to Yedo on board the *Kaiyō-maru* at night. Then the excitement of the *hatamoto* was at the highest pitch, and the citizens of Yedo became no less restless and disturbed, though not knowing the true features of the event. A terrible anarchy reigned then at Yedo. An Imperial army was soon sent to Yedo to subdue the Shōgunate. On the other hand in the Yedo Castle a general council was held day and night, but could not come to any decision. On the 17th of January, Katsu was appointed the Commander-in-Chief of the Fleet,* and on the 23rd to the post of the Minister of Army. On February 12th, Keiki gave an order to the influential officials to assemble at the Castle, and a general council was held, in which opinion was much divided. After hearing the various proposals silently, Katsu rose at length, and expressed gravely his opinion as follows:

"The result of the proposed war with the army of Kyōto will be very terrible, and moreover, if we fail, a lamentable fate is inevitable. If we fight, we must send war-ships to the Bay of Suruga, and there the enemy should be bombarded. Taking the advantage of victory at that place, more war-ships should be immediately sent to the Bay of Ōsaka for the purpose of obstructing the communication of Kyōto with the western part of the country, whilst our army must continue fighting on the Tōkaidō. However, we must remember that foreign Powers may interfere and perhaps enter the country if we have civil war. But if we surrender ourselves to the enemy, a shameful fate will irretrievably fall upon us. Hence we must be prepared to make a very great sacrifice for the sake of the country and people."

At last Keiki gave the preference to Katsu's view, and determined to express his obedience to the Imperial army, before its arrival at Yedo. On the 13th he retired to Uyeno, and Katsu was invested with full power of negotiation.

*In the previous number of THE FAR EAST, a mistake was made in calling "*Gunkan bugyō*" the highest official in the navy. The proper translation ought to be the Commander of the Fleet. We may mention here that under the Shōgunate, *Kaigun Sōsai* corresponded to the Minister of Navy, *Kaigun Bugyō* to the Commander-in-Chief of the Fleet, and *Gunkan Bugyō* to the Commander of the Fleet. Katsu was appointed the *Gunkan Bugyō* in 1865, and now promoted to the *Kaigun-Bugyō*.

Though Katsu was placed in the important post at the last stage of the Shōgunate, the affairs were at that time in such a difficult position that he had no opportunity of showing his ability as an administrator. The only course open to him as the last statesman of the Shōgunate was to mitigate the fury of the Revolution as much as possible, and to avoid the probable civil war. The fact that he is regarded as one of the men who brought about the happy inauguration of the new régime is to be ascribed to his successful discharge of his duty as the last statesman of the Shōgunate.

The Imperial army came to Sumpu (Shizuoka) in the province of Suruga for the purpose of subduing the Shōgunate. Although some nobles endeavoured to make the conditions of capitulation favourable to Tokugawa, it was all in vain. Katsu then sent his friend Tesshū Yamaoka, another illustrious man of the Shōgun's Government, to Sumpu in order to open negotiation with Saigō, the Chief of the Staff in the Imperial army. He was a man of righteous and chivalrous character, and fully perceived the true aspect of that time, and so, doubtless he was the most adequate man for that important mission. Having full confidence in the personal character of Yamaoka, Saigō notified the conditions of capitulation to him, and an understanding was soon come to. Saigō wisely kept the understanding secret, because he feared that the declaration of it might bring a disappointment to the army; and so, pretending to kill Keiki, marched on to Yedo.

Katsu held from the first the opinion that submission and reconciliation to the Emperor was the right policy to pursue and endeavoured most diligently to conclude peace. Before the Imperial army was ordered to begin its assault at Yedo on the 15th of March, Katsu visited Saigō in the Takanawa Head quarters, in Yedo, and there opened negotiation of peace, proposing his conditions of capitulation which were framed on the afore-said understanding of Saigō and Yamaoka at Sumpu. Next day the order of attack was abolished, and meanwhile, Saigō returned to Sumpu to consult with the Commander-in-Chief of the army. At length on the 4th of April, an Imperial messenger, carrying the Imperial order in which were cited the ratified conditions of capitulation, arrived at the Yedo Castle; and a satisfactory peace was finally concluded. Though the conditions were somewhat different from those proposed by Katsu, the essential articles were identical, and besides, as favourable for Tokugawa as was possible at that time.

Yedo Castle having been surrendered to the Imperial army, the ships and arms of the Shōgunate were handed over. Some discontented partisans of the Shōgun offered resistance in the north eastern districts and others fled to Hokkaido to wage a war against the Imperial army. Though there were some trivial battles and disputes for a short time in different parts of the country; on the whole the Restoration was achieved very peacefully, as Katsu wished.

Katsu's submissive and reconciliatory policy at that time may be explained by his loyalty towards Tokugawa and warm sympathy to

the Yedo citizens. But perhaps he thought much more of the Japanese nation than of the Shōgunate Government. He feared that a civil war might bring irrevocable misfortune not only to the Shōgunate, but to the whole nation, and moreover, that it would introduce foreign interference with home affairs. While his contemporaries were thinking merely about the Shōgunate, he had already considered the destiny of the nation. Further, he was contemplating the future policy that Japan should take her stand amongst the Powers of the world, whilst his friends were occupied with the narrow thought of solidification of the nation. When Keiki returned to Yedo from Ōsaka, Katsu stated through the Yechizen clan his opinion to the effect that civil quarrels would certainly give an occasion for the interference of foreign countries, and that then Japan would share the same calamity as India and China suffered recently. Katsu's submissive and reconciliatory opinion was founded upon the consideration of the dangerous future of the nation. It is needless to say that Katsu, by these reasons, was often threatened with assassination at that troublous time. However, he insisted firmly on his views, and at length was rewarded with their unqualified success which he may still boast and for which we should be grateful. We may indeed say this was the greatest deed of his life.

IX. HIS WORK AFTER THE RESTORATION.

Though appointed to several posts of importance in the Military, Naval and foreign Departments, when the new Meiji Government was firmly inaugurated, Katsu sent in his resignation, and preferred rather to enjoy a quiet life. However, when the new Government was much disturbed by the dissatisfaction and consequent secession of Hisamitsu Shimazu of Satsuma, one of the most influential lords, in the year 1873, Katsu, who had been recognized as the most able reconciler since the Shōgunate time, was sent to Kagoshima for the purpose of reconciling the dissatisfaction of Shimazu. And he so excellently performed his mission that Shimazu was soon induced to help the Government as before. In 1877, Katsu was again called to try his ability of reconciliation, when the famous rebellion of Saigo and his followers was about to take place in Kyūshū. In consideration of the friendliness of Katsu with Saigō, it was hoped he would be able to conciliate the disaffection of Saigō, and to avoid the probable outburst of civil war. But Katsu refused to conform to the request at this time, because the Government did not intrust him with complete power of negotiation. And finally the rebellion took place.

In conclusion, we will notice that his life work consisted of the peaceful settlement of the last stage of the Shōgunate, and furnishing of administrative means for the introduction of the modern régime. After the inauguration of the Meiji Government, he retired from the political stage, and stood entirely outside in the position of a critic.

In May, 1887, he was rewarded with the title of Count, and in the next year, appointed Privy Councillor, which office he still holds.

(Concluded).

CHRYSANTHEMUM.

α

Although there were chrysanthemums in ancient times they were quite unlike those admired at the present day. Then the varieties were very few, whereas now they are numbered by hundreds. All the species which we prize are not indigenous, some having come from China; but it was not less than five or six hundred years ago that fine varieties of the flower were first produced in Japan by artificial cultivation aided by the change of climate.



The chrysanthemum puts forth green leaves in the spring and blossoms in the autumn. After germination, the gardener divides the roots into small parts and sets them out in fertilized soil, taking great care to

keep the growing plant free from insects. If he wants to produce flowers with large corollas he allows very few branches to grow and picks off all the flower buds except a few of the finest. In flowering time, he erects a shed over the plants to keep off the rain and frost and also wraps the flowers in cotton if the cold be severe. To produce fine chrysanthemums it is necessary to tend both flowers and leaves carefully.

In colour there are great varieties but the commonest are yellow, white, and red. A name given to each variety suggests generally its colour and shape. The flower which is red within and yellow without is called "Shokko no Nishiki" (Shokko brocade).

The chrysanthemum has many poetical names "Hoshimi gusa" (star like flower), "Kogané gusa" (golden flower), "Katami gusa" (memorial flower), "Chiyomi gusa" (a flower of thousand generations), "Yamaji gusa" (mountain path flower), "Okina gusa" (old man's flower), "Otomé gusa" (virgin flower), "Nokori gusa" (the last remaining flower), "Ototo gusa" (younger brother flower) and "Hana no Ototo" (younger brother of the flowers). The names "Hana no Ototo" and "Ototo gusa" remind one of the plum which is called "Hana no Ani" (elder brother of the flowers). The plum is the earliest flower of the spring and the chrysanthemum the latest of the



autumn; the former blooming the snow in and frost and offering its fragrant incense to the opening year, the latter adorning the forsaken gardens of the dying autumn and glorifying the departing year. The name "Hoshimi gusa" given to the little white chrysanthemum because of its colour and shape is the subject of the following old poem: "Looking upward to the palace garden, long I gaze and wonder what they are whether white and snowy petaled *kiku* chrysanthemum or the twinkling lustre of a star." "Okina gusa" is the general name of white chrysanthemums and "Kogané gusa" of yellow ones. About the

"Yamaji gusa," "Chiyomi gusa" and "Katami gusa" there is this interesting legend:—

When Bokuō was on the throne of China he went to India to see Buddha. Buddha asked him from what country he came and he replied that he was the Emperor of China. Then Buddha praised his faithfulness and giving him one of his Sacred Laws taught him how to rule his empire peacefully and the meaning of the Law was this: "A great ruler must be virtuous and just. Then his life and wealth will be as the depths of the ocean." After he returned to China he repeated the Law every night and morning but kept it secret. Now at his court,

there was a boy named Jido whom as he was very clever and handsome the Emperor loved greatly. One day the boy unconsciously stepped over the pillow of his august master which was a great crime at that time. Had the act been unnoticed it might have been passed over silently; but other boys who were envious of Jido and watched him closely did not fail to see it. They brought the matter before the court officials and a special meeting was held to look into the affair with the result, that though his crime deserved death, because he did it unconsciously he was sentenced to exile only. Even the Emperor could not change this decision and poor Jido was banished to a wild mountain in Rekiken. On his departure the Emperor gave him the pillow which had led to the misfortune and also taught him Buddha's precept exhorting him with tears

Kikyo Jido



A KIKUNGYO.

to worship in ten different directions every morning before reading the Law. Jido overcome with sorrow and gratitude started for the mountain of his banishment, which was very high and solitary and more than five hundred miles from the capital. There was no sign of human being there and no song of birds, but the roaring of tigers and the howling of wolves were constantly heard. His only pleasure there was in the rippling of the rivulets and the rustling of the leaves. To such a lonely and dreary place the beautiful Jido in the may time of his life was exiled. Every morning he read Buddha's Great Law but fearing he might forget the words, he learned all the characters and

wrote them on the leaves of the chrysanthemums which were blossoming all over the valley. Then there happened a most wonderful thing. The dew drops on the law-written leaves fell into a rivulet and changed to a stream of sweetest honey drinking from which he felt neither hunger nor thirst. He was perfectly happy and strong. Angels bearing beautiful flowers in their hands came to comfort him while the gods armed with swords protected him from the wolves and tigers. Finally he became an immortal. The people of more than three hundred households who drank the water which flowed from this rivulet down the mountain side lived for more than a thousand years in health and strength. Eight hundred years after Jido was banished, he went

to see Bun Tei who was then the ruler of the land. Even then he appeared as young as when he was cruelly banished. He taught the Emperor the secret of immortality and Bun Tei honored him and gave a great feast in his name. To use at this feast, he had new cups made ornamented with chrysanthemum designs and ordered his descendants to observe this as one of the great yearly festivals.

In time this festival was transmitted to Japan and known by the name of "Chōyō no Yen" (the feast on the ninth of September) or "Kiku no Sekku" (the festival of chrysanthemums), being counted one of the five festivals of the year. Now it is less frequently observed, but until thirty years ago, it was very popular. All the officials of the court took part in the ceremonies in the presence of the Emperor and after that received the Kikuzaké (wine of chrysanthemum) and also made poems, the subject of which was chosen by the Emperor. On that day they wore a special dress called "Kikugasané," the outside of which was purple and the inside white. The common people also observed the festival according to the custom of their own family or country and drank Kikuzaké and ate Kurimeshi (rice mixed with chestnuts). It is said that in some provinces they drank the wine with a chrysanthemum floating in the Sup, but generally the cup was decorated with chrysanthemum. Their ceremonial dress differed from that of the court in being of deep blue silk and was called "Kunichi Kosodé" (silk dress for Sept. ninth).

As the Japanese greatly admire the chrysanthemum it is much used in art and a conventional chrysanthemum of sixteen petals is the crest of our Imperial Family. We regard it as a most beautiful and sacred device familiarized by us in many ways. "Kiku shokudai" is the candle stick which is most admired. "Kikutsuzuri" is a kind of needle work by which the cords of a baby's dress are sewn to the garment. "Kikuningyo" is a very interesting exhibition where are shown popular theatrical scenes framed of chrysanthemums. Figures are first made with faces like those of famous actors; and the dresses are woven of variously coloured chrysanthemums and green leaves. Not only dresses but trees, grasses, stones, rocks, horses and tigers shown in the plays are so skilfully constructed as to seem real and it is interesting to know how they are put together. First the skilful gardeners make frames of bamboo of the designed shapes inside of which they put the plants and draw the leaves and flowers through the openings. So the roots being in the ground or in pots, the plants keep fresh for many days. If we look within the frames we can see many pots hanging or standing on shelves. A modern novelty for the pleased spectator, is a stage made to revolve freely as in the theater and other improvements are being made year by year. The most noted place for these exhibitions in Tokyo is Dango-zaka and the next Hana-yashiki in Asakusa. They open in the middle of October and close about the end of November.

Though "Kikuningyo" is a clever device to attract people, true lovers of the chrysanthemum disapprove of it, prizing rather such untrained chrysanthemums as the "Asahi no de" gorgeous in red and

yellow the "Yore zaki" withits twisted petals and "Senrin zaki"
The names of each kind depend on its shapes and colours. "Asashi
no de" (rising sun) is red and yellow, "Yore zaki" has twisted petals
and "Senrin zaki" has many flowers blossoming on a stem.

CHIKI HAMADA.

[Miss Hamada is a graduate of the Doshisha Girls' school.]

SIDOTTI, A STORY OF A JAPANESE MARTYRDOM.

BY

A CLERGYMAN.

II.

Rocks, and a landlocked bay, and round the bay
A thriving city ; near the town an isle
Well fortified and guarded, and a wharf
Where lies a foreign ship unlading goods
From Europe. Here in durance vile,
Prison'd though free, in hopes of merchandize
Some Dutchmen linger ; and this rocky isle
Forms the strait gate or cranny, where alone
News from the outer world can reach Japan.
For, in the ancient days, when Xavier preached
Christ in these realms, there came a host of men,
Friars and tonsured priests, from Portugal
And distant Spain ; and many heard with joy,
Giving obedience to the things they heard.
But when the first impulse of zeal was spent,
And worldly hopes drove out the hopes of heaven,
Instead of winning souls, men sought to gain
Worldly dominion. Then arose a fear,
Founded on idle boasts of thoughtless men,
Lest, by the magic of the Gospel sword,
Like Goa, or like Luçon and the isles,
Christian Japan become a Spanish slave,
Or take its orders from a Governor
Sent out from Lisbon.

In this rock-girt town,
Before the Governor, is brought the priest
That dared to land upon Yakushima ;
And with him, from the village by the sea,
The fishermen who first deserted the ship
That brought the stranger, and the farmer-men,
Who found him wandering on the sedgy dunes,
And brought him to the village.

From the isle
Came two or three obsequious Hollanders,
Interpreters.

But when the Court was set,
The governor first called the villagers
To give their evidence.

They, prostrate, told
How, through the twilight mist, the ship had loomed
As though from nowhere; how she lowered a boat
With signs of friendship, but the fishermen
Fled from the sight in fear; then how the man
Was found among the sedge beside the sea,
And brought back to the village; "then the news
Was sent, post-haste, unto your worship's court,
Requesting your instructions."

Then the Court
Spoke to the villagers: "This foreign man
Was landed at your village; it may be
That in your midst he knew of secret friends,
Accomplices in crime."

But they, with vows,*
Protested they were free from taint of crime
And foreign errors: that the priest had come
Just to their village was calamity,
But undeserved.

"Then, will ye swear to this?
Swear by the image of the criminal,
Whom these barbarians worship?"

"We will swear:"
And, taking from the judge a crucifix,
They cast it on the ground, and trod on it
With maledictions. But the prisoner,
Quivering with rage, put forth his shackled hands,
With painful impulse; then with both his palms
Covered his face to bar the shameful sight,
Groaning with horror. But the Hollanders
Smiled as they saw the scene of blasphemy,
And turned their faces. So the greed of gain

* "Als er nach stürmischer Fahrt in Nagasaki angekommen war, setzten ihn die Bugyō (magistrates) in das Gefängniß. Mit dem Fremden hatte man auch die Fischer, die das Barbarenschiff gesehen, und die Leute, die den Barbaren zuerst getroffen hatten, vor die Bugyō von Nagasaki gefordert. Jeder einzelne von ihnen wurde ausführlich als Zeuge vernommen und musste darnach zum Zeichen, dass er nicht heimlicher Anhänger der Lehre der Barbaren sei, das Christusbild mit Füßen treten. Die guten Dorfbewohner thaten dies mit grosser Bereitwilligkeit und wurden dann als unverdächtig wieder in ihre Heimat entlassen."

LÖN HOLM.

Deadens the conscience to behold the wrong,
And mingles good with ill, and ill with good.
When thus the rustics were dismissed, the judge
Turned to the prisoner :

“ Your name, and age,
And country tell us ; and with what design
You came.”

“ Sidotti is my name, good Sir,
John Baptist, born in Sicily ;—a priest
With holy mission from my Lord the Pope
To preach the Gospel to His Majesty,
The Ruler of this land :—my present age,
Forty and two.”

“ Then, knew you not our law,
Which banishes, on pain of cruel death,
All Christians from our land ? ”

“ Of course, I knew ;
For all the world has heard of it. The blood
Of Christian martyrs was not shed in vain,
Without our knowledge. But my Lord, the Pope,
Head of the earthly Church, receives from Christ
Care of all lands ; therewith, the solemn charge
To send into all nations men to preach
The name of Christ. He, mindful of his charge,
Selected me his messenger. Was I
To disobey my Lord ? Thus have I come
A willing minister to tell your king
That which for his soul's health he ought to know.”
“ And found you men with such misguided zeal
To bring you on your journey ? ”

“ When the word
Came from my Lord the Pope that I should go,
First, for three years, I gave myself to prayer
And preparation with much diligence.
Then, from the port of Genoa, I sailed
To Spain, where, at Cadiz, I found a ship
To the Canary Islands, and from thence
To Goa, and the coast of Malabar,
Whence a Malayan vessel bore me o'er
To Luçon and Manila. Here I found
A Spanish barque, bound for the China coast,
Whose captain, for the love he bore the faith,
Brought me to Yakushima, landing me
As you have heard.”

"And had you then no fear,
Coming alone upon this parlous quest,
To meet a certain death?"

"Why should I fear,
Bearing a message from my sovereign Lord,
The Roman Pontiff? Not from Spain come I,
Nor Portugal, as did those former priests,
Whom you expelled; I am from Italy,
From Rome, the Church-sate; and my lord the Pope,
Fights not with carnal weapons, but from love
Has sent me to your king, to whom I bear
Paternal greetings from His Holiness.
Not only so; but, in the name of Christ,
I come a messenger; and Christ my Lord,
King of all kings, doth ever guard his own
In soul, if not in body. Man must die
Once, and it matters not if here or there:
The path of duty is the path of life."
But when the judge had heard the Christian priest
Claiming to come as an ambassador
From king to king, he mused awhile in doubt;
Then spake:—"The strictest letter of the law
Demands thy instant death; but, as thou claim'st
To come (though in strange guise) as embassy
And envoy from thy Lord, thou shalt be sent
To Yedo, to the Shogun's court, and there
Receive thy meed of Justice."

"God be praised,
That thus my prayer is answered; for I seek
No better fate than here to testify
Before your Master for the King of Heaven."

III.

"Twas morn in Autumn and the rising sun
Peeped o'er the hills, tinting the cloudless sky,
And sparkling on the frost-bespangled grass
With renovating beams. The prison gates
Swung open with a dull and creaking sound,
As though their iron bars and massive beams
Begrudged release; and from the still courtyard,
Issued, with ordered march and solemn tread,
A mournful cavalcade; first, soldiers came,
Armed at all points' with helmet, sword, and spear;
Then, in their midst, a litter borne on four
Stout coolies' shoulders; other eight beside

Followed to take their turn in carrying,
 Or bore slight burdens, such as travellers
 Need on the road. Four mounted officers
 On prancing steeds brought up the rear, and took
 Command of all.

The box-like palanquin,
 Wherein a man can sit whose pliant limbs
 Have learned that trick, so hard to Western knees,
 Of doubling up to bear the body weight
 On heels and ankle bones, is folded round
 With black oil-paper covers so that none
 May see its occupant, who, wrapped in gloom,
 Goes on his weary journey.

For they said ;
 " Perhaps this stranger priest has come to spy
 The riches of our land, and, going home,
 Will spread reports of all that he has seen ;
 And so incite the base barbarians
 To fresh attempts upon our homes and lands.
 Wherefore, to make precaution doubly sure,
 'Twere best to block his vision, and enwrap
 His litter with a covering, lest he see
 And mark the road he journeys. Furthermore
 That none hold converse with him, or attempt
 To hear his preachings, it were well to give
 Warning beforehand ; that the common folk
 Turn from the sight, nor venture to come near."

So as they went, they sent a runner on
 To warn the people : " Hear, and understand :
 The foreign priest Sidotti passes by
 From Nagasaki to the Shōgun's court
 At Yedo, there to expiate his crime.
 Therefore beware, good people, that ye hold
 No converse with him ; let the prisoner pass
 In silence on his journey."

Thus they went
 From Nagasaki at the break of day,
 Passing across the hills of Chikuzen ;
 Ferried the straits, and by the mighty road,
 That skirts the glories of the Inland Sea
 Travelled by town and thorp and mountain pass
 To Ōsaka and Kyōto ; riding on
 Where waving fields of rice looked up to God
 Smiling their harvest thanks for sun and rain ;

And where the sluggish river-crept along,
Seeking the ocean, like some humble soul
Whose aim is to be quiet, and to pass
Unnoticed hence into the unknown sea ;
And where great mountains reared their distant heads,
Like mighty statesmen, far above the world,
Bearing within their rock-bound wombs a store
Of precious things for human service, and
Capacity for ill immeasurable ;
Thence over moors, which like the useless life
From year to year unploughed, unsown, unreaped,
Do neither good nor harm ; past noisy brooks
That headlong hurl themselves o'er scarped rocks,
And join their clamour with the stream beneath,
That roars amongst its boulders ; boiling springs
That bubble from the treacherous mountain's womb,
Heated by fire volcanic.

When two months,
Two weary months, were passed they reached the base
Of Fuji, and the pass of Hakoné,
That looks on mighty Yedo.

Everywhere,
The people gazed upon the cavalcade
With silent horror and averted eyes,
Fearing the law ; but when the soldiery
Were out of sight and hearing, all their tongues
Were loosed, and every one began to talk
About the strange procession. Older men
Revived the memories of bygone days,
The wars, and persecutions, and the faith
Of Christ proscribed ; the younger held their peace,
And mused with secret pity on the man
Borne to his doom.

Sidotti thus became
A silent preacher ; and his darkened box
Bore wordless witness to the Cross of Christ.

(to be continued.)

REVIEWS.

Mr. Tokutomi who has lately travelled in the northern districts makes some interesting remarks, in the *Kokumin Shimbun*, on the temple of Chūsonji, one of the oldest buildings now extant in Japan, to which a reference is made in Prof. Kurokawa's article on the development of gold lacquer work. Mr. Tokutomi says:—

Among the historical sites of Ōshū, the northern part of the main island, the temple of Chūsonji is one of the most interesting. It stands upon a hill some four or five miles from Ichinoseki. Although the long decayed condition of to-day can scarcely do justice to its former splendors, yet one of the shrines "Konjikidō" or the "Golden Shrine" is still worth seeing. It was built in 1109 by Kiyohira of the Kiyohara House who then ruled that part of the country. It is but a small shrine of eighteen feet square on the ground, and ten feet and nine inches in height of its pillars. On comparing this, for an instance, to the amphitheatre or pantheon of Rome, one would rather be astonished at its diminutiveness. But as it was intended for a "Mitamaya", or mansoleum, there was no necessity for making it large. And yet, though small in its size, it is one of the most significant pieces of architecture in Japan. If we examine its structure, we shall find that the wood is wrapped over with linen and then it is plated with lacquer and gold foil. There are no tiles on the roof but gold plates only. The pillars, the ceilings, the beams, indeed, every part almost inside the shrine is inlaid with gems and mosaic work of mother of pearl. Though decayed, the ancient beauty like a phantom, remains yet. At the four corners of the middle story, are erected pillars plated with gold and "hikaribotoke" or shining gods are painted on them. The coffins of Kiyohira, Matohira, and Hidehira are still preserved there.

A most curious thing has been found lately. When the Home Department was engaged on the task of repairing the temple the other day, the workmen opened the coffins, and to their great astonishment, they found the corpses within had retained their shapes unchanged. They were like Egyptian mummies. How they were preserved so well none can tell. At any rate, to pass undamaged through the long years of nearly eight centuries is certainly marvellous.

The legend that the salmon of the river Kitakami could not go up to its upper reaches, in former days, because the lustre of gold of the "Konjikidō" was so dazzligly bright will tell us something of its ancient splendor. In the temple, some fragments of a Buddhist scripture written with gold and silver dust are kept. Gold must have been abundant in those days, and very likely the gold dust was found in Ōshū. Even now, there are many places in Iwate prefecture where it is found, especially on the boundary of Akita.

With the expectation that a new order of things will be introduced into Japan, as a result of the revision of the treaties with the other powers of the world, the Buddhists are busy contemplating and planning how to meet changes which will doubtless affect Japan's existing religions. The *Dendo Zasshi* (Buddhist Propaganda) of the Shin sect points out a few articles of the duty of Buddhists under the circumstance.

1. To believe in the doctrine of Buddha's mercy and hold fast to the golden rule, "As one believes, so he shall teach others".
2. Not to forget to perform charitable works.
3. Not to vex oneself with the progress that foreign religions make in this land, but to cultivate one's own virtues beseeching the help of Buddha.

An article in the last issue of the *Kokumin-no-Tomo* contains a reproof to a nation too much captivated with political questions. Let us hear what the writer says. "Japan has now emerged out of the state of exclusion. No other chance is left for her but to take positive stand among the nations of the world. The age for theorizing has now passed away, and she is entering on the way to the realization of all her ideas. To enrich and strengthen the country and place it upon a secure status ought to be her sole aim. It is not wise for us to waste our valuable time in promoting simply the interests of so many clans and such and such political parties. No one can be perfect. We do not insist that the present Government has no short comings and errata. If a better substitute is obtainable, by all means, let us avail ourselves of it. However, as such is far from our expectations at present, we must be contented with a government which is in many respects better organized than any other we have yet seen. Is it not faithfully performing its duty in improving the country, in reforms of the currency system, and in the development of the army and navy, and in various other intricate national affairs. Our honorable duty would be to assist her in carrying her plan instead of wasting precious time in mere cavilling and arguments conducive to no material interest of the nation.

We have lately received a pamphlet entitled "The Island of Formosa: its Past and Future"* by the Rev. Mr. Campbell of the English Presbyterian Mission in Tainan-fu. As to the future of our new territory, he says, "one may forecast a little by considering, on the one hand, what Japan itself now is; and, on the other, the expressed determination of its rulers that Formosa, body, soul, and spirit, must be made a part of their empire. Connecting these two things, then, it goes for saying that, before long, good roads will be all over the island, that the railway will be carried down from north to south, harbours opened, and

* Published by Kelly and Walsh, Limited.

a proper currency introduced, with parliamentary representation, upright officials, skilled native doctors, newspapers, and cessation of work every seventh day in all Government offices. Of course, too, there will be things to vex the soul at the European merchant and the ardent Christian missionary, but patience must be exercised, and great things still be expected from such a people as the Japanese have proved themselves to be. The movements of population under the new order of things will be interesting, and be likely to appear in (a) departure of many Chinese from Formosa; (b) steady increase in the number of Japanese immigrants; and (c) in the result of civilising influences brought to bear on all the non-Chinese speaking tribes. These and other matters make up a problem of first class importance, and one cannot but accompany Japan with gentle wishes through this critical, yet very hopeful, period of her history." The book has an excellent new map of Formosa.

CORRESPONDENCE.

RESOURCES OF JAPAN.

TO THE EDITOR OF THE FAR EAST.

Dear Sir,—Permit me, as an admirer of Dai Nippon, to say a few words in regard to the interesting article written by Mr. Teikichi Tsuruhara in the August number of *THE FAR EAST* on "National Defence and Development of Industry." After discussing the necessity of increasing army and navy he rejects the idea of raising loans abroad and concludes: "the increase of taxes is indispensable to preserve the equilibrium in our system of finance." Now whether the rather poor farming people can be submitted to an increased taxation, would seem doubtful, but Japan has such immense untouched treasures within her own borders that they could in time cover all the increased expenses of the Government. Above all look at your immense tracts of virgin forests, which upon proper management could yield year by year at least 30 million yen by selling and exporting wood. There live in Tōkyō excellent scientists in forestry, as Messrs. Yaroku Nakamura, Shiga, Zentaro Kawasé, Seiroku Honda, who can tell you the truth about it. Your mountain regions further are very thinly settled, and contain immense tracts of fine meadows which could support many millions of head of cattle, sheep, swine and render the export of hides, hams, wool, etc. profitable.

There is another dead capital in Hokkaidō, which country could easily support five million people, that is ten times more than it contains at present. That is well known all over Japan. The difficulty to settle

it quickly by your own countrymen is great, as they dislike a country where grows no rice and where the winters are somewhat severe. They prefer to migrate to Brazil and Mexico, what is a great loss to Hokkaidō. Hokkaidō will grow plenty wheat, barley and rye; such cereals can, however, only be turned to a suitable food in the form of *bread*. Above all this art of making bread should be more cultivated among the farmers, and houses should be constructed which better protection against the cold, while the "*hibachi*" exhaling poisonous gases must be replaced by a good stove. Let them take the people living in the cold countries of Europe, especially in the mountain regions, as an example. If it is impossible, then, to populate Hokkaidō with Japanese subjects—a problem important from a political as well as economical standpoint—permit then *foreign people* to settle there. The example of the United States shows, that this principle was very profitable and elevated that country soon to a powerful position. It might be recommended to permit only Chinese of northern China to settle there as they would soon be assimilated, become faithful subjects, and are accustomed to great cold. *Ceterum censeo* : Settle Hokkaidō quickly by any means ; Nippon Banzai !

Yours, etc.

O. LOEW.

[Formerly professor of Agricultural Chemistry
at the Imperial University, Tōkyō.]

Munich, Bavaria, September 30th, 1897.

NEWS AND NOTES.

(Our survey extends to Nov. 13th).

MINISTRIAL CHANGES.

Count Ōkuma, Minister for Foreign Affairs and also for Agriculture and Commerce, resigned his offices rather unexpectedly. The main cause of this untoward event is alleged to have been the difference of opinion between the Count and his colleagues with regard to the question of increased taxation. In the budget of the next fiscal year prepared by the Government, there is a deficit of about 24,000,000 *yen*, and the Government decided to increase the taxes on land and *saké* as a necessary measure for putting the national finance on a secure basis. The deficit in the budget is not owing so much to the increase of expenditure, but is due to the fiscal policy of the Finance Minister whose intention is, for the future, to meet the increased expenses incurred in con-

sequence of the late war, by means of the ordinary revenue and not by the war loan and indemnity. No one disputes, that an increase in taxation is an absolute necessity, if the after-war measures are to be carried out successfully. Neither is there any doubt as to the capacity of the people to bear this burden, as the value of land has increased enormously since its legal value was fixed as the basis of taxation. Even Count Ōkuma is not absolutely opposed to this increase, but he is of opinion that it is impolitic to take the step at the present juncture, and insists on the expediency of curtailing the expenditure as far as possible, and of meeting the remaining deficit by some temporary means; for instance a delay in the redemption of Government bonds. It is a matter of regret that the split in the Cabinet was caused by such a comparatively trivial matter.

Baron Nishi, who succeeded Count Ōkuma, is certainly the right man for the post under the circumstances. He is one of the ablest diplomats of this country and has long represented the Japanese Government at the court of St. Petersburg. Mr. Nobumichi Yamada, who has been appointed Minister for Agriculture and Commerce, is one of the men who rendered valuable service in connection with the Restoration of the Imperial authority. The removal of Marquis Hachisuka from the post of Minister for Education has been long expected, and has no direct relation to the resignation of Count Ōkuma. His successor Mr. Arata Hamano seems to suit the post admirably. He is a man of long experience in educational affairs and was formerly President of the Tōkyō Imperial University.

THE PROGRESSIVE PARTY AND THE GOVERNMENT.

Previous to the changes in the *personnel* of the Ministry, the members of the Diet belonging to the Progressive Party, which had supported the present Cabinet from the beginning of its formation, decided to sever its connection with the Government, in consequence of the Premier's refusal to comply with their representations the gist of which is as follows:

1. That alien elements should be excluded from the Cabinet.
2. That the budget should be revised with a view of curtailing the expenditures.
3. That the Formosan Administration should be fundamentally reformed.
4. That unconstitutional acts should be strictly prohibited.

These representations were worthy of careful consideration; but being presented almost as threatening demand, no Government with any self-respect could accede to them. The severance of the Progressive Party from the Government has caused political parties to form into new groups so that it is still too early to forecast the situation in the coming session of the Diet which is to be convened on the 21st prox.

THE RUSSIAN SUPERVISOR OF KOREAN FINANCE.

The engagement, by the Korean Government, of Russian officers for training the troops has been followed by that of Mr. Alexieff as the supervisor of finance. It is alleged that the Russian official was sent to Seoul in compliance with the request of the Ambassador Min who went to Russia to attend the coronation of the Czar. The engagement of Mr. Alexieff, however, had made it necessary for the Korean Government to dismiss Mr. Brown, a British subject, who had proved a competent financial adviser by rescuing the country from an impending bankruptcy and who could point to a surplus of no less than \$ 2,000,000 as a tangible proof of his valuable service. Mr. Brown, backed by the British consul, protested against his dismissal, and with good reason, for the term of his engagement has not yet expired. The Government was thus placed in a very difficult position, the Foreign Minister being pressed by the Russian Representative while the Finance Minister could not get Mr. Brown easily dismissed. The Russian counsel, however, seems to have carried the day and a definite contract for engaging Mr. Alexieff is reported to have been signed on the 6th inst. It appears that both Min Chhông-mok and Pak Chông-yang, the Ministers for Foreign Affairs and Finance respectively, had to resign their offices in connection with this affair. There are two conflicting reports, as to the fate of Mr. Brown; one that he has been dismissed and the other that he is to serve under Mr. Alexieff. Russian journalists who complain of the decline of their country's influence in Korea must indeed be of exceptionally pessimistic temperament.

ENGLAND AND JAPAN.

I *propos* our article on the relation between Great Britain and Japan in the August number of *THE FAR EAST*, an acknowledged authority in England on international politics says, in a letter to the Editor, "I agree with you that Mr. Curzon's reply as to Korea is encouraging to those who wish for close relation between our countries".

THE SEAL CONFERENCE.

In consequence of England's refusal to hold a conference with Russia and Japan, the United States has decided to hold two separate conferences about the sealing question—one with Russia and Japan and the other with England and Canada. A convention is reported to have been signed by the commissioners of the United States, Russia and Japan; but we do not know yet what conclusions have been arrived at.

With regard to our question in the previous number of *THE FAR EAST* what kind of agreement was it that had been arrived at between England and America before the invitation was extended to this country? "an American correspondent writes to the following effect:—The American Ambassador invited the British Government to participate in

a conference of the Powers interested in the Behring Sea seal fisheries. The British Foreign Minister accepted the invitation to enter upon a conference with the United States. The American Minister then reminded him that the proposed conference was to include Russia and Japan. To that the British Foreign Minister made no reply for more than two months, leaving it to be supposed that he had no objection in meeting with Russia and Japan.

MARQUIS ITÔ ON THE MIXED RESIDENCE.

Marquis Itô's speech at the meeting of the Ryōmonsha, a social association with Mr. Yei-ichi Shibusawa in the centre, is his only public utterance since his return from Europe. He discussed various subjects freely and informally. His remarks on our attitude towards foreigners may be of interest to the readers of THE FAR EAST. "In view of the approaching mixed residence, people say that we must not fall behind foreigners. This attitude, however, will prove dangerous when accompanied by an anti-foreign sentiment. What for instance, if some *sōshi* were to attack a successful foreign merchant because of his monopoly at the expense of the Japanese? An international question will be raised and the Foreign Minister will have to apologize; this will cause an attack on the Minister for his weak policy. Thus the Foreign Minister will be hampered in the discharge of his official duties, and the nation will gain nothing but disgrace. I am in favour of Europeanization, that is to say, I wish to introduce European civilization into the country. If we intend to regard foreigners as enemies, it would be better not to allow mixed residence. We should rather secure the fruits of civilization by uniting with, and utilizing, the foreigners."

THE ARRIVAL OF THE FUJI.

The Fuji, on arriving at Yokosuka, was enthusiastically welcomed by the people. The Fuji is a first-class battleship of 12,649 tons and 13,687 horse power, with a speed of 18½ knots an hour. Its armament consists of four 12 inch guns, ten heavy quick-firing guns, twenty four small quick-firing guns and five torpedo tubes. It was ordered in England in June, 1894, viz., two months before the outbreak of the Japan China war, and arrived at Yokosuka on the 31st ult. It is the biggest war vessel ever possessed by Japan, indeed the largest which ever passed through the Suez Canal. It represented the Japanese navy at the naval review at Spithead which has been universally recognized as a guarantee for the peace of the world. May the new battleship Fuji also be a guarantee for the peace of the Far East.

PROSPECTIVE STRENGTH OF THE JAPANESE NAVY.

The time immediately before and after the arrival of the Fuji was curiously eventful for the Japanese navy. The Yashima, sister

ship of the Fuji, is on the way from England. The cruiser Akashi and the despatch boat Miyako have been launched at Yokosuka and Kure respectively, and six ships now building have been named as follows :

Name.	Class.	Displacement in tons	Place of building.
Asahi	Battleship	15,443	England.
Yakumo	First class cruiser	8,900	Germany.
Azuma	"	"	France.
Asama	"	9,855	England.
Tokiwa	"	"	"
Chihaya	Torpedo gunboat	1,250	Yokosuka.

With the arrival of the Yashima, the Japanese navy will have ships amounting to 104,000 tons in displacement. When all the ships under construction are finished, i.e., in the first half of 1900, the strength of the Japanese navy will be represented by about 200,000 tons of displacement.

HARBOUR WORKS OF OSAKA AND NAGASAKI.

The inauguration of Ōsaka harbour works was celebrated on the 17th ult., Prince Komatsu, Chief of the General Staff, being present to lay the foundation stone. Ōsaka is already called by some Englishmen the Birmingham of the East. To follow the comparison, the harbour works are intended to make the city a Liverpool as well. As Mr. Sutezo Nishimura, magager of the works, said at the ceremonial occasion, the construction of the harbour was planned several years ago and the fund accumulated for the purpose has amounted to 22,000,000 *yen*. It is expected that the works will be finished in eight years. A few days after the grand ceremony in Ōsaka, the works for improving the Nagasaki harbour were also inaugurated.

INTERCOURSE BETWEEN THE CHINESE AND THE JAPANESE.

If relations between the Chinese and the Japanese have been embittered to a certain degree by the late war we are glad to note recently the signs of improvement. On the 16th ult., some Japanese merchants in Kōbē invited the Chinese consul and a number of Chinese residents to a reunion for the express purpose of wiping out any ill feeling that may exist between the two peoples. The party was a great success, the speeches exchanged being of remarkably cordial tone. Mr. Keisuké Ōtori, Minister to Korea at the outbreak of the war, also has lately discussed the subject in a public speech. He condemns as lacking in the spirit of magnanimity those who are prone to view the Chinese with contempt because of their defeat in the war. Besides, Mr. Ōtori says, our trade in China has greatly declined as a result of the war; we must do our best to recover the loss by cultivating good relations with the Chinese.

MILITARY MANŒUVRES.

Military manœuvres on an extensive scale are now going on in Kyūshū. China and Korea have despatched military officers for the special purpose of viewing the operations.

BISHOP BICKERSTETH'S MEMORIAL FUND.

We understand that the clergy of the Episcopal church in Japan have decided to collect contributions from the Japanese as well as from foreigners for the memorial fund of the late Rt. Rev. Bishop Bickersteth who died recently in England.

DIARY.

OCTOBER.

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| <p>12. The Korean monarch enthroned as "Kōtei".
Mr. Rentarō Mizuno ordered to represent Japan in the international conference at Brussel for the protection of copy rights.</p> <p>13. The new organization of the Formosan Administration sanctioned by the Emperor.</p> <p>14. Mr. Yei-ichi Shibusawa elected the chairman of the establishing committee of the Formosan Railway Co.</p> <p>15. Issue of war loan bonds (600,000 yen).</p> <p>16. Korea adopted the name of "Great Kan".
Mr. Harmand, French Minister, departed for home.
Reunion of Japanese and Chinese merchants at Kōbe.</p> <p>17. Inauguration ceremony of the Ōsaka Harbour works.
Marquis Ito's speech at the Ryōmonsha.</p> <p>18. Euyon Chai-heng, the Korean General, arrived for inspecting the army manœuvres.
Christening of the men-of-war now building.</p> <p>19. Major-Gen. Kodama started for Weihai-wei.</p> <p>20. A protocol signed in London enforcing Article XVII of the new Anglo-Japanese treaty.</p> <p>21. Brazilian Legation opened in Tōkyō.</p> <p>22. An Imperial ordinance to continue the circulation of silver yen in Formosa.</p> | <p>23. Representations of the Progressive Party to the Cabinet.
General Educational conference at Tōkyō.
Inauguration of Nagasaki Harbour works.
Gen. Le Gendre invited to luncheon by Count Okuma.
Opening of the seal conference at Washington.</p> <p>24. The battle ship Fuji started from Hongkong.</p> <p>25. Sin Sung-tak, the Korean Premier, temporarily replaced by Cho Pyōng-sick.
Mr. Hoshi returned from America.
Professors Hisashi Terao and Nobu Hirayama ordered to go to India for the observation of the total eclipse of the sun.</p> <p>26. Opening of the Japanese consulate at Mōkpho (Mokuho).</p> <p>27. Launch of the despatch boat Miyako at Kuré.
Creation of twelve new peers.</p> <p>28. Prof. Kenjiro Umé succeeded Mr. Tomotsuné Kōmuchi as the Director of the Bureau of Legislation in the Cabinet.</p> <p>29. Count Matsukata's reply to the Progressionists' representations.
Promulgation of the treaty between Japan and Portugal.
An Imperial ordinance relating to the imported articles which are to enjoy the benefit of the reciprocity tariff.</p> |
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The revised Franco-Japanese treaty passed by the Chamber of Deputies.

30. Amended organization of the Hōkaijō Administration.

Opening of the Japanese consulate at Pyeng-yang-po (Chin-nan-po).

31. Arrival of the Fuji at Yokosuka.
The second representation of the Progressive Party to the Government.

NOVEMBER.

1. Major-Gen. Iachimi appointed chief of the military staff, and Rear Admiral Tsunoda chief of the naval staff in the Formosan Government.

2. Mr. Osaki, Chokunin Councillor of the Foreign Department, and Messrs. Shiga, Minoura and Koyezuka, Directors respectively of the Forestry, Commercial, and Mining Bureaus of the Department of Agriculture and Commerce, removed from their offices, in consequence of their participation in the anti-Government resolution of the Progressionists.

Min Chhōng-mok, Korean Foreign Minister, released from his office and Cho Pyōng-sick appointed in his place.

3. The Emperor's birthday.

4. Decision at the meeting of the Progressionist M.P.'s to sever their connection with the Government.

Mr. Taketomi, Chokunin Councillor of the Finance Department, released from his office on request.

Report of the resignation of Min Chhōng-mok, the Korean Foreign Minister.

5. The benefit of the Canadian reciprocal tariff conceded to Japan.

Mr. Sanayé Taketa, Director of the Commercial Bureau in the Foreign Department, released from his office on request.

6. Count Okuma, Minister for Foreign Affairs and also for Agriculture and

Commerce, released from his office on request.

Baron Nishi appointed Foreign Minister.

Marquis Hachisuka, Minister for Education, removed to Privy Councillor.

Mr. Arata Homao appointed Minister for Education.

Mr. Masami Oishi, vice-Minister for Agriculture and Commerce, released from his office on request, his place being taken by Mr. Yoshito Okuda.

A convention signed by the seal commissioners of U.S., Russia, and Japan.

A contract signed by the Korean Government to engage Mr. Alexieff as the supervisor of finance.

7. Report of Cho Pyōng-sick being released from acting premiership of Korea.

8. Mr. Nobumichi Yamada appointed Minister for Agriculture and Commerce.

Mr. Kōsai Uchida appointed Director of the Commercial Bureau in the Foreign Department.

Launch of the cruiser Akasli at Yokosuka.

Report of Pak Chōng yang, Korean Minister for Finance, having resigned his office.

9. Convocation of the Imperial Diet ordered.

10. Opening of the new bridge Yetai in Tōkyō.

11. The new rifle adopted by the Japanese army offered for inspection at the military arsenal.

12. The ceremony of awarding medals at the Exhibition of Marine Products.

13. Mr. Tsutsuki, Vice-Minister of Education, released from his office on request, and Prof. Dairoku Kikuchi appointed in his place.

Prof. Shōichi Toyama appointed President of the Tōkyō Imperial University.

Prince Konoyé on Japanese Nobles and their Education,
IN THIS NUMBER.

THE FAR EAST,

AN EXPONENT OF

JAPANESE THOUGHTS AND AFFAIRS.

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DECEMBER 20th, 1897.

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BATTLE-DORES IN THE ANNUAL FAIR.

L. 700

THE FAR EAST.

VOL. II., No. 12.—DECEMBER, 1897.—WHOLE No. 23.

THE OCCUPATION OF KIAO-CHOW BY GERMANY.

The occupation of Kiao-chow by Germany is now the all engrossing topic in the Far East, and, judging by the telegraphic despatches from London and Berlin, people in Europe also seem to take no small interest in the affair. As is usually the case under similar circumstances, facts are not easily accessible to the general public, and wild rumours and unrestrained surmises are rampant in the press and popular talk. But, even after making a full discount of the consequent exaggerations, the situation resulting from, and the problems involved in, the recent move of the Kaiser's Government, are grave enough to invite the most careful consideration.

On the 1st of November, a Chinese mob attacked the German mission at Yen-chow, a town in the Province of Shantung, and murdered two of the missionaries, while a third barely escaped with his life. Baron von Heyking, German Minister to China, was then making a trip in the valley of the Yangtse River. On the 9th, he came to Shanghai on his way back to Peking. At that time, three German cruisers the *Kaiser*, the *Arcona* and the *Princess Wilhelm* were lying at Shanghai, besides the *Cormoran* on which the Minister was travelling. On the 13th, a German squadron consisting of three men-of-war entered the Kiao-chow Bay. Early in the following morning, the German Admiral intimated to the Chinese General Chang, who was in command of the garrison, his intention of occupying the place in order to obtain satisfaction for the murder of missionaries; and demanded a speedy evacuation of the Chinese troops. Chang first tried to refer the matter to the central authorities; but, being threatened with the commencement of hostilities in case of failure to comply with the demand, he and

his force gave way before 600 marines who were landed from the German ships. Chinese flags were then hauled down and a German ensign was hoisted in their place. Thus was accomplished the occupation of Kiao-chow. Four days later, viz. on the 18th, Baron von Heyking made his appearance in Peking, and then he formulated certain demands to the Tsungli-Yamen. The Chinese Government insisted on the evacuation of the occupied territory, previous to the opening of negotiations; but the German Minister refused to accede to this demand. In the mean time, Germany is sending more ships to the Far East. According to an official telegram from Berlin, dated November 28th, the first class cruiser *Kaiserin Augusta*, which had been in the Cretan waters, was ordered to proceed to China; the armoured cruiser *Deutschland* and the second class cruiser *Gefion* were to follow; and Prince Henry of Prussia was to command the newly despatched German squadron in the Pacific. China at last acquiesced so far as the preliminary point was concerned, and negotiations were commenced on the 2nd instant.

Thus far, such are the facts confirmed by reports from reliable sources. As to the demands preferred by the German Minister, we are not in possession of definite information. According to a report from Peking, the six items of the German claim against China are as follows:

- (1) That China shall pay 600,000 taels as compensation to the families of the murdered missionaries.
- (2) That the cost of the despatch of three men-of-war shall be paid by China.
- (3) That the local officials shall be punished severely.
- (4) That the perpetrators of the murder shall be arrested and executed.
- (5) That the Chinese Emperor shall write an autograph message to be framed and hung in the church.
- (6) That an adequate guarantee shall be given to prevent a similar incident occurring in the future.

Later, it has been reported from the same quarter that Germany made another demand consisting of a concession for laying railways and working mines in Shantung. Reuter's telegram, dated December 1st, corroborates the above intelligence, so far as the payment of an indem-

nity, the punishment of officials, and a railway monopoly in Shantung are concerned ; it includes among the demands of Germany the erection of a cathedral, which is probably another version of the Emperor's autograph message ; and adds, what is most remarkable and important, the cession of Kiao-chow as a coaling station.

On the face of these reports, the proceedings of Germany, considered as a means of obtaining satisfaction for the murder of her subjects and of securing a guarantee for the future, seem to be open to criticism. Whatever may be the nature of the wrong for which redress is claimed, there is certainly an element of irregularity in occupying the territory of a friendly State without previously formulating the demands and giving it an opportunity of expressing the will whether or not to accede to them. China is a sovereign State with which the Western nations are in treaty relations. The example of a land, where the inhabitants have no political organization to speak of, is wholly irrelevant in the present case. The German Minister himself, in opening negotiations with the Tsungli-Yamen, recognizes the existence of the central authority and does not regard the ruler in Peking as incapable of governing. Why, then, should Germany not have approached the recognized ruler before applying the *force majeure* ? We do not intend to enter on a futile discussion of international morality. It seems to us, however, that the proceedings of Germany have deviated from international usage. We confess that we can not help sympathizing with the Chinese for having demanded the evacuation as the condition of opening negotiations. But it may be perhaps too early to relinquish the hope that a justification of the measure adopted by Germany will be forthcoming. Besides, the question whether Germany was justified in occupying Kiao-chow before making an overture to the Government of Peking, is of comparatively minor importance. Especially because China herself has consented to open negotiations without previously obtaining the evacuation, its discussion would be of little practical use for the present.

With regard to redress for the past and a guarantee for the future, we are not slow to admit the rightness of Germany's claim in principle. The anti-foreign spirit of the Chinese people and the haughty indifference of the Mandarins have been no doubt unbearable to the foreigners, and Western nations appear to be growing impatient.

Only recently the London *Times* urged the necessity "to intimate at Peking that, if the central Government can not coerce the local officials into honesty, we (the British) reserve the right to coerce them upon our own account."* It is something akin to this right that Germany has exercised in the present affair, and the irregularity of procedure, which arises from the fact that the coercive measure preceded the intimation to the central authority, is easily overlooked. The *Times* is reported to have applauded Germany's energy in dealing with China, and urged Great Britain to act always similarly. Most of the foreign papers in China, Hongkong, and Japan seem to view Germany's action in a favourable light. It is now high time for China to wake up and to consider her position with all seriousness. China's conservatism is the curse of the Chinese themselves. It has been always a cause of regret for us to see the neighbouring country in this deplorable condition. As to our attitude towards China, we can not do better than quote the following observations of M. René Pinon in the *Revue des Deux Mondes*: "The Japanese regard the Chinese as a relation too slow to run on the path of progress....The Japanese wish to recall the brother who has gone astray, and to impart to him their own energy, vitality and faith. The war may have splintered the two peoples, but it can not have dug a deep ditch between them....The Japanese were convinced that they were representatives of progress and that they had the right and duty to civilize China, even by force."† To lead China on the path of progress is our sincere desire. If Germany's recent action could bring our torpid neighbour to his senses, we should be second to none in rejoicing over the result. We hope with all our heart that China will promptly accede to the German demands so far as they are reasonable. We think it is the duty of our Government, when opportunity arises, to use its good offices for that purpose.

It is not within the scope of the present article to examine the demand reported to have been preferred by Germany; but there is one item which we can not pass unnoticed. It is the cession or permanent occupation of Kiao-chow. The demands of Germany can be reasonable only in so far as they are calculated to secure the redress for the past and the guarantee for the future. As a temporary

* The *Times*, October 20.

† *Revue des Deux Mondes*, Sept. 15, 1897, "Qui exploitera la Chine?"

means of coercing the Chinese Government, the occupation may be justified. But we fail to see how the permanent possession of Kiao-chow or any other portion of the Chinese territory constitutes the redress for the murder of missionaries, and the guarantee for preventing similar occurrences. On the contrary, such a concession will weaken the central authority in the eyes of the people, with no other result than that the ignorant mob will become the more unrestrained. Therefore, unless the eventual overthrow of the Peking Government and the exploitation of the Chinese Empire are contemplated, foreigners in China will be simply worse off for Germany's remaining in Kiao-chow. For these reasons, until an indisputable confirmation is at hand, we can not but refrain from accepting as truth the reported demand for territorial cession or permanent occupation.

In the mean time, however, it is impossible to shut our eyes to the grave news coming from various quarters. In the first place, the belief is widely circulated in the press of the Far East, that Germany had been long desirous of obtaining a naval station on the Chinese coast; that the murder of her subjects in Shantung furnished a timely pretext for taking action; and that the precipitant occupation of Kiao-chow was calculated to enable her to open negotiations on the basis of an accomplished fact. Reports from Europe also are rather in consonance with this assumption, for, according to Reuter's telegrams, the German press is urging the Government to the permanent occupation of Kiao-chow as a naval base; the *Post*, a semi-official paper in Berlin, says that the German force will remain at Kiao-chow for a considerable time, irrespective of China's reply, and that barracks will be built for their accommodation during the coming winter; and the German squadron of cruisers leaving for China is expected to take extra on complement of marines for the occupation of Kiao-chow. All this, if true, points to the determination of Germany to retain possession of Kiao-chow. The sudden increase of the naval strength of Germany in the Far East involving the offer of the Kaiser's only brother, as William II. styled in his speech at the opening of the Reichstag, also tends to arouse a suspicion that something more important and far-reaching than obtaining satisfaction for the murder of missionaries is intended.

What makes the situation more complicated is the fact that Germany chose Kiao-chow for occupation. According to a rumour cir-

culated since the latter part of 1895, China secretly stipulated with Russia to lease the port of Kiao-chow to the latter Power for the period of fifteen years. Russia was not to enter immediately into possession of the port in order to obviate the chance of exciting the jealousy and suspicion of other Powers, but only to occupy it in case of emergency. As a matter of course, the truth of this rumour was officially denied. We may take both the rumour and its denial for what they are worth ; only the fact remains that Russia actually used the place as a naval station during one winter. In the light of this fact, the note-worthy report furnished by Reuter that Russia has acquiesced in the occupation of Kiao-chow by Germany, providing that she is allowed a free hand in Korea, acquires an especial significance. If Germany intended to get a territorial footing in China, ordinary caution would prescribe her to come to an understanding with another Power or Powers. Those who have followed the recent development of the international situation in Europe ought not to be surprized if some agreement were arrived at between Russia and Germany.

Of course, we are saying all this hypothetically. But if Germany were really to insist on, and obtain, a territorial cession from China, other Powers might be compelled to follow her example, even in spite of themselves. This may entail nothing less momentous than the beginning of China's dismemberment. In that case, Japan also will be called upon to take necessary measures for securing self-preservation and protecting national interests. But it is not in this way that peace is to be maintained. We doubt if Germany, who advised us to retrocede Liaotung for the sake of guaranteeing peace, is willing to incur the responsibility of precipitating the crisis in the Far East.

December 6th, 1897.

SPECIAL CONTRIBUTIONS.

JAPANESE NOBLES AND THEIR EDUCATION.

From dwelling in mediæval seclusion in the Palace, the sovereign of Japan has taken his place among men of thought and action, a student, a thinker, an earnest and enlightened ruler. The age of fiction has passed away. The supposed divine veil which hid the throne from our gaze has been entirely dropped, and now the throne rests upon constitution, law, and intelligent patriotism.

His Gracious Majesty, the Emperor of Japan, ever since his accession to the throne, has shown deep interest in the affairs of his Empire. Above all the nobles have been specially under his care and protection. Summoning to his presence the nobles of the Empire in 1871, he cendescended to express his August will. "We recognize the fact that the wealthy and powerful nations of the world have obtained their present position through the industry of their faithful subjects. Nothing short of the warm support of our faithful subjects can enable us to realize our intention, in reference to the promotion of our country to the same footing with other great powers of the world. The actions of the nobles, who occupy the most prominent position among the subjects of the Empire, are closely watched by the people, who look upon them as the standard of their moral conduct. This day, we have summoned you, the nobles, to our presence and declare with you that it is a duty incumbent upon you to lead, direct and encourage them to fulfill their responsible obligations."

From the few but significant words, we may form some idea what a high place is accorded to the nobles in the mind of the Emperor. As far as the writer can find out, titles in Europe, with some few exceptions, being simply nominal, have little or no direct connection with the progress and changes wrought in a nation. Such titles as Count and Baron are simply nothing more than mere ornaments accompanied by some hereditary privileges, whereas in Japan the

nobles backed by the favour of the Court, and by the respect of the people, exercise a particular influence upon our social condition. Their doings have partly constituted the history of this nation. What they now conceive, and act upon may be a great encouragement to the people at large. In all public undertakings,—for instance, philanthropic movements—names of nobles, if allowed to head the list of projectors, are an unmistakable sign that the movement will be a success; or at least it carries with it much greater weight than it would otherwise. Indeed, the nobles may be in one sense regarded as the leaders of the people. The misbehavior of the nobles provokes greater depreciation and condemnation than the same misconduct of the common people because the public pays the strictest attention to the doings of the nobles either good or bad. It is the tallest tree that suffers the most from the storm.

We often hear it said that the nobles in Japan are strangers to the world and its ways. This stricture is true as far as the offspring of Feudalism is concerned, but the same does not hold true with the sons of the nobles of the present day, who are systematically taught in all branches of learning. Are not some of them found among the active members of the House of Peers? In the face of these factors, some with a sceptical turn of mind cherish certain misgivings as to the real influence of the nobles. "It is true," they say, "the nobles are honoured by the people, but not on account of their intrinsic worth but on account of the honour due to their ancestors; and their influence will in course of time ware." We must take the liberty, however, of contradicting this statement. The nobles in Japan stood unaffected through the changes of many successive generations and this is the difference between them and the nobles in Europe or in Korea and China. Leaving the primitive ages let us turn to the historic period when the whole country was unified and consolidated by one man. At this time, we find that the nobles were not dependent upon the people for their existence. They were not created by the people, but preceded the latter in point of both time and order. Thus whether we peruse our history or observe the relations they hold to the people, we are led to conclude how essential was and is the class of nobility to the welfare of Japan. Another peculiarity of the Japanese nobility is found in the importance attached to the family

name. I shall not enter into the discussion of the origin of the Japanese race, although our traditions and history may have much to tell us about it—whether they are exclusively an indigenous or a mixed race. They may be the descendants of the Ainu or Malay, we know not, but it is certain that no particular stress was laid upon the family name by people in general. Even nowadays we find that, among the common people, illustrious family names such as the Fujiwara or the Minamoto are hopelessly mixed up so that whether one calls himself Fujiwara or Minamoto signifies nothing in particular. But among the nobles, the family name is everything. By it, a line of demarcation is plainly drawn even among themselves. Another illustration of this fact is, that newly created peers, not having proper historical names supporting their social position, are obliged to adopt some, otherwise their dignity suffers.

Such is the relation between the nobles and the people. The line of distinction is clear enough. In Europe, the noble families are rapidly increasing so that, in some parts, they are almost undistinguishable from the common people. Such is not the case in Japan, for it is a matter of great difficulty to create a new family, though it may not be an impossible task, the birthright being only enjoyed by the eldest son of the family. So, in Japan, there is no danger that new families of nobles will be created in such large numbers that they will fail to be distinguished from the rest of the people. Moreover, the fact that the nobles are the special bulwark of the Crown is so sedulously taught from birth, both at home and at school, that it is evident their position differs from that of the people.

As long as Japan smoothly advances on her way of civilization undisturbed by any sudden revolution, the class of nobility will never completely die out; it is well for the country that it should continue and exist.

We have three classes of nobles in Japan at present.

1st. The *Kugé* who are closely related to the Court. In fact, at one time, they were the main supporters of the Imperial family themselves wielding political power. However, in the middle ages, the power was transferred to the hands of military men. The Imperial family, being thus deprived of its authority, was sinking gradually into oblivion. Even at this moment, the *Kugé* were the constant followers of the Emperor.

2nd. The *Daimyō*. These were ancient great families who on account of their own special merit were given certain privileges in different parts of the country. They enjoyed independence till the Middle Age, under feudalism the government of their respective provinces being left in their charge. Since the Restoration, they have been raised to the position of peers. They bear some resemblance to ancient lords in European countries.

3rd. The *Shin Kawazoku* or the newly created peers. These are the men who either through their own merit at the time of the Restoration, or by special favour for what they have done since the Restoration have been made peers. Although they are thus all included under the name of the nobility, each of them has a distinct feature of its own. The *Kugé* can boast of its genealogy, but as a matter of fact, they are very poor, having sided with the Imperial household, when its power was on the wane. The *Daimyō* are the richest of all, the *Shin Kawazoku* ranking the next. Each has its strong as well as its weak points. To make these heterogeneous elements, differing in nature, in fortune and in historic association, serve a common cause is by no means an easy matter. This state of affairs necessitates in Japan a peculiar form of education for the nobles. The writer is well aware of the fact that the general opinion among educators is against having a special form of education for a special class. In making the assertion that the nobles must be specially trained, I do not mean to say that there is a need for an exclusive form of education for the nobles alone. The point is simply this, that they shall be taught in all branches of science and literature that, as men they ought to be thoroughly acquainted with; and over and above this, they ought to be familiarized with certain matter relating exclusively to their own class. Hence arises the necessity for a peculiar form of education for the nobility. What shall be its proper method? This is a serious question which is worth our careful consideration.

ATSUMARO KONOYÉ.

[Prince Konoyé is the President of the House of Peers and the Principal of the Nobles' School. The above is the translation of an article specially contributed to THE FAR EAST.]

(To be concluded in a future number.)

JOURNALISM IN JAPAN.

In these days when we are perhaps too much given to patriotic pride, we are apt to associate the word progress with every current of national life ; and in tracing the growth of journalism in this country the unbroken line of development is strikingly apparent. Perhaps I must risk the ironical smile of my foreign readers at my making so much ado over the present subject, when they must be wondering how much there is, after all, in the history of journalism in this part of the Far East. Certainly Japanese journalism has no time-honoured history to show, nothing remarkably gratifying to an inquiring mind. It is within the memory of some of the present generation when the first newspapers were published in this country ; and were received by the public with trembling hearts and hands, for reasons to be stated further on. When we reflect upon the peculiar circumstances, favourable or otherwise, under which the press has grown up in this nation, we cannot help noticing, with due complacency, its past struggles, its present influence and its future possibilities. That newspaper work in this country has not always had a flowery path is undeniable. On the contrary, one hindrance after another has stood in its course, and until less than a year ago it suffered under the thralldom of very rigid press laws. More remarkable than the mere increase in the number of journals and than the various noticeable improvements in their quality, is the influence the press has come to wield now-a-days, socially and politically as well as in other directions. To say that this country has more newspapers than all other Oriental countries combined, does not say all ; that the press stands today independent of the caprice of the governing body is a matter of national congratulation. If Japanese journalism has not as yet sufficiently advanced to occupy an important place in the newspaper fraternity of the world, at least it may rightly claim a certain amount of recognition and attention.

Praise and honour are due to Mr. Joseph Heco, author of "The Narrative of a Japanese," who started, at a great risk, the first newspaper in this country. Indeed it was in June, 1864, when the country was in a state of the utmost confusion and disorder, the Shōgunate

making its last effort to maintain the sovereignty it had held unremitting for nearly three hundred years, and the lives and property of the people hanging on a trembling balance. Virtually anarchy prevailed in the country for the time being. The people had been in a state of excitement and trepidation ever since the appearance of the Black Ships in their hitherto undisturbed harbours. Born in such a turbulent period, the pioneer newspaper was rocked in a rough cradle. The *Kaigai Shimbun* (Foreign News) was the name of the paper whose appearance must have been more surprising than welcome to the people. It was "a newspaper translated from foreign papers whenever the mails arrived, and giving the local prices current for imports and exports, for the natives." A few people of progressive turn of mind stealthily read the paper, but with a guilty conscience. One *shū* (6½ sen) was charged for a single copy, but in many cases the paper is said to have been given gratis. Fearing serious consequences from indulging in this new forbidden literature, as the authorities were not at all disposed to suffer the people to be well posted in foreign affairs, the general public, however, declined the paper with thanks, even when it was offered free. Only two men (they surely deserve honourable mention) throughout the length and breadth of the Empire, subscribed for the paper. Advertisements being of course out of the question, and there being no financial support from any other source, it is rather puzzling how the paper could run as long as it did—for it lived nearly two years. It is not at all surprising that Mr. Heco lost over 500 *ryo* in the adventurous enterprise. The seed once sown did not, however, go to the winds, but was deeply planted in the soil ready to sprout forth at the first breeze of spring. The expected time came and the opening of the Meiji Era (1867) saw several papers starting up. First in the list may be mentioned the *Daijōkan-Nisshi*, published at Kyōto, which contained current news besides official notices. Following this there appeared in Yedo (now Tōkyō) a magazine of similar nature under the title of the *Chinshōfu-Nisshi*—an organ of the Tokugawa clan. It is a noteworthy as well as a curious fact, that the two official gazettes, for such they really were, were brought before the public almost simultaneously in the two capitals, and that both of them were destined to be too short-lived, to leave any marked impression on the affairs of the time.

In the spring of the same year (1867) appeared the first number of the *Kōkoshimbun* (Social News) under the editorship of Mr. Gen-ichirō Fukuchi, a literary magnate of the highest order in the present age. Like the one published four years previously by Mr. Heco, this newly born paper was not nursed on a bed of roses. The strong opposition, expressed in the most unequivocal terms, to the government then arisen on the ruins of the Tokugawa *régime*, cost the undaunted editor a severe penalty of imprisonment. The authorities at once put under the ban all newspapers then springing up like mushrooms, fearing that the endless diatribes of excited and malicious writers might endanger the work of the machinery of State, as the condition of society in this country was then so chaotic. When we inquire what great sin Mr. Fukuchi had committed to deserve a dark dungeon, we find it was no more than a frank expression of his sentiments—possibly in terms too strong for the over-sensitive ears of the authorities—as to the existing political situation. Speaking in favour of the Tokugawa *régime*, he protested that the overthrow of the Shōgunate did not mean the restoration of sovereignty to the Throne, but the rising up of a new Shōgunate in the form of the “Sat-Chō” government. If the new *régime* meant a simple change from one usurper to another, he could not see any occasion for wresting the sovereignty from the hands of the Tokugawa. Be that as it may, under a sweeping edict the newspapers in Japan were wiped out of existence for a period of nearly one year. But the press was not to be kept down forever. In 1868 the edict against the publication of newspapers was withdrawn, the new press laws being at the same time duly promulgated. Movable types being then unknown, the clumsy wooden blocks were still employed. The editor was the jack of all trades, acting as reporter, publisher, printer, treasurer, in fact in every capacity except as carrier.

In 1871 the *Yokohama Mainichi* issued its first number, and in February of the following year came the *Nichi-Nichi* and a month later the *Hōchi*. The introduction of types opened a fresh epoch for journalism in Japan. Before me lies a copy of the first number of the *Nichi-Nichi* printed on a sheet of Japanese paper not larger than 18 × 24 inches. It was spaced off into three columns, which contain merely a few official notices, and some items of street gossip. I shall not weary the reader with the names of the different papers published at

this time; there were at least seventy nine papers of various kinds throughout the country at the end of 1874.

Volumes might be filled with amusing anecdotes, connected with the infancy of journalistic work in this country, over two decades ago. Here are two or three of them which I take liberty of transcribing from an article in the *Sun*.

"Now-a-days most of the daily papers are printed during the night and are delivered to their readers before they are up; but twenty years ago such speedy work was not even dreamt of. Generally the printing was done by noon, and the paper of the day did not reach its readers till late in the afternoon. Then too, newspaper carriers did not run off unceremoniously after throwing the paper in at the door, but often stepped round to the kitchen to leave the paper and take a cup of tea."

"A certain newspaper issued in the 6th year of Meiji (1874) met with such success, that an unexpected deficiency was found in the number of news boys. To meet this emergency all the members of the staff were put to delivering. Conspicuous among them was the treasurer who turned out in full *hakama* and *haori* style, with two swords, carrying his 200 copies for delivery in his sleeves."

"A story is told of the late Mr. Jūkyō Suehiro, the then editor of the *Akebono*, who one day was busily engaged in writing an editorial, hoping to get it done by 4 o'clock p.m. when he was engaged elsewhere. The clock struck four, but he had not finished even half of it. The more nervous he became, the less could he collect his thoughts. Finding his task impossible, he threw his half written manuscript out of the window, and as a result the next day's issue came out with the following apology.

'Yesterday was so windy, as our readers well know, that our manuscript was accidentally blown off somewhere, and is not to be found. The time for going to press being upon us, we were unable to rewrite the article, so the editorial had to be given up for to-day. Any one finding the lost manuscript is earnestly requested to send it to this office.'

Having gone thus far, I fear in undue length, through the early history of journalism in this country, I may leave my readers to their own conjecture as to its subsequent course, which was a monotonous

repetition of the same old story, *i.e.* the birth of one paper and the death of another. Anything new strikes the public fancy, but unless a paper be of unusual merit, it gradually dies of itself, as soon as the novelty wears off, from want of patronage. How many papers are there now in this country that can boast of having been continuously published for the last half decade? During last year, 131 new journals (including newspapers and magazines) were started, and 114 went to the wall. It is a fact, though an unpleasant one, that some papers of the highest order and established reputation have been compelled to lower themselves both in tone and in price, in order to retain their subscribers. Lack of editors of trained ability, and the insufficient investment of capital, may partly account for the uncertain state of journalistic enterprise in this country. The public alone should not be blamed if they decline to support those patched-up papers that have been run on no higher principle, than that of simply earning bread and butter.

The press law, though amended and improved from time to time, was an incubus that long oppressed the newspapers in this country. From early days many unhappy editors, consciously or unconsciously, ran counter the iron law and fell its victims, and were imprisoned or fined. The papers containing the offensive articles were confiscated by the authorities, and in extreme cases the further publication of the paper was permanently prohibited, or else temporarily suspended. The motive of the press censorship was sound enough, namely, to prohibit the insertion of any article prejudicial to public peace and weal. Such a law has had its uses in its day, but at present there is no occasion for regulations which are inconsistent with the spirit of the Constitution and of the age. For years the newspaper writers strove for the repeal of this tyrannical law, but the authorities firmly stood their ground, affirming that the time had not arrived to grant the coveted freedom. At length the long contested law met with its doom when this year the Emperor sanctioned its revision voted by the Diet. The one stumbling block that stood for years past, on the course of the press in this country has been removed; the good resulting from its removal time alone will make manifest.

Tōkyō is the centre of journalism as of other affairs in Japan. There is hardly a paper or a magazine of any importance published outside of the metropolis. All provincial papers, with the exception of the *Ōsaka*

Asahi and possibly one or two others, are filled with extracts from the metropolitan press. The division of *ôshimbun* (lit. almost *in toto*, big papers) and *koshimbun* (small papers) is a classification of purely Japanese invention. The former give mainly political and literary news, and the latter street gossip and like light subjects. Of the two kinds the *koshimbun* is decidedly the most popular among a class of people here, especially with the fair sex. The *Nichi-Nichi* for its conservative tone and the rich flavour of officialism; the *Jiji* for its accurate and speedy report, and special attention to commercial and industrial questions; the *Nippon* for its vehement outspoken style; the *Kokumin* for its progressive and liberal views; the *Yomiuri* for its happy assortment of reading matter for the general public—all these papers stand foremost among the journalistic publications in this city. Naturally, each of them finds most of its readers among some particular class of people; for instance, the *Nichi-Nichi* has, or at least used to have, the most extensive circulation among officials, the *Jiji* among business men and the *Nippon* among the students. The *Miyako* and the *Yamato* head the list of the *koshimbun* (small papers). Scandalous tales, blood curdling news, this and that about singing girls and actors, a goodly share of serials make up the contents of these papers. They are no less rejected in well-ordered families here, than the "Police Gazette" and other publications of similar nature are in pure European and American homes. The *Tôkyô Asahi* stands half way between the big papers and small papers, paying equal attention to public affairs as well as to light subjects.

The appended table shows the total number of the newspapers and periodicals published in this country and their circulation between 1889 and 1893.

year	No of Publications	Am't of Circulation
1889	647	151,892,701
1890	716	188,289,728
1891	766	199,168,371
1892	792	244,203,066
1893	802	278,157,421

One of the noticeable features, of the present day newspapers of Japan, is the large space devoted, even by third rate journals, to subjects connected with commerce and industry. It is in accordance with the

natural order of things that, as society has advanced, the chivalrous ideas and romantic aspirations that once captivated the hearts of our people have given place to utilitarianism and mammon-worship. Those who once so eagerly sought after official honours, have come to covet such laurels as are won on Wall Street. Is it anything out of place, if the newspapers follow the trend of times, and endeavour to gratify the public taste with elaborate items on the money market, fluctuations of stocks, the fall in silver, business reports, insurance matters, and so on *ad infinitum*? Another, and a very unwholesome feature of modern journalism in this country, is the everlasting insertion of novels often written by mere hack scribblers. The craze for novels has reached alarming proportions in this country. To meet the demand, even the papers of the highest class condescend to fill up two or three columns with serials.

Japanese newspapers are conspicuously behind their Western contemporaries in the matter of reporting. They chiefly, in some cases even exclusively, depend upon the so called "news agencies" for their materials, so that what appears in one paper appears, in a little different garb, in another. In other words, if you read one paper you virtually read all the others so far as news is concerned. The points on which the metropolitan papers compete seem to be rather "no holidays," extra supplements, and cheap rates of subscription, than the quality of their matter. Evening papers are "no go" here. The condition of the country does not seem as yet to justify their existence.

Well, how about the magazines? It almost takes my breath away to survey the countless new publications on the news stands. But with periodicals as with daily papers, comparatively very few are born to live long. The *Kokumin-no-tomo* (The *Nation's Friend*) with its articles from the pens of eminent writers enjoys a long established reputation, a local English paper once said that it "inaugurated a fresh epoch in the history of Japanese periodical journalism." The *Taiyō* (The *Sun*) is popular with all classes of people here, giving wholesale, as it does, articles on all subjects imaginable from great questions on politics to minor ones in house keeping. The *Waseda Buugaku* (The *Waseda Literary Magazine*) and the *Teikoku Bungaku* (The *Imperial Literary Magazine*) hold their ground in the field of literature, while the *Nipponjin* with its ultra-Chauvinistic spirit, grati-

fies a set of people whose pet expression is "Japan for the Japanese." The *Tōyō-Keizai-zasshi* in economy, the *Kiōkujiron* in education, the *Kokka* in fine arts, the *Rikugō-zasshi* and *Hansei-zasshi* in religion, the *Tōyō Gakugei-zasshi* in science,—all these periodicals stand unrivalled in their respective fields. Add to these, the ever increasing number of magazines devoted to the study of foreign languages, especially English, and even then the list is far from being complete.

I cannot close the present article without making some references to the English journals edited by Japanese in this country. The idea of a Japanese attempting to edit an English journal has been satirized and derided by foreign publications issued in this country. One attempt after another in this direction was made in former days but never with success. Recently, however, an especial interest in this nation has been awakened in the minds of foreigners, and it has become incumbent on us to make known our thoughts and characteristics to the world at large. The *Far East* was projected to meet this necessity, and its first issue came out in February, 1896, meeting with a warm welcome not only from the vernacular papers, but from all the local English press. The *Hansei-zasshi* is another beautiful periodical in English, "for the Art, Customs, Religion, and Literature of Japan." It is specially rich in illustrative features. Last but not least is the *Japan Times*, the first, and as yet the only English daily paper edited by a native of Japan. The paper is now on a solid basis, despite much apprehension entertained at the beginning by the public as to its success.

SUTETA TAKASHIMA.

THE NECESSITY OF ENACTING A LAW FOR LABOURERS.

INTRODUCTION.

The progress of industry in this country has been very great during the last ten years. If we look at the number of manufactories we find that there was generally an increase of 300 or 400 a year during this period. In the year 1892 more than 500 of manufactories were started, and in the year 1893, 833 were added to be followed by 848 in the next year. In 1895, 778 were founded. In 1896 the number of manufactories and labourers throughout the country was 7,222 and 405,481 respectively. There were 1,623 larger manufactories that employed more than 500 labourers. If we count the number of those manufactories that used the natural forces in the year 1895, there were steam power 1287, water 1085, steam and water together 386, gas, electricity and oil engines together 7, wind 6, gas 1, and electricity 10. From these statistics we see a remarkable increase of manufactories and labourers. We may take the spinning manufactories as instances of fully developed factories. Let us examine the statistics prepared by Ōsaka Shiritsu Yeisei Kwai (Private Sanitary Association) from 14 spinning manufactories in April, 1897. The number of labourers older than 60 years was 20, above 20 years 9,803, older than 15 years 6,816, older than 10 years 4,497, younger than 10 years 68, the total 21,204, and when they are classified into men and women, the men were 4,967, and the women 16,237; the average wages of a man was a little more than 20 sen and that of a woman a little less than $13\frac{6}{10}$ sen per day; those who lived in the boarding houses were 6,799; the price of meals per day $6\frac{9}{10}$ sen per head on the average throughout the 14 manufactories. This information refers to the 14 manufactories in Ōsaka only. We may take it as an example in considering the daily increasing number of the spinning manufactories of the whole country. We have taken spinning manufactories as a specimen of systematically organized manufactories. But if we look more closely, we find that their systems are very diverse and unsettled. It is clear from the above statistics that the increase of manufactories and labourers is a sign of a remarkable

development of industry. If we let things take their own course in the hands of the owners of the manufactories and the labourers, we can by no means expect a lasting success of our industry, for the systems of their manufactories and the management of the labourers will remain diverse and unsettled for ever. This is the reason why I believe that a law for labourers is of the utmost necessity for setting our manufactories somewhat in order.

OBJECTIONS AND REFUTATIONS.

Here is an objection: "Our industry is still in a state of infancy. We see no necessity for a law about it." But we think it is of the utmost necessity for the healthy development of our infant industry, that law will provide for the maintenance of the labourers' health on one hand, and regulate the relations between the owners of the manufactories and the labourers, and thus avoid the confusions that may occur between them on the other hand.

An objection again: "The labourers in our country are not only bound to work for the wages they get from their employers, but there is a relation between them which is one of our inherent national virtues, viz. a relation between a master and his servants. A law for labourers will destroy this laudable custom." Such an objection might be justified, if a family industry were referred to, but it is not to be applied to a large manufactory, for it is not safe to appeal to the employer's conscience alone in these matters. Moreover in the civil law an employment is a contract, and right and duty are acknowledged. It is extremely dangerous to trust to one's conscience alone in legal matters. Again the objector admits the fact that the Western people have a custom of imposing contracts and forcing labour. Well, within three or four years these Western people will come and live with us and compete with us in industry. In this case we must protect our labourers who are to be employed by these Western people. The objector would consent to this our view. Thus from every point of view a law for labourers is of the utmost necessity.

An objection again: "As the younger labourers are accustomed to go to the manufactories with their parents, the parents will necessarily cease to go there, if the former may not be employed in the manufactories." But in reality the younger are rarely seen accompanying

their parents to the large manufactories. Though they accompany their parents, it would hurt their health to work in the large manufactories in which they have 12 hours a day and the air is not clean owing to the excessive heat of the machines. If the law limit the way of employing these younger labourers, the owners of the manufactories and the labourers employed by them may feel some inconvenience. But I believe that it is important in order to develop the physical education of our fellow countrymen and produce more vigorous labourers in the future. Moreover practical men say that there is little advantage for industry if young labourers were employed.

An objection again : "A law that limit the hours of labour does not protect the labourers but puts them at a disadvantage, for the shorter hours produce the lesser wages." The wages may be more or less decreased by limiting the hours of labour. Yet the employers must supply the want of labour caused by the decrease of hours ; the demand of labourers will consequently increase, lead to a competition of the wages and naturally cause the rise of wages. As for the employers, they will, in the long run, get the same industrial results by employing the more vigorous labourers. Moreover it is cruel to disregard the decrease of our physical strength by excessive labour simply because we would get a larger sum of wages for the labourers.

An objection again : "If the hours of labour were limited by a law, the number of labourers must be increased and consequently their wages and other expenses will increase and these additional expenses must be discounted from the profit. This will cause an inevitable panic in every manufactory as its income will not balance its expenditure." The increase of labourers may be inevitable by the limitation of the hours of labour as the objector says. It is too much to assert that an extraordinary panic will take place when the hours of labour are limited by law. For at present the average profit of various industrial business is estimated at from 8 to 10 per cent. But if we look at the latest statistics on the profits of the spinning manufactories, they are indeed unusually great. Some manufactories give a bonus of 10 per cent., 20 per cent. or even 40 per cent. It is believed that only a part of the net profits will be enough for the supply of the wanted labourers which would be caused by the limitation of the hours of labour. Now is it your so called virtue of a master that he should

covet the highest profits by imposing labour to the utmost degree? The owners of the manufactories need a little patience in order to get more vigorous labourers.

REAL FACTS.

If we examine foreign laws concerning the ages of labourers, we find that in Germany the youngest limit is 13, in Belgium 12, in France, 13, in Switzerland 14, and that other countries make similar laws. But in our country even in such a work as spinning which employs machines and works day and night indiscriminately, children under 10 years are employed for 12 hours a day,—no wonder if their faces are pale and their condition miserable!

If we examine foreign laws concerning the hours of labour, Germany limits them to 6 hours a day for those who are under 14 years, and 10 hours a day from 14 to 16; in England the limit is 8 hours a day for those who are not older than 14 years, in the weaving manufactories; Austria has a limit of 8 hours a day for those who are under 14 years; France 10 hours a day for those who are under 16 years. But in our country we have from 10 to 12 hours for children and women quite indiscriminately; some work even 16 hours a day; spinning especially goes on day and night for 12 hours continuously in ill-ventilated workshops.

As to the diseases of the labourers, those of the stomach and intestines are most numerous in the spinning manufactories. According to the opinion of the employers these diseases are caused by the fact that the country women, who have been accustomed to eating wheat, take too much rice when they come to the manufactories. But in spinning, work goes on day and night, and in the day three meals are given and in the night three meals again. As the people work every other week day and night alternately, the hours of the meals change so suddenly that the digestion is apt to be upset. Moreover those who work at night must sleep in the day time; their sleep therefore cannot be sound, and they get irregular meals during the day. Is this not one of the causes of such diseases? Besides these diseases, there are also numerous cases of diseases of the lungs, joints and ages; there is also a prevalence of female irregularity, all due to insanitary surroundings.

The kidnapping of labourers is still worse. As the number of

labourers is very deficient, every manufactory is apt to come short of them. The manufactories are therefore in the habit of enticing skilled labourers from one another with promises of higher wages. Some argue that such competition for the employment of labourers at higher wages is quite inevitable in industrial enterprises, and that it is no practical evil. But if skilled labourers be kidnapped by one manufactory from another, the consequences must be serious. It is advantageous for the labourers to stay in one manufactory and train his skill there. If he changes his position continually he is apt to waste time and imbibe bad habits. We have examples before us. The Kamegafuchi Spinning Manufactory employs 3,500 labourers of which 500 in average come in and out in a month. The Shûeisha employs 745 labourers of which 242 change on a monthly average. These two manufactories are unable to prevent kidnapping except by prohibiting their labourers to go out, or by getting them back through the means of spies.

As to the education of the labourers we are perhaps right when we say there is absolutely none. In Europe there is a rule that young people should not be employed unless they finished their common education. But it is not so in our country. Every one is allowed to be employed as a labourer. Therefore an educated labourer is scarcely to be found. It is true each spinning manufactory has a rule that the labourers are allowed to study two hours day. But the younger labourers do not like to be instructed after the long labour of 12 hours which has taxed their bodily strength to its utmost. Accordingly our labourers stop at the mere mechanical labour and never attain to the higher knowledge of their profession; they are labourers for life dependent on other people and quite contented with their degraded position. As to the women they are ignorant of writing and sewing. How can they govern their homes when they marry?

There is a certain kind of men called the "introducers" who stand between the employers and the employees, and practise every sort of vice,—such as kidnapping, &c. They get a commission from the manufactories of from 20 to 50 sen per head for every employee whom they introduce—often alas with promises which are not fulfilled.

CONCLUSION.

The above facts call for our most serious consideration. As long as the abuses in our manufactories remain unchecked and uncorrected, it is hopeless for us as a nation to dream of a great industrial future for our country. Under our present system we cannot hope to have skilled and trustworthy labourers capable of turning out honest articles such as can alone establish a lasting reputation. Our labourers must be protected, in order that they may have the opportunities of development; and protection cannot be procured for them except the State comes forward as their protector and gives them that help which they so sorely need.

TETSUYA HAYAKAWA.

[Mr. Hayakawa was lately a private secretary of the Minister of Agriculture and Commerce. The above article is a translation.]

HIGH EDUCATION FOR BUSINESS MEN.

Not very long ago, the writer met with an agent representing in Japan one of the most prominent commercial establishments of the United States. In conversation with him in regard to a Japanese student who, after many years' study in institutions of learning, entered into practical business life, he said : "Well, it may do all right, and goes on successfully in your country, but never in our Republic. Our company, for instance, prefers men who work up from lower positions entirely through practical service, to those who are trained within the college halls, or so called theoretically educated men."

These are the words uttered by this one particular man, and if this remark is merely personal and affects only individual welfare, we may pass it by unheeded as "nonsensical buzzing." But the remark is sadly like that which we hear so frequently from so called business men on both sides of the Pacific. Moreover, to many uninstructed persons, they furnish the ground for shutting the doors of commercial as well as industrial establishments to many able and highly educated youths, who desire to devote their lives to this important department of human activity and come to these doors for enlarged opportunities. Furthermore, this unfair treatment of the young generation is destructive not only to the institutions from which such men are excluded, but also to the country where such commercial usages have any weight at all in the minds of people. Thus, considering it to be one of the important problems of the day, when we are laying the foundation of our commercial structure, the writer desires to express a few thoughts for the refutation of the specious error quoted above.

In the first place, the distinction commonly made between theoretical and practical men has not been very clear. When they say theoretical men, they mean those who have more or less ability in speculating or forming hypotheses. Practical men, to them, are those who have been engaged in transaction of business and who have ability in doing so. And as the former class of people is found mostly among those educated in universities and other higher institutions of learning,

no matter whether they take the course of study for practical purposes or not, to them, educated men are synonymous with theoretical men, simply because they are trained to theorize. Such are the men to whom the doors of some economic institutions are closed, when they ask for employment. But I question if there is any business man who does not theorize. What is meant by theorizing? Merely speculating or making hypothesis? This is not the proper meaning of the term. Theory, if more properly defined, means *the general laws*. Jevon says: "The theory of gravitation means all the more general laws of motion and attraction, on which Newton founded his system of the Universe. When we speak of the mathematical theory, the lunar theory, the theory of tides, the word is employed without any special reference to hypothesis, and is merely equivalent to general knowledge or science, implying the possession of a complete series of general and accurate laws." And practice is merely the application of theory to action. Therefore, it is true that if they possess more general knowledge, there is greater possibility for a wider application thereof.

If this distinction is true, there is no such person as a purely practical man in this world. In order to get some results of his action, he has to theorize at first. Here is a dice player. See how, he throws the dice and wins the game. Does he throw it without any consideration. No; he does consider with care how to hold the box, then measures the distance and finally throws it with certain force. In other words, aided by knowledge, together with past experience, he theorizes before he throws again. Here stands a general who has fought most successful battles. Ask him how he won his brilliant victory. He will answer that he contemplated or planned for the whole campaign, spending days and nights of study and consideration, and weighing the ability and capability of both armies. Then, he put his plan into actual operation. Thus, he too theorizes with the knowledge of military tactics, which he accumulated in the days of his academic career, together with many years' experience, before he began his successful campaign. Moreover, there is no person who uses more theory than the actual business man. Vanderbilt, for example, was at first in a shipping business, owning some ferry boats and small steamers; but from studying the changes which had been

taking place in transportation, he foresaw that there would be a great development of the railroad system and changed his investments from the shipping to the railroad business. In this wise, theory and practice are both essential to undertakings of every sort. They are not counteracting, but they are reciprocal actions of man, for, with either one alone, no man can undertake anything successfully. They are the representation, so to speak, of two continuous actions of human beings, especially for material satisfaction of economic wants. Therefore, for every one who desires to be a winner in the battle-field of life, both are necessary, and the more theory one acquires and the better he applies them, the more successful he will be.

If this inference is true of individual cases, now let us turn to the social aggregates, and see if this holds true there. It is, on all hands, admitted that social aggregates are organic, and as with organisms, in their early undeveloped state, there exists in them scarcely any mutual dependence, but it becomes at last so great that the activity and life of each part is made possible only by the activity and life of the rest. In highly developed society, we observe that the function of each component part is well differentiated and distributed. Among numberless elements which constitute the social organism, we may find two large classes: one is theoretical or inventive and the other practical or operative. This characterizes societies of every kind and every form—from the family to the State, from the shops to the factories, and from the small store to the large corporation. If the arrangement and relation of these functional divisions are symmetrical and harmonious, society thrives in the conflict of any kind. When there is the close combination of these factors—inventive and operative, there the nation is wealthy and prosperous. For example, America is one of the wealthiest nations in the world, if not the wealthiest, because besides abundance of natural resources, the arrangement of these two departments are well made—the whole prosperity is nothing but this. To illustrate: most of the instruments and machines of modern industry which facilitate the production of wealth so much, have been the invention of theoretical men, and it was practical men who put them into actual use for the benefit of society; producing more with less labour. The development of transportation and electric inventions are good examples.

In commercial establishments, these two agencies are significant in the form of managership and clerkship. The former should be more or less educated in the higher institutions of learning, and should have some practical experience ; while the latter should be trained in the business practically. This relation is so plain that it is almost absurd to state such a simple proposition : Both kinds of men are always necessary for successful enterprises. But why, then, do the business men dislike and exclude the educated men from employment ? There are two seeming reasons at least for their refusal :

1. The fact that so many of the so called influential business men of to-day are productions of commercial establishments, and not of colleges and universities ;

2. The failure of some educated men who have already entered the business field.

But if we consider these objections against higher education for business men, they can not hold.

First. No one denies the fact that most of the prominent and successful merchants, especially of Japan, to-day, are self-made men in business, because their environment and the time were favorable to them. But how absurd to recommend the same course of life to the young generation, who are placed under different circumstances and surrounded by an entirely different environment ! They might have come up from apprenticeship to their present prominent position ; yet different persons can take different courses, even to secure the same result. Furthermore, the commercial world is dynamic, undergoing changes every day in its extent, its structure and its results. Hence, to recommend the coming generation to pursue the same course as those of to-day have pursued, is like introducing the feudal régime into the democratic world. No one can conceive that there is a person who being ardently desirous to enrich himself, and indirectly his own nation, excludes men who are educated in the universities or college who desire to enlist themselves as assistants to, and co-workers with, him, simply because they are theoretically trained men ! The material changes of the world have been so great, that in order to be successful business men one must acquire a knowledge of all the general laws of society in the widest sense.

Secondly. The reason is based upon the fact that many commer-

cial houses have employed highly educated men, but they have not proved successful as business men. Therefore, they are inferior to practically drilled men. We admit that for certain lines of business, this is very true, but in a majority of cases, the contrary is also true. It is altogether unreasonable, even cruel, to exclude a whole class of educated men, because some of them have been unsuccessful. The force of such an argument is something like this: A has a very good education, just as good as any one can receive; but B has no education at all. However, what difference is there in their attainments? A is of no use in a store, but B is to-day the leading star in our constellation. Therefore, they conclude that practically trained men are better fitted for business, than highly educated men. What a comparison is this? To me, this is a specimen of absurdity in speaking of the value of education. This is not comparison at all, for they compare two persons without a standard of measurement. To compare accurately, in this case, we must compare one man with education and a person of similar temperament without education. Then, we can speak and criticize the value and efficiency of education. The method they adopt does not teach them to enquire at all, whether A, if he did not have such an education, would be still less useful than he is now; conversely if B had the education A had, would he be still more useful? The university education implies that which enables man to make himself useful in all different departments of human life. What conscientious men can conceive the idea that the university education, or higher education in general, fails to ennoble man's character, broaden his views and strengthen his conviction!

Again, it is true,—however, sadly so,—that there have been many failures of educated men, who have entered business life, and some of these failures were caused truly by the inability of the persons employed. But I dare say, nine out of ten are caused by too high and responsible positions given to young men just out of the educational institutions. Here, both parties, employers and those who seek for positions, are equally to be blamed. It has been a natural tendency among employers, to offer a higher position than the ordinary clerkship to the graduates of the educational institutions; on the other hand, also the educated men would not be ranked the same as ordinary clerks and have more privileges than they. What was the result? It is a

clear consequence that if the position is too high and responsible, the young men who are not accustomed to that kind of work, fail to fulfil their duties, and are said to be unfit for the business. When they come out of school they should not consider for a moment, that they are complete in all their work, for it is only the end of preparation, and just the commencement of their actual lives. In this transition period from a student's career to his practical business life, from the lecture hall to the office deck, they must be very careful and cautious. If they hasten too much, they will surely stumble. Their progress should be gradual and orderly, and each step should be firm. They may be masters of all knowledge of economics, but they are elementary students of practical business. Here they must begin their alphabetical training, and as they have taken the stated course of study, firmly and regularly, they must do the same in the new form of work. Thus, if they attend to business in this way, when they reach an administrative position, we shall have the all round business men—a combination of theory and practice. Applicants should not expect to gain a little success to-day, but they must long for complete success in the future, for we are not working for to-day only, but also for to-morrow. This is the method which should be adopted by all societies for the employment of men. When application is made, the firm, if the applicant be desirable, should employ him, and give him the position which is ordinarily given in the department without consideration of education, and then see how he develops. If you find that the educated men, thus placed equally with ordinary practical men, are inferior and found unfit, then, only then, you can criticize education. Even then, we must remember that we put the different abilities and characters of persons concerned, out of consideration, but this is certainly a better test in selecting than the method hitherto adopted. Hence it is not a fair argument at all, to conclude that educated men are not fitted for business because they do not fulfil their duties, while they put the men in too high a position for their ability. The comparison again misses the standard. If one wishes to compare an educated person with an uneducated one, they must be placed in similar positions. Then we may have a fair comparison, though not even then quite accurate.

The best method, in this respect, I know of, is the one adopted, I am told, by the Mitusi Company of Tōkyō. That is, all applicants (ex-

cept in cases where the ability and merits are definitely known) are placed at first in a neutral position, and then, after a few months' trial, they rise or fall according to their talents and usefulness. This seems to be the most democratic, impartial and the only ideal way of choosing the best men for the best position. What does this last clause mean? It means the good differentiation and fair distribution of social and economic functions which is a type of highly developed society. Since whether nations are progressive or retrogressive, prosperous or the reverse, depends upon the ability and character of each functional representation, the system of choice should be very democratic—free for so called theoretical men and practical men equally.

Since the London *Times* published his approval of fine Japanese system of commercial education, this has become one of the many items concerning Japan which have attracted the world's attention. And I believe the statement of the *Times* is true and I know also that in Japan, the industrial as well as the commercial institutions have begun to open their doors to the graduates of the Imperial University as well as of other higher educational institutions yet; such establishments are very few, and too many business men of to-day are prejudiced and sceptical as to the higher education, for business men do not appreciate our excellent system of education. Do not think that you are working only for Japan of to-day, but you must think and remember that you are forming and laying the foundation of a commercial structure for Japan of the future, and that to make Japan the victor in the international contest of commerce, rests with the business men of Japan.

MASAYOSHI TAKAGI.

[Mr. Takagi studied in U. S. A. and Germany, taking the degree of Ph. D. in Johns Hopkins University.]

PROTECTION OF INDUSTRIAL PROPERTY IN JAPAN.

Treaty revision between Japan and the majority of the Powers is already accomplished, while with some others it is in progress with the prospect of early conclusion.

The practical benefits which it brings to both Japanese and foreigners are numerous. Among them we find the reciprocal protection which can be enjoyed in the matters of patents, designs, and trademarks, as the first, if not the foremost; for the articles of the treaty pertaining to them have come first into practical operation, while the rest are not yet acted upon. Indeed, the matter seems to be singular. It is not so weighty a question as to excite the feeling of all people like the abolition of extra-territoriality or mixed residence. It is concerned exclusively with the rights and interests of individuals in industry and trade. But here is the point which can claim attention of all people, especially of those who are engaged in such business. It will not, then, be entirely an idle and vain labour to trace the course of development the laws of patents, designs and trademarks of Japan have followed from their establishment to the present day.

The history of those laws took its beginning on May 25, 1871, when the law regulating grants of exclusive privileges to inventors was established. But this law was not acted upon and no machinery existed for the grant of patents till the 18th of April, 1885.

The law regulating trademarks was enacted on the 7th of June, 1884, and the Registration Office established in the Industrial Bureau, Department of Agriculture and Commerce. It was very simple, being divided into three parts—Registration, Library, and General Affairs. Mr. Korekiyo Takahashi, now the vice-President of the Yokohama Specie Bank, was the first Chief of the Office.

In Japan it is the law of trademarks which was practised first. As all the Japanese families and shops have their own badges, a sort of trademarks, from the date unknown in the history of the nation, it seems natural that the law of the trademarks should have been enacted first, in order to protect the interest of individual shops or families.

A new law regulating grants of exclusive privileges to inventors was enacted in the 18th of April, 1885, and practically put in operation from the 1st of July of the year. Mr. K. Takahashi, Chief of the Registration Office, was appointed to take the post of the Chief of the Granting Office. Soon after, all the forms of application and specification, and of naming inventions were fixed and shown to the public.

Mr. Takahashi went abroad for Europe and America, in November of 1885, in order to observe how the laws relating to patents and trade marks are practised in those countries.

As the affairs of the country became more and more complicated, and all industries developed speedily, the business of the Office grew so complicated and extensive that it was absolutely necessary to separate the Office from the Industrial Bureau and form an independent Patent Bureau. And at last it was established under the name of "*Sembai-tokukyo kyoku*" (literally, Bureau of Monopoly Licence) on the 16th of February, 1886, and the granting of monopoly licence and trade mark registration was made the function of the Bureau.

Mr. Takahashi came home from abroad in the end of November, 1886, after one year's journey through Europe and America, and we must not forget that his journey is one of the noteworthy events in the history of the patent law of Japan. Many revisions have been made in the laws of patents and trade marks, in the rules of practice, in the process of paying patent and registration fees, and in the forms of applications and specifications of both patents and trade marks, etc., which we do not hesitate to recognize as the result of his observations abroad. The first number of the Official Journal of Trade Marks was published by the Office, on September 17, 1887, for distribution among the local governments, and industrial associations and reading clubs founded by private individuals, gratuitously if asked for. As to the effect of such a measure in promoting the principle of trade mark registration and making known its value among the people, we need not speak here.

The official organization of the Bureau was proclaimed by an Imperial Ordinance to the effect that the Bureau, having a Director, Vice-Director, Judges, Examiners, some subordinates and technical officials, etc., consists of the divisions of general affairs, trials, and examinations

the first being again divided into first and second sections and a library. Now all the organs of the Bureau having been established, the business in office goes on smoothly and quickly, and consequently the interests of the applicants have come under more certain protection than before.

The three laws regulating patents, designs, and trade marks, the first two entirely new and the last revised, were promulgated on the 18th of December, 1888, and came into force on the 1st of February, 1889.

The title "Sembai Tokukyo Kyoku" did not seem suitable when the three laws came into force, and it was changed into "Tokukyo Kyoku" (perfectly equivalent to the English words "Patent Bureau") on the 20th of June, 1890. Since the promulgation of the three laws, alterations have been made in the rules of practice, the forms of application and specification, as well as the official regulation of the departments, till we have the present laws and rules of practice, and the official organization and regulation.

A noteworthy change occurred in the standard of examination of inventions in November, 1891. It had been hitherto chiefly from the point of *novelty* rather than *usefulness*; but this practice, being contrary to the fundamental principle of patent law and not beneficial to the public interest, was at last abandoned, and *usefulness* of inventions has come to be considered "sine qua non."

Our readers, especially those who have much interest in the matters of patents, will, I believe, be glad to know how and in what divisions the subjects of their application are dealt with in the Patent Bureau. I will give here a brief description of it.

The Bureau has, according to the revised official organization of the Department of Agriculture and Commerce proclaimed by the Imperial Ordinance of the 12th of June last, a Director, two Judges-in-Chief, ten Examiners-in-Chief, one Business-Official-in-Chief, twenty Assistant-Examiners, etc. And the Office consists of a division of trial, eight divisions of examination, and a division of general affairs including a library. All applications, models, samples, and specifications are received, at first, by the division of general affairs, and examined whether or not they are in right form and fulfill the requirements of the rule, and then those in due form are passed over, after classification, according to the subject of application, to the hand of examiners

in charge. Trade marks are dealt with in the first division of examination, and the re-examination of them, in the seventh division. Designs are under the function of the second division. The inventions of the technological, chemical, and electrical industries are dealt with in the third, fourth, and fifth divisions, respectively. The sixth division deals with inventions which do not come within the functions of other divisions. The re-examination of inventions, designs, and interference of inventions, are all dealt with in the eighth division of examination. Besides those mentioned above, registration of designs and trade marks and its notification ; registration of sale, transfer, joint-ownership and hypothecation ; publication of letters patent and registration ; and all other matters which do not come within the functions of other divisions, are dealt with in the division of general affairs. All the samples, models, and specimens which are forwarded to the Office from applicants are preserved in the library.

The official reports of patents, designs, and trade marks, specifications, inventions, etc., issued from the Patent Offices of Great Britain, Germany, France, Switzerland, and the United States of America, are secured from time to time, on the basis of an exchange with the publications of this Office. So far as I can judge, this library, although comprehensive in its present possession of scientific works and periodicals on industries, lacks some which are considered necessary for the equipment of a library of reference for the examining corps. But this want, I believe, will be satisfied fully in no distant future.

Now we must go back to the three laws again, and say a little more about them. The Government of Japan was not slow to see the necessity of entering the International Union for the Protection of Industrial Property, and consequently the need of revising the laws. It despatched the Commissioners Mr. Masaharu Isobé, Judge-in-Chief, and Mr. Yeikichirō Motono, Examiner-in-Chief, of the Patent Bureau, to the Conference of the Union which was to be held at Brussels on the 1st of December. The committee on the revision of the three laws and its chairman were appointed on the 21st of January last. After sufficient consideration and discussion of the patent laws of the world, they busied themselves in revising the laws so that they might be quite applicable both to Japanese and foreign applicants, and meet also the conditions which the Union will probably impose

upon the Government of Japan at her entering it. They finished the task some months ago, and I believe that international features which the three laws of Japan did not possess hitherto will be need introduced. They will be brought forward by the Cabinet to the Diet at its next session. I hope and have reason to believe that they will perfectly satisfy, in the present state of things, both the Japanese and foreign applicants, and be sufficient to protect the interests of all.

Such is the past and present of the three laws and their practice in Japan.

What was Japan doing in matters of patents while the nineteen countries of the civilized world were hastening to constitute themselves into a Union for the Protection of Industrial Property, at Paris, in 1880? An English writer on patents says in his work, 1884, as follows:—"A law of patents was some years ago established in Japan, but it has not been acted upon, and no machinery exists for the grants of patents in Japan." Indeed, she had at that time a law of patents which, containing only twenty one articles and no rules of practice, was very simple, but not in force.

In the year of the second Conference at Paris when the eleven countries constituted themselves into a solid Union, Japan was waking up to see the necessity of having a law of trade marks. The Patent Office, which was a section of the Industrial Bureau became a separate Bureau in the Department of Agriculture and Commerce, in February, 1886, viz. only three months prior to the date of the third Conference of the Union at Rome. Mr. Takahashi, then Chief of the Office, was abroad during this period to observe the patent practice in the countries of the civilized world.

After returning home with the rich fruits of his observation, revision of the laws and rules of practice as well as reformation of the organization of the Office took place again and again, till at last a well-organized and regulated Patent Office with adequate laws was formed in the year in which the fourth Conference of the Union was held at Rome.

Since that time important changes and revisions have taken place according to the requirements of the industrial condition of the country. The Government of Japan is eager to provide the best laws the world of to-day possesses; and with this motive the revision of the three laws, just finished, has been proposed. Reciprocal protection of

YEAR.	PATENTS.	AMENDED CASES.	REJECTED.	INVALID.	WITH- DRAWN.	TOTAL.
1885	171		345		30	546
1886	167		738		92	997
1887	132		471	8	77	688
1888	192		91	197	51	531
1889	231	1	599	298	68	1,197
1890	251	1	647	311	27	1,337
1891	415	6	563	223	28	1,235
1892	338	6	622	239	19	1,224
1893	308	15	561	268	73	1,225
1894	324	10	723	232	19	1,308
1895	202	10	618	393	19	1,242
1896	152	8	491	286	18	955
YEAR.	TRADE- MARKS RE- GISTERED.	AMENDED CASES.	REJECTED.	INVALID.	WITH- DRAWN.	TOTAL.
1884			15		41	56
1885			125		370	1,578
1886	1,083		70		117	677
1887	328		40	4	66	438
1888	464		29	110	53	656
1889	737		218	79	43	1,077
1890	542		198	93	21	834
1891	529		190	108	22	
1892	626	1	400	73	15	
1893	693		188	95	28	685
1894	911	2	224	161	33	
1895	918	1	176	82	22	
1896	1,183	1	644	227	53	
YEAR.	DESIGNS REGIS- TERED.	AMENDED CASES.	REJECTED	INVALID.	WITH- DRAWN.	TOTAL.
1888						
1889	35		56	34	14	139
1890	130		100	102	24	356
1891	66	1	182	57	6	
1892	51		203	65	4	
1893	63		78	52		130
1894	70		158	36		264
1895	92		51	81	8	238
1896	103		270	115	8	496

the patent rights provided in the treaties between Japan and the countries mentioned before, and her entering the Union have given her a good opportunity to revise the laws so as to introduce international features into them.

The appended table will show the readers how many letters patent have been issued, and how many designs and trade marks registered since the establishment of the laws.

BUNTARŌ FUKUMA.

[Mr. Fukuma is in the service of the Department of Agriculture and Commerce.]

THE FUTURE OF ART IN JAPAN.

WHAT IS ART?

In the evolution of human thought from a simple homogeneity into a complex heterogeneity single words gradually assume specious dimensions and become emporiums of ideas, just like a unicellular object through the hidden forces of nature gradually is developed into a multicellular living organism. To the simple and rudimentary mental machinery of the savage each single word has duly circumscribed limits and a well-defined meaning; beyond its precincts his mind never wanders. Even those words encompassing a large multitude of abstract and diversified activities are generally reflected upon his mental retina as single individual pictures embodying a single principal image, and after seeing it dimly he never troubles himself to search after some more hidden somewhere. This inability of the savage to grasp more images than one in each single word arises, in my opinion, not from any physical short-coming of his unified organism, as many of the modern philologists and anthropologists of the evolution school contend; but rather from the disuse of the psychical organism consequent to the absence of powerful objective circumstances stimulating it to a progressive activity. "Civilized man," says Prof. Cesare Lombroso, "has acquired in the cerebral cortex in a fold of the parietal lobe the psychical centre of reading which in certain maladies, especially in apoplexy, is paralyzed, causing the reading power to disappear. Now this centre has positively been acquired within historic time. Although the period cannot be definitely fixed, it certainly is not found in men yet savage. The same may be said of the speech-centre since everything goes to prove that the first man had no language, just as the new-born child has no language, and the Hottentots and the Weddahs have but very imperfect ones. This organ contrives to become more and more differentiated in our modern civilization."

Concerning the acquirement and addition of certain peculiarities in the cerebral cortex of the civilized man and their absence in that of the

savage, I have no justifying reason to doubt the statement of the illustrious savant ; still I cannot accept his conclusions. I am strongly inclined to think that if two new-born children, one belonging to the savage Weddah, and the other belonging to unthrifty parents addicted to strong drinks and chewing tobacco—that filthiest habit a morbid appetite has ever invented—were brought up under exactly similar circumstances, without any prejudice towards the color or ungainly bodily aspects of the little savage, the former, in all probability, would develop a far healthier organism, physical, mental, and perhaps moral also, than his European rival, who had a history of more than a thousand years of culture and civilization standing behind him ! Most of the theories advanced by the modern school of anthropology have not been tested by concrete facts, which with little trouble could have been verified or disproved. I consider a full grown man, wherever found, competent to grasp the fundamental principles of human knowledge if properly educated ; and that the accidents of life alone are responsible for the immense diversity of intellectual growth amongst the different races of mankind*. But I am afraid I am a little digressing from my main theme.

With the progress of human thought, as stated above, individual words also assume a more complicated machinery, until we reach a stage when the very sound of a single word awakens in us thoughts and images comprising immense independent worlds. When the machinery of a language becomes so complex and abstruse the opportunity for misunderstanding and misusing a word becomes more frequent, and a thorough dissection and analysis of a word-organism and a subsequent classification of its contents become more difficult. The late M. Renan, who was a very good philologist and a very bad theologian, was quite right in suggesting a new science to deal with the “*biologie des mots.*” Therefore in my opinion, the savage, if

* After penning the above, I was very glad to find the following opinion of such an able ethnologist as Prof. Friedrich Ratzel : “ Wherever the earth is habitable by man, we find peoples who are members of one and the same human race. The unity of the human genus is as it were the work of the planet Earth, stamped on the highest step of creation therein. There is only one species of man ; the *variations are numerous, but do not go deep.*”—The History of Mankind, vol. I. p. 9 English translation. Man is in the widest sense a citizen of the earth.

there is any, has greater advantages and facilities for the grasping of all the word-images, than a metaphysician inclined to be mystical. Among millions of our civilized humanity I wonder how many can intelligently understand the fundamental principles of human understanding as expounded by a Kant or a Lotze! What to the savage appears clear without any adumbration or confusion, to the metaphysician is fraught with occult meanings of which he himself oftentimes cannot fathom the depth.

" Words like Nature half reveal
And half conceal the soul within."

The logico-empirical mind of Locke felt keenly the confusion arising from all this and has devoted a large part of his immortal work to the subject of language.

One of these great words which with the evolution of language amongst mankind have gradually become extensive image-emporiums is Art.

What is Art?

The 19th Century has given birth to two epoch-making books. Both have been produced by that gifted race inhabiting

"That precious stone set in the silver sea."

One is entitled the "Origin of Species," the other "Modern Painters." To both, in my opinion, have been given very unsatisfactory names. The first is a minute explanation of the dynamic energy of the visible Universe, and its operation as manifested in the organized matter around us. The latter is a comprehensive explanation of the same phenomena from an æsthetical standpoint. I consider them supplemental to each other. Those points omitted or ignored by the Naturalist have been exhaustively illustrated and classified by the *Æsthetic* and *vice versa*. The biological operations of matter from their very beginning assume a certain objective form awakening in us instantaneously the feelings of pleasure or pain, of attraction or revulsion, caused by our ingrained conception of beauty and deformity. Art is concerned with this form and shape of things.

The office of Art, then, is to reproduce and present to our vision sense, perception, form, and external shape of things, both real and ideal, with as much faithfulness as possible. The greatness of an artist lies in his ability to reproduce the archetype in the type.

The natural tendency of our mind is towards every form which with common consent we term "beautiful." Deformity creates aversion and is repulsive to our human constitution. From this natural sympathy and love towards the beautiful and hatred of the ugly and deformed, Art in all ages has devoted more energy and time to the reproduction and multiplication of that which is Fine, although the reproduction of the deformed is not, as we shall see later on, altogether unknown to it.

Here the question arises what is the beautiful? My answer is that form in an object real or ideal which excites in my soul a desire for its possession or imitation. Any object of Art which produces in my soul the feelings, elevation, joy, happiness, nobility, and whets my appetite to affiliate my thoughts with the ideas dwelling in the higher worlds, I call it grand and sublime. This being my principal maxim in judging a work of Art, I let the recognized critics and connoisseurs wrangle amongst themselves about its academic technicalities. Although there is a little diversity of tastes in the various groups of mankind, the fundamental principles of the beautiful are about the same. I should say identical, everywhere. Homer repeatedly dwells on the perennial beauty of the "blue-eyed Minerva," while in the Persian poetry abound the *gazalan seeya cheshm*, "the black-eyed gazelles," and a blue-eyed Minerva even at the present day in the old country of Cyrus won't be able to find for herself a beautiful black-eyed co-partner; although the principal ideas and features of a beautiful woman were not very much different in ancient Greece and Persia.

With the progress of our psychic constitution we come to associate invisible and abstract ideas, thereby bringing them into the province of Art. The abstract conceptions of mercy, chastity, benevolence, morality, religion and many others have no direct relation to Art as long as they remain in an undefined nebular world, but as soon as we clothe them in a certain imaginative form they become proper objects in the realm of the Fine Arts. In fact the most powerful stimulus to Art in all ages has been from this source. If we read Pausanias's description of Greece we can see the immense power exercised by religious motives upon Greek Art; indeed the whole Art was a peculiar child of their religious ideas and conceptions. The purely religious Art of Italy is another allied phenomenon. It was the reproduction in an external

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and visible shape of these religious forces which were moving the imagination of the race into a fertile activity.

I cannot exactly understand the meaning of what the late Mr. Hameston says in the following paragraph :

"It is a fact that almost all Art which is devoted directly to piety or domestic sentiment is, *as art*, execrably vulgar and bad. I believe the reason to be that whenever Art aims at something outside of itself it comes to nothing. Scientific Art is just as bad as religious Art. Of course there has been plenty of so-called "religious Art" which is admirable ; but the fact is that Art was its first object and not piety, the subject being religious merely because there was a demand for pictures of that kind." (Painting in France, P. 77). But "piety" and "domestic sentiment" are not outside of Art more than a beautiful landscape is. I must say that Mr. Hameston's position on this important point is very obscure, and beside this short sentence I have seen no reference made to it in his other writings

We observe a similar occurrence in the first epoch of Japanese Art, i.e. the Buddhist Era. Here the whole sphere of Art appears to be limited by the objectification of the beautiful as existing in our conceptive thought and imagination, and the whole region of the external world acts only as accessory. This is the greatest era of Japanese Art, because the artist, like Platos' ideal citizen, is also a philosopher, hence complete master of his facts, which he does not melt, but manipulate with absolute freedom of action and movement. The original model being invisible to our carnal eyes we are utterly helpless to judge its merits or demerits. More of this anon.

In the universal sphere of form, as stated above, we see many appearances that are deformed and repulsive to our sense of beauty. What is the relation of Art to them? Is an artist warranted in reproducing ugly and disgusting pictures? Aristotle answers the question negatively. I would answer it semi-negatively. No artist should cultivate a morbid desire for the exclusive creation of deformed shapes and monstrous beings: on the contrary like a true philosopher he should nourish a keen appetite for the truthful and abiding, as contradistinguished from all sorts of evanescent reality. The greatest master-piece of the Italian painting—Angelo's Last Judgment—is mainly composed of deformed beings tortured and charred to the most hideous shapes. Here the

artist's aim is not to clog our appetite with a ruined and shapeless humanity, but to convey the grand lesson of the ultimate ruin brought by an obstinately sinful disposition upon the divine image living in us.

In poetry the universal genius of Shakespeare has created two characters representing beauty and deformity, Ariel and Caliban.

Caliban is the very quintessence of Nature's distorted and deformed manifestation. He is created for our hatred; and we do hate the monster without stint. Notwithstanding all his repulsive features, Caliban is a production of the highest Art. He is a truthful reality, although a diseased reality.

How far the deformed should be represented in Art is not an easy question to be decided off hand. In my opinion its introduction depends upon the taste and philosophic insight of the individual artist. Caliban in his monstrous shape becomes a frightful reality in the hands of Shakespeare, and one of the most unique personalities in the vast ocean of characters which his fertile imagination has brought into the world of living pictures; whilst in the hands of Renan, Caliban* is a lifeless scare-crow! As the world of form is always beautiful, and deformity is only an unnatural disease, and monstrosity something outside the regular course of Nature, it is but natural that the artist should be sparing in its representation. If he trespasses upon this rule he will open his art to other avenues of criticism.

The representation of the deformed, and even of the immoral, in fiction is attended with less discouraging difficulties; because our sense of vision, with which the glyptic and pictorial art is conversant, is keener and produces deeper impressions upon our souls than that of hearing. The most vivid narrative, put in the most ornate English, of the recent Indian famine, was unable to produce the reality of the direful situation before my mind, as a small cartoon, possessing no artistic merit whatsoever, of a small group of the famished people, old and young, just rescued out of the jaws of a horrible death by starvation. Once seen it was more than enough!

Here I must come back again to my original subject: the future of Art in Japan.

The reader who has carefully considered what I have said hitherto

* *Drames Philosophiques*, par E. Renan. Caliban.

cannot have failed to observe the final aim for which I have been contending. In the previous article I endeavoured to state, although partially, my reasons, both historical and psychological, for believing in the longevity of Art in the future Japan. In this article hitherto I have attempted to present and expound briefly my own views concerning the nature, calling, and province of Art. In my circumscribed space I could neither sufficiently investigate the philosophy of the Fine Arts, nor minutely describe the psychological activities of the Japanese mind. The outlines given can be expanded and filled up to construct a complete and perfect picture. But I am not writing a treatise. However, even this rapid sketch of the intended picture cannot be misunderstood nor mistaken for something else. My primal point is that the Japanese being a nation endowed in a very extraordinary manner with the gift of loving all that is beautiful, their contact and intercourse with the rest of human kind will be the happy occasion of broadening the realm of their intellectual observation and gradually enhancing the national conception of the idea of Art ; and that it will not become a death blow to extinguish the art-life of Japan after surviving amid all sorts of tribulations for more than a thousand years. Whatever the present state of Art in the Empire, its future redemption, nay, its eternal exaltation, lies not in a wholesale return to the ancient methods and manners, as many have been advocating, but in creating anew and nourishing a judicious and chaste taste of the universally beautiful.

I am a great admirer of the ancient Art of Japan, but at present I am fully assured that any attempt to return to it will not be blessed by any desirable issue. A blind reaction inaugurated in favour of the past forms of thought has always failed accomplishing its coveted object. Neo-Platonism ended in the hazy Alexandrian mysticism ; and a return to Aristotle ended in the Arabian pantheistic alchemy.

In Japan any such attempt will not be attended with more successful results. I would rather see the spirit of the old Art preserved alive in the breast of every Japanese artist in order to create a divine impulse, and serve as an impelling incentive for his eternal forward advance. I am a firm believer in the existence of a vast ocean of intellect and genius hidden somewhere and underlying the mental stratification of this bafflingly wonderful race. It is my firm belief also that for ages to come, out of this exhaustless fountain will spring out

animating streams to benefit not this country alone, but humanity at large. I am persuaded also that one of these life-giving streams will be Art in its florescent totality. The longer the winding course of a river, the larger the number of self-emptying tributaries and the greater the volume of the flowing living water. The vaster the mental horizon of an artist, the higher and nobler his art—conceptions and achievements. The greatness of an artist must consist, primarily, of the greatness of his intellectual capacity harmoniously combined with an easy and free manipulation of his material. It was this happy fusion of mind and matter together which enabled the Italian painters to perform those transcendent miracles of a sublime and spiritual pictorial art. Men like Angelo, Correggio, Raphael and a host of others were philosophers before being artists. If we feel sadly conscious of an inevitable decline in modern Art, it is because our artists begin from the wrong end of the ladder of the upward ascent : they try to become artists first, and then are too self-contented, or rather lazy, to strive to become philosophers also.

In the early Buddhist Art also we observe a phenomenon strikingly resembling the classic art of Italy. When the metaphysical doctrines and tenets of the great Aryan religion were for the first time introduced into the Empire, they quickened the dormant and latent mentality of the nation, especially of its artists, to strive for the apprehension of all that which is spiritual in the infinite dispensation of a philosophico-imaginative Art. The early Japanese painters and sculptors were not thoughtless observers, but great and original thinkers ; and have creditably dealt with all those recondite problems which for ages have furiously agitated the breast of civilized man. The illustrious members of the great schools of Kasuga and Takuma, and the early Tosas, were profound thinkers, and with their brushes have illustrated the transcendent world of spirit with an intensity of subdued emotions, a comprehensiveness of understanding, and nerve of depiction, nowhere surpassed.

Is it not then allowable to draw the inference that the future contact and association of Japan with the intellectually brilliant Western nations will be the means of broadening the extremely narrowed mental horizon of its artists ? If the old Japanese artist was successful to understand and assimilate those vague and hazy speculations of the

mystico-indolent Hindu, and intelligently reproduce them in his Art, why, then, should his attempt to grasp the clear and lucid truths of an active and rational Europe be thought hopeless, nay monstrous?

As I have already stated there is possibility, nay probability, of the final disappearance of certain *forms* of the antique Art of Japan, which were conceived and brought into life by the exigencies of time and circumstances. Undoubtedly the sword, the ancient armour, the *netsuké* and such-like things are irrevocably destined to disappear, but the spirit which wrought those ravishing miracles of a miniature art will not perish, but find for itself new channels, deeper and broader. When the form has vanished, the spirit strengthened and repleted with new vigour will manifest itself once more in its pristine and personal youth. The decadence of the art of making the sword does not grieve me more than the disappearance of the science of building the pyramids; but my soul would be intensely sorrowful if the intercourse of Japan with Europe should eventually lead to the inevitable destruction of her Art Spirit, so that after a few decades the descendants of the builders of the Daibutsu of Kamakura would find themselves on the same level with the stupid though remote descendants of the builders of the temple of Karnak.

I do not say that there is absolute security against all threatening dangers to the future Spirit of Art in Japan. Such a presumptuous prediction I have never intended to make. But if the taste of the universal Art is cultivated as it has been heretofore, I am very hopeful for its continuation and expansion for ages to come. With the metaphysician poet of England I could join in singing :

“For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns.”
The obstacle to this progress is not unlike to that which Christ said was impeding the advancement of his kingdom in the world. “And some (seed) fell among thorns; and the thorns sprang up, and choked them. He that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” The same is true in relation to the germination of the seed of all elevating impulses implanted in our nature by our Creator. They need constant attention and attendance. Destructive weeds need no care. But is it not for the good of every-

thing good that its cultivation demands the constant superintendence of some rational and superior being? It is this necessity which brings the forces of nature to a common unity, and excites them to a more concerted law of action. The final triumph of good over bad, of beauty over deformity, of virtue over vice, of knowledge over ignorance, and of Art over stupidity lies in our mortal hands, if simply we would engage our powers for its attainment. I am certain that the stream of Art will flow unmolestedly for ages if the leaders would cultivate the faculty which distinguishes the Japanese from other races.

For the cultivation of this faculty, I could not give any rules; because, in the first place, genius creates its own laws and rules; to encumber and burthen it with my prefixed regulations will avail nothing. In the second place because I am not an artist. I know nothing even about the rudimentary elements of the technique of Art. However, I consider an artist a man who either has an *inborn talent* for the calling, or an *inborn love* for any object that is attractively beautiful, although himself is unable to produce anything artistic. Within the specious precincts of the latter kind every educated being ought to walk.

I have always thought the ennobling spirit of the Fine Arts an indispensable form to elevate mankind to a higher plane of being; but I cannot make it the saving grace as Goethe futilely tried. The utter failure of Art to save the soul from its animal and lower passions in the Stoic Greece and effeminate Rome was a great lesson which Goethe totally ignored. The means for the salvation of our souls have been provided plentifully by their author, and to this art, science, morality and philosophy must be allied as honorable auxiliaries.

Before I conclude this article I have two suggestions to offer:

I. The Government should employ European artists, painters and sculptors of recognized ability to teach in the different art schools, just as it has engaged able men for other branches of work.

II. The second suggestion which is of paramount importance is the establishment of an Institution, something on the model of the British Museum, in the Metropolis where both native and foreign art of the highest order can be seen and studied.

I have often been asked where can one see the best specimens of Japanese Art, especially of painting. I generally answer "in the dark and damp godowns of the wealthy." The Uyeno museum does not

answer the need. This national Institution should be erected somewhere near the *Fucho* (Prefectural Office) the locality which is destined to become the heart of the capital. It should be divided into two departments :—native and foreign.

I have strong reasons to think that the work of the highest grade still remains in Japan in the *doimiō* families and in the leading temples in spite of immense exportation to foreign lands. I have no reason to think that their owners will refuse their exhibition, say for a limited space of time, in an Institution where the glory of the Empire is focused.

In regard to the foreign department, evidently it is too late for Japan to acquire the "Elgin Marbles" in any way. But if the Government instructed its representatives abroad to purchase the best pieces, old and new, whenever the opportunity offered itself, the formation of a good collection in process of time would be assured.

Such a national Institution would perform a two-fold office. In the first place it would educate, elevate and expand the intellect and tastes of the people ; and refine their ideas of the universal beauty. In the second place it would open the eyes of the Japanese manufacturers to prepare for his coming competition in the world's markets. Prof. Brinckman of Hamburg informs Mr. Huish (see Japan and its Art. P. 192) that "the advantages to the trade of his city through his Japanese section of the museum have been remarkable. A new and prosperous industry has sprung up which is directly traceable to it." Will not Japanese learn a valuable object lesson from this? and many analogous cases?

One more suggestion and I am through. Even if the Government were sufficiently able, and I do believe it is amply competent, to carry such a glorious undertaking to a successful consummation, still it would be far better if it was achieved by private individuals, especially the retired nobility, old and new. The wealthy classes have a heavy indebtedness to the soil which has so bountifully blessed them ; they are bound to requite what they owe. Japanese are very fond of talking about their *Yamato damashii* ; is not now the right moment to train a more sympathetic and symmetrical spirit of their vaunted patriotism?

ISAAC DOOMAN.

MISCELLANEOUS.

LA LÉGENDE DU TAKÉTORI.

(LE PLUS ANCIEN ROMAN DU JAPAN.)

(*Suite.*)

—C'est cela, répondirent en chœur les cinq hommes.

Alors le vieillard rentra, et après avoir appris à la jeune fille le nom des cinq poursuivants, il lui annonça qu'ils approuvaient sa décision.

—Eh bien, mon père, je voudrais que le prince Ishitsoukouri m'apportât du Teudjikou le plat de pierre de Bouddha ; je demanderai au prince Kouramotchi de me présenter une branche de cet arbre dont les racines sont en argent, le tronc en or et les fruits en tama blanc ; j'exigerai de l'oudaijīn Abé un manteau en peau de rat incombustible ; du daïnagon Ohotomo la boule de 5 couleurs qui est dans la tête du dragon, et du tchyounagon Ishonokami enfin, la coquille que garde l'hirondelle.

—Rien de tout cela ne se trouve dans notre pays, répliqua Sanouki. Pourquoi leur imposer des conditions si difficiles à remplir.

—Il n'y a rien de difficile, dit Kagouya.

—Soit, répondit le vieillard, je vais leur faire part de ce que vous leur prescrivez.

Et sortant sur le pas de la porte, il en avisa les cinq nobles et ajouta qu'il espérait bien qu'ils sauraient satisfaire aux fantaisies de son enfant. Et les deux princes et les trois dignitaires, étonnés d'une telle exigence, se retirèrent en murmurant : "Pourqu岸, au lieu de nous faire de telles demandes, ne pas nous avoir dit tout uniment : revenez pas par ici,"

II.

Le prince Ishidzoukouri qui acceptait d'apporter à Kagouya le plat de pierre de Bouddha, parce qu'il s'imaginait ne pouvoir vivre sans voir cette séduisante personne, annonça au vieillard qu'il partait le jour même pour le Teudjikou, et il se promit bien de contenter le désir de celle qui le captivait, quoiqu'il sut bien que dans ce pays éloigné de plusieurs milliers de lieues, le plat qu'on lui demandait était unique et qu'il ne saurait à aucun prix l'obtenir. Trois ans après avoir pris congé du vieux Sanouki, il se rendit à un temple bouddhique élevé sur une montagne de la province de Yamato.* Il y trouva un plat de pierre fruste et noirci. Charmé de sa découverte, il mit ce qui devait lui assurer le

* A cette époque la Capitale de l'Empire se trouvait en Yamashiro, province voisine du Yamato.

cœur de Kagouya dans un sac de brocart et le lui apporta attaché aux branches d'un arbre artificiel.* Elle ouvrit le sac en soupçonnant la



K. Kureta

LES VIEILLARDS PERSUADENT KAGOUYA À CONSULTER.

reuse, et sur le plat de pierre, elle aperçut une lettre où le prince avait tracé cette poésie :

* Autrefois on attachait aux branches d'un arbre artificiel tout objet offert en cadeau

J'ai passé les mers et les montagnes, à bout de force.
 Je vous rapporte ce plat merveilleux
 plein dls larmes de sang que j'ai versées.

Il jeta un dernier regard vers la maison pour voir si Kagouya ne rayonnait point, mais hélas ! à ses yeux n'arriva pas même la faible lueur d'un ver luisant, et il reçut ces vers :

Cela n'a même pas le faible éclat d'une gouttelette
 de rosée Je n'ai que faire de ce que vous me
 rapportez de la montagne d'Ogoura.

Le prince lui répondit après avoir laissé le plat à la porte :

A côté de votre beauté resplendissante comme
 la Montagne blanche mon offrande a perdu son
 éclat ; maintenant que vous l'avez jetée,
 sis elle brillait de nouveau ne la
 reprendriez-vous pas ?

Cette fois Kagouya non-seulement ne prit pas la peine de répondre, mais même elle ne prêta pas l'oreille au désespéré qui s'en alla en murmurant.

C'est de ce moment que date l'expression " Hatchi wo Soutsou " ou jeter le plat pour indiquer tout ce qui fait notre honte, car le prince reprit la parole après avoir jeté le plat.

III.

Kouramotchi, le second prince, aimait singulièrement à altérer la vérité. En assurant à Sanouki qu'il s'en allait à la recherche du merveilleux arbre aux fruits de tama, officiellement, il déclarait qu'il allait prendre des bains aux sources thermales de Tsoukôushi* et partait pour Naniwa.† Ce voyage ayant un caractère privé il ne s'était fait accompagner que des plus chers de son entourage qui le suivirent jusqu'à ce port de Naniwa où il s'embarqua, pendant que son escorte s'en retournait. Mais au bout de trois jours, le prince revenait incognito au port d'où il était parti et il fit venir, comme cela était convenu d'avance, six des meilleurs ouvriers de ce temps. Il donna l'ordre d'établir un atelier entouré d'une triple muraille pour qu'on n'y pût pénétrer aisément et il s'y enferma avec les artisans. Il y avait là 16 fourneaux au-dessus desquels étaient pratiquées dans le toit des ouvertures pour permettre à la fumée de sortir facilement. Les six hommes y devaient fabriquer sous les yeux du prince le fameux arbre que Kagouya sans doute espérait voir arriver bientôt. Aussitôt le travail terminé, il feignit d'être de retour avec un arbre aux fruits de tama. Il avertit les siens qu'il venait de débarquer et il montra à tous un air fatigué. Ses serviteurs accoururent pour le recevoir et lui servir d'escorte, et l'arbre le suivit dans un grand coffre, bien couvert. La

* Tsoukôushi est aujourd'hui Kyou-Shyou.

† Naniwa est l'Ohosaka actuel.



LES NOBLES ATTENDANT LA RETONSE DE KAGOUYA.

foule qui avait appris qu'il revenait avec des fleurs de l'oudonghé* accourut sur son passage et répandit la nouvelle.

— Je ne saurais être convaincue, dit Kagouya en l'apprenant. Elle attendait avec impatience la venue de ce poursuivant. Il arriva. — Voici le prince Kouramochi qui arrive en habits de voyage, cria quelqu'un en frappant à la porte. Le vieillard alla à sa rencontre, et le prince en l'apercevant lui dit : " J'ai bravé les dangers sans nombre pour complaire à celle que vous avez recueillie. Présentez à Mademoiselle Kagouya l'arbre qu'elle m'a demandé." Le vieux Sanouki rentra et présenta à sa Kagouya l'arbre aux branches duquel celle-ci trouva attachée cette poésie.

J'avais fait le sacrifice de ma personne,
et je ne voulais pas, au prix même de la vie, revenir
sans vous rapporter une branch de l'arbre de tamer.

Sanouki qui se tenait auprès d'elle dit à la jeune fille qui regardait mélancoliquement les branches et la poésie : " Eh bien qu'attendez-vous pour vous montrer au prince ? N'est-il pas accouru de l'île de Hōrai avec l'arbre que vous lui demandez, et cela sans même rentrer chez lui ni prendre la peine de changer de costume ? Douteriez-vous de l'origine de cet arbre alors que personne n'en doute ? "

Kagouya restait pensive la joue dans une main et l'air triste. Le prince s'approcha, monta sur le *yen*† de la maison et dit : " Je n'ai rien à ajouter maintenant. Et le vieillard qui pensait qu'il avait raison s'adressa à Kagouya et dit : " Jamais arbre semblable ne s'est vu dans le pays. Vous ne sauriez donc décemment repousser ce seigneur qui à mes yeux est un parfait galant homme " — " Je regrette infiniment de ne pouvoir me rendre à vos raisons, mon père. Si je semble triste, c'est de recevoir une chose aussi insignifiante, alors que mon rêve est d'avoir ce que l'on ne saurait avoir aisément. " En arrangeant d'avance la chambre, Sanouki demanda au prince resté sur le *yen* dans quel lieu il avait trouvé cet arbre dont la rare beauté lui semblait une merveille. Le deuxième mois de l'avant dernière année, lui répondit le prince, je m'embarquai à Naniwa et m'élançai sur le Grand Océan. Mon bateau voguait dans une direction inconnue. J'étais bien décidé à ne plus vivre, si je ne réussissais pas dans mon entreprise. Je laissai aller mon bateau au gré du vent inconstant, persuadé que si je devais mourir, je ne pouvais échapper à mon destin, et que si je devais trouver l'île de Haurai, j'y aborderais. Mon bateau errait, jouet faible des grandes vagues. Quand je fus sorti de la mer du Japon, tantôt de fortes lames me soulevaient et me rejetaient comme si elles allaient m'engloutir dans leur sein et se refermer sur moi, tantôt j'étais poussé par des orages épouvantables sur des rives ignorées, tantôt je me voyais assailli de génies malfaisants qui me voulaient tuer,

* L'oudonghé est la fleur que Kagouya avait demandée.

† Le *yen* est une espèce de balcon qui se trouve sur une face ou sur plusieurs faces de la maison japonaise.

ou perdu dans cette haute mer où l'eau à mes yeux se confondait avec le ciel ; que de fois surgirent autour de moi de ces monstres hideux sans nom dans les langues humaines et par qui je me sentais déjà déchiré. Lorsque je venais à naviguer sur une onde peu profonde, je recueillais des coquillages dont je me nourrissais péniblement. Je connus aussi des jours de maladie sur l'immense nappe liquide où je m'étais aventuré seul ; et alors, sans personne pour me soigner, je confiais ma fortune à mon frère esquif. Au bout de 500 jours, vers l'heure du dragon,* mon oeil découvrit quelque chose dans le lointain reculé. Je regardai attentivement par la fenêtre de mon embarcation. C'était comme une montagne émergeant et flottant à la surface des eaux. Jerecon nus une île. Les divers monts que le rapprochement offrit graduellement à ma vue, me parurent élevés et beaux. Si c'était là l'île que je cherche depuis si longtemps, pensai-je aussitôt avec un tressaillement. Craignant cependant d'y atterrir, j'en fis le tour pendant trois jours et l'observai. J'aperçus une femme vêtue comme une créature céleste qui venait des montagnes puiser de l'eau dans une tasse en argent. Je m'enhardis alors à descendre et allant à elle, je lui demandai le nom de cette terre. "Haurai, me répondit-elle." A ce nom, jugez de mon contentement. *Qui nous parle ainsi?*, ajoutai-je. — Mon nom est Hôkammouri, répondit-elle, et, sur le champ, rentra dans les montagnes qui, à ce que j'ai observé, sont partout à pic. J'ai contourné le pied de ces montagnes où j'ai vu des plantes qu'on ne voit pas ailleurs et plusieurs rivières de couleur d'or, d'argent ou de violette qui, sortant des vallées, cheminaient vers la mer. Sur ces cours d'eau sont jetés des ponts en tama auprès desquels s'élèvent des arbres en grand nombre, étincelants à éblouir, et dont vous ne pouvez avoir aucune idée par celui que j'ai apporté et qui est l'un des premiers que j'ai vus, ne voulant pas différer de satisfaire au désir de celle qui possède mon cœur. nulle montagne ne peut être comparée en beauté à celles là, mai rien ne pouvait me retenir, je me suis embarqué avec l'arbre et grâce à un vent favorable je revis nos bords après 400 jours de navigation. J'ai débarqué hier à Naniwa, exaucé dans ma prière et j'arrive mes habits encore humides de la brise marine.

—Le discours fini, le vieillard s'inclina, en murmurant d'un ton approbatif ces vers :

J'ai cherché dans la forêt de bambous
Pendant un aussi grand nombre d'années
Que ces bambous ont de nœuds,
A la fin j'en trouvai un aux nœuds détestables.

Le prince, ayant saisi la pensée du vieillard, lui dit que depuis

* A cette époque, en Asie, les heures étaient au nombre de 12. Comme dans le zodiaque grec, des noms d'animals servaient à les distinguer. La première heure était celle du rat et commençait à minuit, puis venaient celles du bœuf, du tigre, de la chèvre, du dragon, du serpent, du cheval, du mouton, du singe, du coq, du chien et du sanglier. L'heure du dragon commençait donc vers 10 heures.

longtemps en proie à la tristesse, il sentait son cœur se calmer, et il lui récita à son tour cette poésie :

Si aujourd'hui se séchent
Ces manches si longtemps moillées par mes larmes,
Cette si grande tristesse que j'eus jusqu'ici
Sera à jamais oubliée.

A ce moment six personnes arrivèrent ensemble à l'entrée du niwa* et l'une d'entre elles portant une lettre au bout d'un bâton dit : " Je suis le chef des ouvriers de la Cour Impériale auxquels vous avez fait faire un arbre en tama. Il nous a fallu un millier de jours et des efforts sans nombre pour exécuter cette commande, et le salaire promis ne nous a pas encore été donné. Donnez le nous pour que je le partage entre mes ouvriers et moi. " Et là dessus il tendit la lettre au vieillard qui fort surpris les écoutait incliné. Non moins étonné, le prince se sentait anéantir. Kagouya ayant entendu cette révélation, dit au vieillard de prendre la lettre, ce qu'il fit, et il lut.

" Le prince s'est enfermé avec nous, ouvriers, pendant plus de mille jours et il nous a commandé de faire sous ses yeux un arbre en tama, en échange de certaines fonctions, qu'il nous octroierait quand l'arbre serait fini. D'après ce que nous avons appris dernièrement, cette œuvre est destinée à Mlle agouya, la maîtresse du prince, qui a manifesté le désir de l'avoir. Aussi venons-nous demander à cette jeune personne de nous donner la récompense qui nous a été promise."

Agouya, qui jusque là avait paru triste, rayonna de joie à la demande des ouvriers, et appelant Sanouki, elle lui dit : " Je pensais que c'était vraiment un arbre de l'île de Haurai, mais rendez à cet homme qui m'a indignement trompé l'instrument de sa fourbe."

" Rien n'est plus facile que de le lui rendre, maintenant que nous connaissons la vérité," dit le vieillard qui avait compris, et la jeune fille, toujours rayonnante de joie, répondit à la poëse du prince par cette autre :

En croyant ce qu'il disait,
Je regardais l'arbre qu'il avait apporté;
Comme ses paroles
Le tama était faux

Et le prince qui se voyait ainsi déshonoré n'osait ni rester ni partir. Il profita du crépuscule qui déployait alors son voile et il s'esquiva secrètement, tandis que la jeune fille disait aux ouvriers qui restaient toujours : " Vous êtes des hommes dont je suis fort contente" et elle leur donna une forte récompense que les ouvriers emportèrent en se disant dans leur satisfaction : " Cette personne est bien telle que nous nous la figurions." En route ils rencontrèrent le prince qui les attendait et qui les battit jusqu'au sang ; ils s'enfuirent abandonnant la récompense reçue, qui ainsi ne leur profita pas. Et resté seul le prince disait : " Quelle honte pour moi ! Je ne la pourrai jamais effacer ! Non-seulement je ne

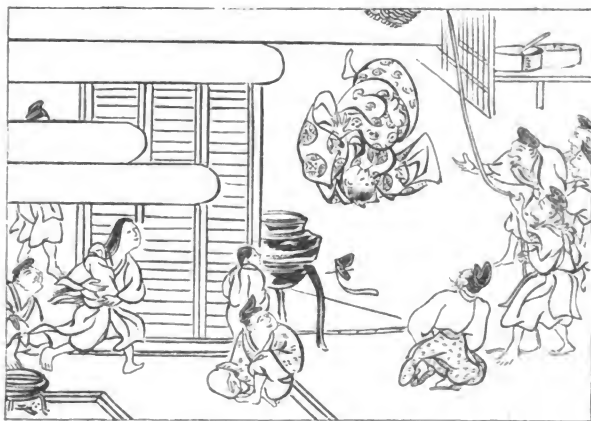
* Le niwa se trouve entre la grille et la maison, comme le jardin ou la cour dans les propriétés d'Europe.

trouverai jamais le chemin du cœur de Kagouya mais encore, que paraîtraï-je aux yeux du monde ? Et plein de cette pensée, il se perdit dans les montagnes. Tous les siens allèrent à sa recherche, mais nul ne trouva ses traces, ignorant s'il était encore vivant ou s'il avait cherché un refuge dans la mort.

L'action du prince a donné naissance à la locution Tamashakanarou signifiant la fuite de l'âme, c'est à dire que l'âme enuie, le cœur se désolé.

IV.

L'Oudaijin Abé appartenait à une famille très riche et très puissante. Il écrivit au chef d'un bateau de Morokoshi ancré dans le port une lettre où il le pria de lui procurer coûte que coûte Hle Manteau en peau de rat incombustible. Abé l'oudaijin lui envoya celle lettre par son plus fidèle serviteur qui devait accompagner le navigateur et qui était porteur de beaucoup d'or. L'homme de Morokoshi, après avoir reçu l'argent et prit connaissance de la lettre, répondit à Abé.



LE TCHIOUNAGON, ISHINOKAMI TOMBE EN CHERCHANT
LE KOYASHOUGAI.

“Ce manteau en peau de rat incombustible n'existe pas dans notre pays, car nous ne l'avons jamais vu quoique nous en ayons cependant entendu parler. Si je puis me l'y procurer, vous l'aurez par le prochain bateau. Cette marchandise a peut-être été apportée du Tëndji-

kou. Je consulterai à ce sujet les hommes saints de ce pays et ferai tout mon possible pour vous contenter. Dans le cas où mes recherches seraient infructueuses, je vous rendrai votre argent que je remettrai au retour à votre serviteur." Le bateau fit voile pour Morokoshi. Quand Abé eut appris son retour, il envoya à son fidèle serviteur un excellent cheval aux pieds rapides pour qu'il fût plus tôt dans la Capitale. Ce serviteur, qui ne mit que sept jours pour franchir la distance entre Tsoukoushi et la capitale, remit à son maître la lettre suivante.

"J'ai fait chercher le manteau en question. Il m'a été dit qu'il n'est pas facile de se le procurer. Un saint de Tëndjiku, l'a dit-on, apporté ici et il se trouvait dans un monastère des montagnes de l'ouest. J'ai demandé au gouverneur de la province la permission de l'acquérir, mais ce fonctionnaire m'a fait répondre que la somme que j'en offrais ne suffisait pas, et pour l'avoir, j'ai été obligé de mettre 50 ryau de ma poche. Envoyez-moi ces ryau, car avant le retour du bateau vous recevrez ce fameux manteau si vous ne voulez pas mettre ce supplément, vous me renverrez la marchandise."—Après avoir lu cette lettre, l'oudaïjin se dit : Pour 50 rios de plus, ce n'est pas une affaire, je vais les envoyer. Et tout heureux, il se prosterna jusqu'à terre dans la direction de Morokoshi pour adresser ses remerciements au Ciel. Puis il regarda la boîte faite en rouri de toutes couleurs, et après l'avoir ouverte, il admira le manteau dont la couleur était d'un beau bleu céleste et dont le tissu était de poils de rat. Cela semblait en effet être l'objet du monde le plus précieux. La beauté même en était plus merveilleuse que sa propriété d'incombustibilité. Aussi, dans son transport, l'oudaïjin Abé s'écria : "Quoi de surprenant qu'elle ait voulu l'avoir. !" Il remit le manteau dans sa boîte, qu'il attacha aux branches d'un arbre, puis il revêtit son plus beau costume, et plein de l'idée qu'il verrait le soir même son rêve devenir une réalité, il composa cette poésie :

Le flamme de mon cœur
N'a pu brûler ce manteau,
Vous le mettrez aujourd'hui,
Et mes manches sécheront

L'Oudaïjin arriva à la porte de celle qu'il aimait avec son manteau et la poésie. Le vieux Sanouki vent sur le seuil, reçut le tout qu'il présenta à Kagouya qui dit : "En vérité, c'est un beau travail, mais suis-je sûre de n'être pas encore trompée ?"

N'importe, répondit le vieillard. Faisons entrer l'oudaïjin, car jamais on n'a vu pareil manteau dans le monde. Qui vous empêche de le tenir pour authentique ? Il ne faut pas, mon enfant, laisser le monde par des exigences semblables.

Et ce disant, il fit entrer l'oudaïjin et la vieille épouse de Sanouki crut elle aussi qu'elle allait enfin voir le jour bienheureux de l'union qu'elle rêvait.

—Oui, dit la belle Kagouya, si ce manteau peut sortir indemne du feu, lui qui par la beauté est peut-être unique sur terre, je me rendrai.

—Vous avez raison, dit Sanouki et il rapporta à Abé les paroles de la jeune fille, et celui-ci dit : “ On ne saurait trouver cet objet dans tout Morokoshi. Je ne l'ai pu avoir qu'en affrontant des peines sans nombre. Que mademoiselle Kagouya le livre bien vite à l'action du feu pour qu'il en sorte triomphant.

Et sur l'ordre de son enfant, Sanouki le jeta au milieu des flammes qui le consumèrent comme un simple morceau de papier.

—Ce manteau n'est pas celui de peau de rat incombustible, dit simplement Kagouya.

Et voyant le manteau consumé, Abé resta pétrifié et pâle comme l'herbed' automne, et il reçut de Kagouya heureuse d'être débarrassée encore de ce poursuivant trompeur, la poésie suivante :

Si j'avais su que ce manteau
Brûlât sans même laisser de trace,
La pensés même de le mettre au feu
Ne me serait pas venue

La poésie lue, l'oudaijin repartit. La renommée avait déjà publié qu'ayant apporté un manteau en peau de rat incombustible, l'oudaijin Abé avait été agrée par Kagouya. Mais un des gens de sa suite assura qu'il n'en était rien et que le manteau ayant été brûlé, le projet d'Abé s'était consumé lui aussi avec les flammes.

De cette histoire date l'expression d'Aénasli pour tout ce qui fait le désespoir (Le mot Aenashli signifiant *sans* résistance, et s'appliquant au manteau).

V.

Le Daïnagon Ohtomo appela tous ceux qui le servaient et leur dit : “ Dans la tête du dragon est une boule brillante de 5 couleurs. Celui d'entre vous que me l'apportera, pourra demander et faire tout ce qu'il voudra ! ”

En entendant cet ordre tous les serviteurs se dirent entre eux : “ Cet ordre est respectable. Mais il n'est pas facile à exécuter, surtout sur un dragon vivant ”.

—Tout serviteur digne ce nom, repartit Ohtomo, doit obéir, fût-ce au prix de sa vie. Ce n'est pas seulement en Tëndjikou ni en Morokoshi que l'on peut trouver celle boule. N'ya-t-il pas dans ce pays-ci des dragons qui montent au ciel et qui en descendent ? D'où vient que vous osez dire que l'ordre est difficile à exécuter.

—Nous l'exécuterons, dit l'un, quoi qu'il doive arriver.

—La réputation que vous aurez de fidèles serviteurs passera ainev à l'avenir, reprit le Daïnagon exultant, pour la honte de ceux qui peuvent s'opposer à la volonté du maître.

—Et sur cet ordre, Ohtomo les congédia en leur distribuant pour vivre durant leur entreprise tout ce qu'il avait chez lui de soie, de coton et d'argent, et en leur disant de ne pas revenir avant de l'avoir menée à bonne fin et qu'en il ferait les attendant l'Imoi. Les serviteurs s'éloi-

gnèrent en se murmurant. "Puisqu'il nous dit de ne pas reparaître avant d'avoir satisfait à son caprice amoureux, nous allons nous diriger dans la direction vers laquelle nous sommes tournés. Et, après s'être partagé ce que leur avait donné celui auquel ils adressaient ce reproche, ils allèrent, les uns se cacher chez eux, les autres où il leur plut tout pleins de cette vérité qu'un père ne doit pas plus ordonner à son fils ce qui est déraisonnable qu'un maître à son serviteur. Le daïnagon, jugeant qu'une maison ordinaire ne saurait convenir à une personne comme Kagouya, en fit construire une d'une magnificence incroyable. Les colonnes et les murs étaient laqués et dorés luxueusement, le toit était recouvert avec un fort bon goût de fils de différentes couleurs. Quant à la distribution et à l'ameublement intérieurs, il va sans dire qu'ils étaient de la dernière recherche, toutes les pièces étaient tapissées d'Aya et sur cette étoffe, le pinças avait jeté divers dessins. Ohtomo qui s'imaginait bien qu'il allait s'unir à Kagouya, divorça d'avec sa femme sans plus tarder et attendait avec impatience ceux qu'il avait envoyés à la recherche de la fameuse boule. Une année s'écoula ainsi, et pas un de retour et pas de nouvelles. A bout de patience, il partit suivi de quelques serviteurs et sous un costume d'emprunt, arrivé au bord de la mer de Naniwa, il demanda aux rameurs qu'il y trouva s'ils n'avaient pas entendu dire que les serviteurs du daïnagon Ohtomo avaient tué le dragon et pris la boule renfermée dans la tête du monstre.

—Quelle plaisanterie nous racontez vous là ! répondirent-ils ? Quel bateau a jamais transporté de telles gens ?

—Vous n'êtes que des lâches ! vociféra Ohtomo. Vous parlez ainsi, parce que vous ne savez rien. Qu'un dragon vienne ici et il éprouvera la force de mon arc ! Je ne veux pas attendre plus longtemps des gens dont le retour tarde et me fait mourir, et je veux aller moi-même à leur rencontre. Et là-dessus le daïnagon s'embarqua. Son bateau erra sur toutes les mers, il se perdit bien loin et atteignit la mer de Tsoukoushi. Un orage épouvantable survint : le temps devint sombre, le bateau, ballotté par les vents furieux voguait dans des directions différentes et inconnues, des paquets de lames submergeaient l'esquif, ou le balayaient en se tordant. Le tonnerre précédé de formidables et fulgurants éclairs grondait au-dessus de la tête comme s'il allait tomber pour écraser le téméraire. Atterré Ohtomo bégayait : "Jamais, je n'ai vu semblable chose. Qu'allons nous devenir.

—"Depuis que nous naviguons, dirent les rameurs, jamais nous n'avons rencontré chose pareille. Si par bonheur nous ne nous abîmons pas dans les flots, nous serons écrasés du tonnerre. Dieu pour nous sauver devrait nous pousser vers la mer du Sud. Hélas ! nous trouverons certainement la mort à servir un maître aussi fou." Et les matelots accompagnèrent ces plaintes de leurs pleurs, et le daïnagon leur dit en rendant ce qu'il avait mangé : "Pourquoi cette parole dans la bouche d'hommes auxquels il se faut confier sur mer comme aux parois de la montagne où l'on s'appuie !"

—Que pouvons-nous faire? répliquèrent les rameurs, nous qui ne sommes pas Dieu? Le vent mugit avec fureur, les vagues déferlent avec plus de rage, le tonnerre gronde; il va tomber sur nous, car vous cherchez à tuer un dragon. Prions Dieu, prions Dieu, car c'est le dragon qui déchaîne les éléments contre nous." Le daïnagon dit en prière: "Ecoutez moi, dieu des flots, esprit des ondes! Ecoutez l'homme au cœur enfantin et faible qui voulait tuer le dragon. Je vous jure que je n'agiterai plus un seul de vos cheveux marins. Et debout, le daïnagon répéta mille fois ce serment, et comme par enchantement, le tonnerre allait grondant de moins en moins, le temps allait s'éclaircissant de plus en plus. Mais le vent continuait toujours de souffler. "C'était bien l'effet de la colère du dragon, dirent les rameurs. Le vent est favorable à présent." Le daïnagon ne les entendait pas. Après trois ou quatre jours que dura ce temps, le bateau atterrit. On inspecta la plage. On était à Akashi dans la province de Harima, tandis que le daïnagon pensait avoir touché la côte opposée de la mer du Sud. Il restait mélancoliquement couché. Les rameurs allèrent déclarer aux autorités qu'ils appartenaient à un bateau égaré. Le gouverneur vint reconnaître le bateau. Ne pouvant se lever, Ohtomo restait toujours étendu dans le fond du vaisseau. On étendit une natte dans une forêt de pins voisine et on y transporta Ohtomo. Celui-ci ne se croyait pas sur le bord opposé de la mer du Sud et il se leva avec peine. Il avait l'air noble! le ventre gonflé et les yeux de prune. En le regardant le gouverneur se mit à rire. Ohtomo le pria de lui faire faire une chaise à porteurs pour le reconduire chez lui. Comme les serviteurs qu'il avait envoyés à la recherche de la boule du dragon apprirent sa venue, ils se présentèrent à lui.

"Nous hésitions à nous présenter devant vous, dirent ils, n'ayant pu nous procurer celle fameuse boule. Nous pensons bien que maintenant vous ne nous chasserez plus de votre présence pour ne l'avoir point trouvée, car vous avez vu vous même qu'il est impossible de l'avoir." —"Vous avez bien fait de ne point apporter celle boule, dit Ohtomo. Le dragon est une sorte de tonnerre qui voulait écraser mes compagnons, parce que je cherchais à lui ravir sa boule. Que serais-je devenu, si j'avais moi même tué ce Dragon? Quel bonheur, vous, que vous ne l'ayez pas tué, non plus. Cette coquine de Kagouya poursuivait ma mort en me demandant une telle chose. On ne me verra plus rôder autour de sa maison. Vous non plus, vous n'irez plus jamais. "Et le daïnagon partagea le reste de ses biens entre ceux de sa suite qui n'avaient rien fait pour aller conquérir la boule du dragon, et la première épouse d'Ohtomo qu'il avait quitté, rit si fort, en apprenant la chose qu'elle s'en fit mal au ventre. Le toit de la maison recouvert de fils de toutes

(1) Ayant beaucoup pleuré, ses yeux étaient gonflés comme des prunes.

(2) Ana taegata eût dire "Insupportable." Le danagon trouva insupportable la moquerie qu'on lui adressa.

(3) L'O'hoi tsouakaça est un pavillon de la Résidence Impériale où se fait la cuisine.

nuances fut pillé par les aigles qui y trouvèrent de quoi faire leurs nids, Dans le monde les uns disaient : "Le daïragon a trouvé la boule du dragon?—Non répétaient les autres, mais il a ajouté à ses yeux "deux boules" semblables à des prunes.⁽¹¹⁾

Le daïragon dit : "Ana taégata." C'est depuis cette époque que court cette expression pour caractériser ceux qui demandent l'absurde.

G. YOSHIDA.

(à *Suivre*).

TOSHI-NO-ICHI, OR THE ANNUAL FAIR.*

Spring gone, Summer passed, and while our minds still linger over the beauty of autumnal days, the snow has visited us here and there. Ah! in truth, "Time's" swift current bears us on, to the verge of the old year before we are conscious of it.

At the close of every year, we have "Toshi-no-Ichi" (Annual Fair) at different parts of the city a reference to which was made in THE FAR EAST of last year. It is my object now to give a fuller description of the custom. The origin of this fair or market dates far back, but until a century ago, the fair was only held near the Kwannon Temple at Asakusa. The reason for such market was that the people being busily occupied from morning till night, at the close of the year, have not much time left for running here and there to get various things necessary to celebrate the new year. In olden times the things sold at "Toshi-no-Ichi" were only such as were needed for the celebration of the new year; but now-a-days, everything may be bought at these markets. In former days, at the front of the famous Asakusa Temple, there was a gate called "Thunder Gate." On each side, there was an image of a frightful looking thunder God with a drum on its back. Two *chō* from this gate on both sides of the road, the dealers put up their shops and invited customers. Both samurai and business people of old Yedo came from every direction to make purchases. The crowd was so great that old people and children could with difficulty pass. This market was held for two days, the 17th and 18th of December indeed through the nights too; and it was frequented by purchasers not only through the day but from evening till dawn. The bustling throng of the "Kwannon" market was well expressed in a poem saying, "Ichi no hito, hito yori idété hito ni iru" (men of the market, coming out of the men, enter again into the men). But about ninety years ago, the market in Asakusa became less prosperous; the reason was that the various merchants seeing the amount of business done in the Kwannon market began to place their booths in the

* A view of the Toshi-no-Ichi is represented in the frontispiece.

streets till at last the space occupied by the market was extended more and more. This caused great murmurs from the people living near; and moreover, as the crowd was so large, quarrels and contentions



TOSHI NO ICHI.

naturally arose. Accordingly the Tokugawa Government made regulations about the space to be occupied by the market; but the dealers consulted and petitioned the authorities for permission to open markets

at other places, giving as a reason that Asakusa being the northern extremity of the city, it was very inconvenient for those coming from the direction of Azabu, Akasaka, Kojimachi, etc. The Government therefore gave permission to open markets at four other places, namely, Kanda-Myōjin, Fukagawa-Hachiman, Atago at Shiba, and Kojimachi Tenjin. The "Toshi-no-Ichi" were immediately set up in these places, and were no less prosperous those that at Asakusa-Kwannon. In the mean time, the Asakusa-market received a faint blow, and its prosperity declined a little. However, it still holds the first place even now among all markets of the kind. Afterwards, when the restrictions were a little loosened, the dealers fixed the days well in order not to clash with each other; so the markets commence on the tenth of December and conclude with the fair at Shiba on the 24th and 25th. Besides these five already mentioned, there are two others at Yotsuya-Tennō and Shinagawa-Tennō.



SHIME NAWA.

The merchants who have their stalls at "Toshi-no-Ichi" are somewhat different from other merchants. They have no hesitation in demanding a much higher price than they intend to take; but as their customers know this, if they are good at bargaining, they may buy cheaply, of though inexperienced buyers often pay dearly. It may seem rather strange how the merchants at these markets, sometimes, sell their wares cheaper than cost price. But there is a reason for this; July and

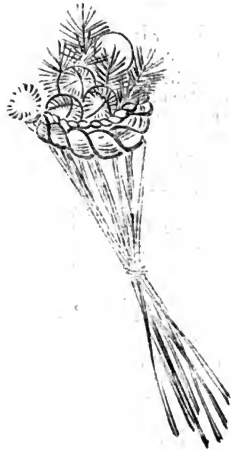
December are the two great settling days in Japan; all accounts must be squared up twice a year; if the small merchants neglected to pay their entire accounts with the wholesale dealers at his time, the latter would refuse them any further credit. However hard may it be to

find the money, they must do it, therefore many sacrifice their goods, even selling them under cost price; so that the wholesale dealers may not refuse to sell to them in the following year. Thence comes the saying that one yen at the end of a year is equal to five at the new year.

The chief things sold at the "Toshi-no ichi" are "Kadomatsu" (gate-pine), "Shimenawa" (a straw-rope), "Hagoita" (battle-dore), and "Hamayumi" (devil-driving bow).

The origin of the "Kadomatsu" or pines placed at the gate is probably very ancient; we know by the poems of Koremuné and Takanori that the gate-pines were in use eight hundred and fifty years ago. From their poetry, we learn that in those days, the pines were generally used, but some chose willows instead. Forty years later, in the reign of the Emperor Horikawa, a collection of Japanese poems "Horikawa hyakuninissu" was made and in this collection, we find some poems on the "Kadomatsu." In the poem of Fujiwara Akisuyé, we find: "Kadomatsu no itonami tatsuru sono hodo ni, haru akegata no yoya narinuran" (While busy decorating the pines at the gate, the dawn of the new year speedily comes). And another: "Haru ni ayeru kono kadomatsu wo wakekitsutsu, waré mo chiyo hen uchi ni irinuru." (Passing through the pine gate that has met the spring so gay, I too have entered into the life of endless years).

In a record, we find that the second inner gate of the palace was decorated with pines, being considered as emblematic of long life. We find a description in a book written about six centuries ago, "...the dawning sky at the new year shows no change than that of the previous day, and yet, to our minds, the whole universe seems changed—new and fresh. The streets are gay and happy having pines decorating each gate....." In our days also, people both high and low have pine decorations at the new year. Some begin to decorate as early as the 20th of December, and at the latest, they all have them by the last day of the year. Pines are placed in pairs, one male and one female; it is also essential to put the female pine on the right side and the male



SHIME NAWA.

on the left. The "Kadomatsu" is also called a "Matsukazari," a pine decoration. It is used only at the new year, and in this sense, it is a little different from the European arches which are used on various occasions. Sixty years ago the fashion arose of adding bamboo in decorating. The pines sold in the markets are cut in the neighbouring provinces and are sent into the city in boats and cars. Calculating the number of houses in Japan, (excluding Formosa) as 8,004,849 (probably more) and every household using two pairs, the pines needed on this occasion amount to 32,019,396.

Shimenawa is a straw-rope hung down before houses at the beginning of the new year. The origin of this rope is lost in antiquity. Tradition tells us the following story: Amaterasu Omikami, or "the Shining Goddess of Heaven," being provoked over the mischief of her brother, hid herself in a cave of heaven and left the world in perfect darkness; one of the gods went to the cave and opening the door led her out from it. One of the other goddesses placed a straw-rope around the cave so as to prevent the shining goddess from entering again. Since this time the straw-ropes are considered auspicious and are put up before the houses every new year. The word "Shime-nawa" is derived from "Shiri-kumé-nawa" which means that the end of a rope is not cut off. There are several shapes of the present "Shime nawa," but the fringe like end is the same as the ancient "Shirikume-nawa." Entwined in the rope are the leaves of ever-green tree, white papers cut in a certain shape and a kind of orange. These ropes are made of new straw, made from rice of the present year.

As the kites are for the boys, so the "Hagoita" or battle-dores are for the girls. The one side of the battle-dore is covered with brocade or crape and it is decorated with figures mostly of some famous actors. These battle-dores are the most beautiful and most attractive of all the things sold at "Toshi-no-Ichi." As a kite is a suitable present for a boy at the new year so a battle-dor and shuttle-cocks are given to the girls. Some battle-dores are four feet long and beautifully decorated, but these are of course only used for ornament.

"Hamayumi" or a bow is sent as a present to a family where they have a boy under one year old. This is an old custom still remaining to us. The idea of this is to drive away with the bow and arrow all the devils that might come to the boy, and thus to pray for his happiness and long life.

Besides these, flower pots, fruits, chestnuts, porcelains, shoes, towels, and many other things are for sale at the "Toshi-no-Ichi."

T. K.



THE LATE BARON MITSUKURI.

BARON MITSUKURI.

On the evening of the 29th ult. Dr. Rinshō Mitsukuri, President of the Court of Administrative Litigation and member of the House of Peers, died at his own house, in Tōkyō, at the comparatively early age of fifty-three. He was undoubtedly one of the most eminent jurists of our country, and rendered great services in connection with various legal affairs of the Government, filling several important posts from the beginning of the Meiji era.

His name as a learned jurist is well known, not only in the circle of officials and students of law, but very widely among the educated class of the country in general, and certainly will be remembered long by our posterity. It is with deep grief that we have to sketch his honoured career as a jurist in connection with affairs of State.

The family of Mitsukuri has been of enormous service to the country in recent times and especially remarkable in introducing Western languages and civilization into the Empire. The Baron was born on the 29th of June, 1846, at Tsuyama in the province of Mimasaka, and he received a good education and good influences from his grand-father Gempo Mitsukuri; for, his father having died during his early boyhood, he was entirely brought up under the care of his grand-father. It may be noticed that the latter was a learned scholar of the Dutch language; he was also physician to the Shōgun, and in his later days worked diligently in connection with the negotiations with foreign countries in the Shōgun's Government. It is related of the Baron that he was very fond of learning from childhood, and that while still young he acquired a fair knowledge of English, French, and Chinese. Having thus manifested his ability in the early days he was appointed an assistant Professor of the Kaiseijo (now Imperial University). Later he was sent to France in the suite of Tokugawa Minbutayū and stayed there three years, during which time he devoted himself to the study of law.

Returning home just at the end of the Revolution, he was immediately summoned by the New Government, and in July of the year 1868 (first year of Meiji), appointed a translator to the Government. While working in that post at Kōbē, he established a private school for the purpose of teaching foreign languages, to which he devoted his leisure time. In the following year he was recalled to Tōkyō, and appointed to various important posts in the different Departments of the Government. Serving diligently in these official posts, he was no less earnest for the cause of learning; and established again a private school at Kanda, Tōkyō, where many eminent men of to-day received their education. During this period he published many works and translations on science, history, pedagogy, statistics, etc. His most noted works "Translation of the French Code," "Comments on the Civil Law of France", &c., were also produced at that time by the special request of the Government. His translations were much appreciated by the

public and considered to be the best authority at that early time for studying foreign languages.

It is well known that Baron Mitsukuri took a leading part in connection with the construction of the Japanese modern Code of Laws, and in consideration of his merit, the honorable degree of LL.D. was conferred upon him by the Government in May, 1888. In November of the same year he was promoted to the post of Vice-Minister of the Department of Justice, and two years afterwards, appointed a member of the House of Peers by Imperial Order. During this time his assiduous energy was spent chiefly upon the compilation of our Code of Laws, occupying the post of one of the commissioners for that purpose. On the 17th of June, 1891, he was appointed a Councillor of the Court of Administrative Litigation, and in May of 1896 promoted to the post of President.

In December of last year, he was attacked by serious illness in tongue and stomach, which proved fatal. The title of Baron was conferred upon him as a reward for his prominent services to the country on the 1st inst.

It is needless to say that he was one of the most conspicuous scholars in the recent judicial history of the country, and considered the greatest authority on French Law. It was largely owing to him that the idea of personal right was propagated among our people, supplanting feudal conception of the relation between the rulers and the governed. His personal character was gentle and serene; being very kind towards his friends, and remarkably diligent in his public services. By the way, we may add here that the Mitsukuri family enjoys a special renown for many notable scholars; for Profs. Dairoku Kikuchi, Kaki-chi Mitsukuri and Gempachi Mitsukuri are his younger brothers, being respectively the present Vice-Minister of Education, Professor of the Imperial University and Professor of the First High School.

THE SUGAR CANE IN FORMOSA.

Sugar is one of the three great staple products (camphor, tea and sugar) in the Formosan island, and the readers of THE FAR EAST may be interested to know something about the sugar cane, so I will try to tell a little about it. As it is well-known, the climate in Formosa is very favorable for the growth of vegetables, accompanied by the natural supply of water, and the cane is cultivated throughout the island for the purposes of manufacturing sugar and chewing. The natives there consume the sugar cane in large quantities for chewing, because their sugar making method is far behind that of the civilized countries. It is unknown when the sugar cane was brought from China, but it is only forty years since the sugar industry has attained its present flourishing condition (which amounts to 70,000 tons a year), and three varieties of the cane are cultivated there and their names are as follows:

- (1) Tec'-cha (Bamboo-cane).
- (2) Rau-cha (Wax-cane).
- (3) Kam-cha (Red-cane).

Tec'-cha is very strong cane, with slender leaves, and its stalk has a faintly brownish-blue color and the part of joint is much enlarged, so it looks like a bamboo; hence the name. For manufacturing sugar this cane is preferred by natives to the two others.

Rau-cha is the largest. Its stalk has a slight bluish color and is very smooth and greasy. This cane contains much juice, but on account of its sensitiveness to wind and water, it is not cultivated much.

Kam-cha is next to Rau-cha in its size and noted for the dark-red color of its stem. It is cultivated as chewing cane, for its remarkable sweetness. The Formosan sugar industry is in a very primitive condition, both in its agricultural and manufacturing departments, though many thousand acres are used for the cane cultivation, and much is left for us to improve on. Which is a most easy and profitable way to make some improvement? To put an efficient mill, I think, in the place of their poor weak ones is the best way, because it does not interfere with other parts of the working, as it does in other cases "when new cloth put together with old." But how can we know what kind of mill will give an efficient result without knowing the relative quantity of vegetable fiber in the cane? In order to obtain this knowledge I went to the industrial department of the Formosan Administration and asked to be allowed to work in the laboratory of the said department, and made several analysis of the cane. The estimation of vegetable in the cane has been executed according to the direction given by Dr. G. L. Spencer in his "manual for sugar manufacturers." The following table shows the analytical results on the cane, named Tec'-cha.

CANE.	TEC-CHA.	TEC-CHA.
Length (shaku).....	6.8	5.2
Number of joint.	25.	16.
Weight (gram).	750.	660.
Average weight per 1 shaku (gram).	135.83	126.92
Average number of joint in per 1 shaku.	4.16	3.04
Fibre (average).....	14.92%	12.566%
in Root part.	19.11%	15.4%
in Middle part.	13.844%	12.7%
in Top part.	9.991%	9.6%

The above figures indicate that the average quantity of vegetable fibre in three different parts corresponds nearly to that of the middle part, therefore I analysed four samples more and got the following results.

(A shaku is equal to 0.994 foot ; or 0.303 metre.)

NAME.	TEC-CHA.	TEC-CHA.	TEC-CHA.	TEC-CHA.
Length (shaku).	5.2	5.35	5.2	6.5
Weight (gram).	458.	405.	520.	650.
Joints.	24.	22.	20.	26.

Average weight per 1 shaku (grm.)...	88.077	75.7	100.	100.
" number of joints in per 1 shaku.	4.6	4.11	3.84	4.
Fibre.....	12.88%	12.743%	14%	14.35%

By the above analysis, it can be easily seen that more than 80 per cent. of the juice should be extracted ; but fifty per cent extraction is considered a fairly good work in Formosa !

I have determined, also, the fibre quantity in other varieties of the sugar cane and the results are as follows :

NAME.....	RAU-CHA,	RAU-CHA,	KAM-CHA,	KAM-CHA.
Length (shaku).	4.62	4.3	4.1	4.4
Joints.	32.	30.	20.	21.
Weight (grm).	848.	1152.	665.	570.
Average weight per 1 shaku (grm).	182.25	267.67	147.58	129.54
" number of joints in per 1 shaku.	6.0	6.97	4.88	4.77
Fibre.	11.52%	11.33%	11.44%	12.6%

K. NISHIYAMA.

SPAIN AND JAPAN 300 YEARS AGO.

WHY CHRISTIANITY WAS SUPPRESSED ; FOREIGNERS EXPELLED ;
AND THE COUNTRY CLOSED.

Japan had been heard of often, in Western Europe, long before the discovery of the New World, in connection with the Far Cathay, under the name of Zipangu, the European pronunciation of the Chinese "Ji-pun-kwoh," i.e. Sun Source Country ; the present "Japan" being a later form.

When the ancient trade routes to the East were closed by the Turks, to the Giaours, with the exception of some limited privileges to the Venetians, and their rivals the Genoese, the merchants of Western Europe desired to find a route, that was free of the difficulties and dangers that had to be incurred at that period.

The sciences of Geography and Geodetics were yet in their infancy ; but some better knowledge of the form and dimensions of the Earth's surface was being attained, and a few specialists and enthusiasts advocated the search for more direct routes to the Far Cathay and Zipangu, described by Marc Pol (Polo) and other travellers.

Thus it was that the search for the passage across the unexplored seas to the Westward led to the unexpected discovery of a hemisphere containing vast areas of land and sea, the extent of which was not known till long after. Columbus (Cristofer Colon) did not live to know the importance of his landfall ; but he had gained for his patrons, the Spaniards, a New Spain. The Portuguese had not been idle ; they had

been on the African coast for many years ; and legends of voyages to the Southward induced their adventurous mariners to attempt exploration, which was finally successful. Vasco da Gama returned from Hindustan, in the last year of the fifteenth century, having sailed round the Cape of Good Hope ; he thus secured for the Portuguese the rights of discoverers in the East.

The failure to find a passage to the Westward was a disappointment ; but the discovery of the precious metals in the West Indies somewhat compensated the early explorers ; and the search for mines became the chief motive.

The explorers of other countries now commenced to steer their barques towards the far off seas ; and there was imminent danger of the rivalries culminating in serious collisions.

The Papal authorities intervened at this juncture asserting the Pontifical claim to universal dominion, temporal as well as spiritual ; and exercising the all powerful influence of the Head of the Roman Catholic Church, essayed to divide the rivals, and preclude the possibility of hostilities that would vitiate the abilities of both combatants to bring the heathen within the pale of the Church.

The Bull of Pope Alexander VI, was astutely conceived ; and a line of demarcation was arbitrarily drawn in mid-Atlantic, at a point that, it was then supposed, would give to each of the two favoured nations the monopoly of the regions, they were authorized to conquer and propagate the Faith in, at the same time keeping them apart. The other nations were ignored ; as were also the rights of the peoples of the far off lands.

To the Spaniards, the West was bestowed.

To the Portuguese, the East.

England, Holland and France were not yet powerful nations, and not considered by the Papacy to be zealous and loyal.

The ideas as to the rights of non-Christian nations may be understood, by reading the documents of the time ; indeed, it is only within comparatively recent times, that the rights of other peoples have been, even theoretically, recognized ; and, practically, even yet, the most attenuated excuses are used to justify much that is done by the powerful naval and military nations in their dealings with the weaker.

All non-Christian nations were indiscriminately generalized as the heathens, pagans, savages, cannibals, and so forth ; their civilization was unknown, and not considered to be even worth enquiring into, except as something curious and grotesque. These ideas, the result of ignorance, are not by any means extinct yet. It was considered to be a benevolent and a righteous deed, to carry off and enslave the pagans,

* The reader is referred to an article in the *Kobe Herald* Oct. 21st, 23rd, and 25th, "SEA N IN HISTORY" for further information contributed by the same author under the *nom de plume* of "Historicus."

and force upon them the creeds and customs of their conquerors and capturers.

The Portuguese made their way towards the Far East somewhat tardily, not reaching Japan until the first half of the sixteenth century had nearly passed; and they were not successful in their efforts to gain a permanent foothold in those seas and coasts, at first.

The Spaniards, had, in the meantime, discovered and crossed the Pacific; and the rivals met in the Extreme Orient.

The Meridian west of the Azores had been moved farther to the Westward; but disputes arose as to the antipodes the 180th degree, East or West. Contemporaneous history, both of the East and of the West, must be considered, in relation to the events now being treated upon.

Prior to the first arrival of Europeans in Japan, and for about half a century after, the country was in a very disturbed condition.

The Shōgunate organized at Kamakura, after the "Gem-Pei" (Genji and Hei-ké clans) struggle for power in the last quarter of the thirteenth century, had usurped the executive power, placing the Mikado in an exalted position; and exercised the high active powers of the government.

During the fourteenth and fifteenth centuries, there was a continual strife amongst the most ambitious and powerful chieftains, which ended only when Iyeyasu established the Tokugawa rule in Yedo.

The leaders of the Europeans who first arrived, were filled with religious zeal, ambition, and the lust for gold; their loyalty to their king, and their patriotism, like their efforts on behalf of the Church, were phases of transcendent selfishness. To illustrate the spirit instilled by those in high places, the well known message of Charles V. of Spain may be once more reproduced here.

"The Kings, our Progenitors, from the discovery of the West Indies, its islands and continents, commanded our captains, officers, discoverers, colonizers, and all other persons, that on arriving at those Provinces, they should by means of interpreters cause to be made known to the Indians, that they were sent to teach them good customs, to lead them from vicious habits and the eating of human flesh, to instruct them in our Holy Catholic Faith, to preach to them salvation, and to attract them to our dominions."

The turmoil in Japan and the dissensions amongst the clans, would naturally appear to afford favourable opportunity for carrying out ambitious designs; but the Europeans became aware that they would find it a harder task, to conquer the valorous Japanese—with their tens of thousands of skilful warriors, and expert swordsmen—than they had experienced in the Americas.

In Europe, the Protestant Reformation had commenced, and revolt against the authority of the Papacy was spreading, the English being prominent in leading the rebellion, and the Hollanders, and the

Huguenots in France, commencing to resist the Spaniards and the other armed emissaries of the Church.

Spain became the champion of the Papacy ; and a large proportion of the vast treasure now flowing in from the mines of the West, was spent in the cause of the suppression of heresy. The Spaniards were a thoroughly priest ridden people at that period.

In defending their monopoly of the Western hemisphere, and in the suppression of heresy, the Spaniards were remorselessly cruel, giving no quarter, even to the aged, to women, or to children. Their barbarities are matter of history. The Portuguese in the East were no less ruthless ; and the outrages inflicted, by the swashbucklers and crews of the European vessels, on the peaceable inhabitants throughout the East, are not yet altogether forgotten.

Many Japanese travelled afar, and those who returned brought back accounts of the doings of the Europeans, and of the events transpiring in Europe and other countries. There is no reason to suppose that the Japanese officials were not perfectly well acquainted with the ambitious projects entertained, as also with the conduct of the pioneers of European civilization nearer home.

The quarrels among the foreigners were observed ; their causes were ascertained easily confirming the suspicions aroused.

There were others besides Spaniards and Portuguese, later on ; English, Dutch etc. arrived, some being employed in the Spanish and Portuguese ships. Christianity had not been altogether unknown in the East. Prior to the advent of Europeans in the sixteenth century, the Propaganda had records, and traces have been discovered of early missions. Xavier was a pupil of Loyola, the founder of the Society of Jesus, apotheosised as St. Francis Xavier. He came to Japan, and was followed by many of his brother Jesuits, as well as the "Padres" of other orders. Those missionaries were successful for a time, but with prosperity trouble arose, and the members of the several religious Houses were not harmonious.

The Japanese heard both sides, and drew their own inferences, with reference to the religious, political, and other disputes and claims. The Buddhists were not in a very prosperous state then ; nor did they hold a very influential position. The cavalier class did not patronize them to any great extent, although several of the Sects held large estates. The Bonzes had become involved in the wars, and had been somewhat discredited during, and since, the "Gem-Pei" wars, when the "So-hei" (priest warriors) were such prominent active partizans. Many a monastery was deprived of their revenues in consequence of harbouring enemies of those in power.

The Bonzes held some power over the common people, chiefly through the celebration of obsequies, and the periodical rites in memory of the dead. They had succeeded in obtaining a hold over the in-

digenous Cult, the "Shintō" (Kami no michi, Path of the Divine Spirits.)

The success of Christianity aroused them; but it was the attitude of the Christian teachers, and converts that created an active hostile sentiment which culminated in open and aggressive opposition.

A repetition of history, when, a thousand years before, Buddhism was opposed, now took place.

The indiscriminate, and what may be called, in the light of "up to date" toleration and liberality, very intemperate denunciation of everything that the Japanese had been taught to consider as sacred, and to hold in veneration, aroused anger, and gave the opponents of the alien creed some reason for their attitude.

The European Kings, and the Roman Popes, were represented as superior to the Mikado, in their temporal and spiritual capacities; and thus there were created enemies among those who did not sympathize so much with the Buddhist Bonzes in theological matters.

The attack on the household gods and objects of worship was another cause for complaint, especially when "Kwan-on" ("Kan-ze-on Bosatsu," AVAŁOKITESVARA) and the others were replaced by the pictures and images of the Roman Church.

The Spaniards had been long planning to make a supreme effort to exterminate heresy; to crush the enemies of the Church, whose quarrels they had made their own; and to attain universal dominion by absorbing Portugal and its Eastern dominions.

The Spaniards had, by their cruel policy, aroused a spirit of desperation, and the enemies, feeble as a body, were individually active; and like disturbing a nest of hornets, the great empire, abroad and at home, was being attacked. The giant was stung in the least defensible members. The enemy struck at the sources of Spain's wealth; and sailed into far off seas—Drake and Cavendish for instance, and many others. Before the despatch of the Armada, delayed by the attacks of the ever vigilant and active enemy, Spain had arrived at the summit of her power, and it was intended to follow up the anticipated success in the invasion of England, by extensive operations in the Far East. The Spaniards had absorbed Portugal, and only waited till their ships and troops were free to leave Europe.

The Europeans—clerics and laity—had become arrogant, and gave offence to the proud Japanese; the "Padres" accustomed to the abject servility of the populace in their own country, carried their heads high among the pagans; considering themselves above the law.

Those who are best informed in the secret history of Japan in those days believe that the fear of the Spaniards had much to do with the policy of the Japanese then. Firearms and cannon had been known since the first arrival of foreigners; but the civil wars had quite precluded any national effort for preparing to resist a foreign foe. Nobunaga, Taikō, and others knew the danger threatening, but were unable

to take measures, in accordance with the magnitude of the requirements ; besides, it was known that the English, the Huguenots, Hollanders and others, were fully occupying the attention of Spaniards for the moment.

The strict censorship of the Tokugawa regime precluded anything being published ; but there are private records in the possession of families that throw much light on the affairs of that time.

The edicts issued, directed against the European religious propaganda, each more severe than the one it as preceding, are so well known, that recapitulation is not necessary now.

The "Fathers" endeavoured to evade them, and rushed into martyrdom. The converts were not found to be readily and willingly amenable to the authorities, and eventually armed resistance culminated in a strife that could but have one ending, now that the power of Spain had been so broken, as to make it quite impossible for an expedition to be sent so far from home.

It was not only England that was saved by the dispersion of the Armada ; but the cause of the Reformation, religious liberty, Holland, the Huguenots, and also the Far East were all relieved from threatening dangers of oppression and misrule by the military and civil officials ; as well as priestly domination.

The Japanese took heroic remedies ; but could they have done better, or wiser, under all the circumstances ?

Japan was practically closed to foreigners ; and Japanese were prohibited from going abroad ; even castaway seafarers were not permitted to return. The Hollanders only were allowed a prison-like "Factory" at Nagasaki, for Japanese convenience ; the English having voluntarily withdrawn previously.

The most rigorous measures were adopted to eradicate Christianity ; not on account of its theology, but because it included, as then taught, ideas which were subversive to the freedom of the country, and to the loyalty of the people to their ancient traditions and to the Imperial dynasty.

The Buddhist incumbents of Temples were now utilized, in assisting to carry out the patriotic duty of detecting converts, possibly disloyal subjects ; and in connection with the custodians of the Shrines of the local Divinities, (the "Uji-gami," Penates or tutelary apotheosised Spirits ; Patron Saints of Shintoism) registration was enforced. Those neglecting, or refusing to duly observe the rites and observances, were open to suspicion, and marked for closer observation.

Thus Buddhism obtained a firmer hold than ever before ; and it was only in recent years that this was weakened, when the separation was effected between the Shintō Shrines and the Buddhist Temples. For more than two centuries, indeed until after the Battle of Waterloo, the warring between Europeans echoed amongst the Islands of the Far East, and the Japanese persisted in holding aloof ; and in keeping the country closed. Sir Stamford Raffles' effort to obtain possession of the

- Hollanders' little settlement in Nagasaki, was one of the latest incidents, that kept the Japanese on the alert. The Russians and others failed, time and again, in their efforts to gain a footing. Now Japan is opened and Christianity tolerated.

Many statements have been published concerning the events that occurred at the time the country was closed; but the true story has not yet been fully told, there being no doubt, that the conduct of the fanatics and misguided zealots greatly accentuated the strained relations existing from long before extreme measures were resorted to.

As compared with the horrors of the Inquisition, and the Spanish atrocities in the New World, there is nothing in Japanese history, even as told by the enemies of the Japanese to approach them in fiendish cruelty. Can the Japanese be blamed, with such object lessons before us, that they took such measures, as seemed best to them, at the time, to save themselves from falling a prey to such a people.

C. PFUNDEN.

THE MERMAID.

In days of yore, so runs the Japanese legend as interpreted in the *Nihon no Mukashibanashi* (Old Legends of Japan) there lived a man, a good-natured soul, who yearned to be married but had reached middle-age without finding a suitable partner of his joys and sorrows. His joys consisted mainly in fishing with rod and line from the rocks or the river-bank: his sorrows were most acute when he reached home tired at night and found no one to welcome him and to cook the fish that he had hooked.

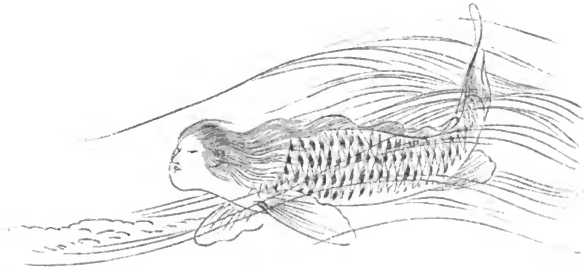
One day he was sitting, rod in hand, on a rock meditating on his forlorn and solitary condition when suddenly he felt a tug at his line and found that he had hooked something out of the common. Fearing to break his line and lose both tackle and fish he warily played it for some time and at last succeeded in landing it on the rocks, when to his surprise he found that it was no real fish, but a mermaid with the face of a beautiful maiden, and a body which ended in the orthodox tail.

"Desinit in piscem mulier formosa superne." The mermaid's face was tearful, for the hook was in her cheek, and there was also the shame of being forcibly dragged out of her native element; and the angler was a man of tender heart.

Gently extracting the hook from her jaws, he held her in his hands and meditatively speculated on the money which he could gain by selling her to an itinerant exhibition, or the long life which he might obtain by eating her flesh, (it being, according to the Japanese legend, the peculiar property of mermaid's flesh to give perpetual youth and life to those who eat it).

But his soul revolted at the thought of eating this fair creature, that whimpered and cried like a human being, and so after another long gaze he threw it back into the waves, when the mermaid, waving its grateful adieux, speedily dived out of sight.

The man (his name does not appear in the story) then went on with his fishing. He caught an astonishingly large number of fish and at evening returned home satisfied not only on account of his great catch, but also because of the act of kindness which he had performed. That night as he was in his kitchen, with his sleeves tucked up, preparing his supper, he heard a gentle voice, as of a woman, calling to him from the front of the house. On going to open the door, he found a woman of ordinary appearance but with a sweet and loveable countenance, who told him that she was a homeless and belated traveller who begged a night's lodging.



THE MERMAID.

"Come right in," he said, "and make the best you can of my poor accommodation." Then, showing her into the parlour, he begged her to sit down and rest a little while he got ready the supper, and went off into the kitchen. But the woman followed him, and peering over his shoulder as he was scraping the fish said :

"Won't you let me earn my supper by helping you with the cooking?"

"No, no," replied the man, "it would be poor hospitality to make my guest work in the kitchen. Please go into the parlour and sit down. I'll be with you directly."

But the woman insisted that she had lived all her life by the seaside, that she knew all manner of beautiful recipes for cooking fish, and that

it was but right that she should do something for her night's entertainment ; and being a woman she got her way.

Never before had such delicious fish been served in that poor bachelor's house. He ate what was set before him and came again for a second help and a third, and then fell to expressing his regret that he could not hope to have such a supper every night. Then coyly and modestly the lady remarked that such a hope need not be beyond his powers of attainment ; and when pressed for an explanation of this speech, she let fall a modest tear and said that she was a lone woman without parents and without a home. He was, as we have before said, a tender-hearted man, and the upshot of it all was that the lady consented to become the mistress of his house, his hand, and his heart.

But on conditions:—when in the first burst of joy, he was about to press his newly found treasure to his heart, “My dear” she said, holding out a warning hand, “My dear, you know I have lived all my life by the sea side, and I can't do without my salt-water bath once a week. Promise me that.” He readily assented. “And promise me,” she continued, “never to come in, nor to look, while I am taking my bath.” It was such a simple request and such a natural one, that the lover (for he was that now) could but joyfully acquiesce and congratulate himself that he had obtained so great a treasure on such easy terms.

So they were married, and lived happily for many months. The fish were always excellently cooked now, and the husband grew sleek and comfortable, as men do when they have got wives at home who take good care of them. But the bath ! It was her one pleasure and diversion, and she took the whole morning preparing for it, and stayed in for hours in the afternoon, and then spent the rest of the day in adorning her person after her bath. So that when bath day came found her husband had a poor time of it. Still he bore it patiently, satisfied with his bargain, till one fatal afternoon when he came home and found her as usual in her bath. The doors were shut, but there was a creak, and he was hungrily anxious to know how long it would be before he got his supper. So he just peeped in to see how long she was going to be, when to his surprise and horror, he saw no wife, but a mermaid swimming about in the bath-tub.

“Ah !” he said, with half a shudder, “now I understand why she is such a good hand at cooking fish. I hope she did not see me peeping at her, but all the same I don't think I shall be able to eat those fish as heartily hereafter.”

Presently the door opened and his wife appeared. With a tearful face she knelt down before him and said, “You were kind to me long ago when you saved my life out fishing. In order to repay your kindness I came to help you and be your cook. You have treated me with unflinching kindness, and have honoured me by making me your wife. I cannot thank you enough for all you have done. But, alas ! you have seen me in my true form, and now I can stay with you no

longer. It grieves me to the heart, but I must bid you goodbye. Heaven bless you, and give you a long and prosperous life." And before he could speak she was away on the rocks and plunged into the sea.

Poor man ! by one thoughtless act he had lost a good wife, and as his marriage with a mermaid had procured for him the gift of a long life, there were many lonely days of widowerhood in store for him.

The fable appears to have two morals. The one is that if a lady wishes to gain and to keep a good husband, she should feed him. The other is that if you wish to retain the affections of a good wife you should not interfere with her toilet.

HANASHIKA.

SIDOTTI, A STORY OF A JAPANESE MARTYRDOM.

BY

A CLERGYMAN.

IV.

A quiet corner of a Tokyo street,
 Half country and half city ; lowly shops
 On either side, with rudely written signs,
 And simple wares, blue porcelain cups in stacks,
 Teapots and plates, or wooden pails and stoups,
 Household utensils, common cotton cloths,
 Such as the people wear ; a few sea-fish,
 Fresh from the bay this morning, *maguro**
 With coarse red steaks, and straggling cuttle-fish,
 With cruel arms ; next door, a corner shop,
 With fruit and vegetables ; o'er the way,
 The local barber plies his humble trade ;
 An ice-stall gives refreshment from the heat,
 Whilst talk and laughter, with the splashing sound
 Of water, from the house with curtained doors,
 Proclaim the bath-house. At the back of these,
 Green lanes, with well-grown hedges, hide from view
 Trim little mansions, where commercial clerks,
 Petty officials, and such humble folks,
 Live, and are happy, in three tiny rooms.
 With garden rockeries three yards by two.

Such is the aspect now, and as you watch

* A large coarse fish of the tunny tribe : much eaten by the lower classes in Tokyo.

The traffic of the street—, jinrikisha men,
 Laughing together on their wooden bench,
 Yet with keen eyes to spy a customer ;
 And hurrying clerks that bear their merchandise,
 Napkin-enfolded, on their backs, and girls,
 With fat, good-tempered faces, at their work,
 Scouring and washing ; whilst, with pompous tread,
 The dapper constable struts on his way,
 Conscious of moral power, and eyes the while
 The student politician, who, bare-legged,
 Sword-stick in hand, and in his fevered brain
 Much ill-digested thought, swaggers along,
 The self-made arbiter of nations' feuds,
 Champion of right ; I trow you would not think
 That, in past centuries, this street had seen
 Tragic events. And yet, the very name,
 "The Christian Hill," proclaims the memory
 Of what it was ; for here, in ancient days,
 There stood a prison and a judgment hall,
 Where men made answer for their faith in Christ.
 And some went from its gates, free yet condemned,
 Set free by men, but yet condemned of God ;
 And some were led from hence, condemned yet free,
 Condemned by man to suffering, shame, and death,
 Freemen of God's republic.

Here, long years.

Gentle Chiara lived, whose patient ways
 And kindly manner gained for him the love,
 E'en of his gaolers. Here he broke the vows
 Taken at ordination, and received
 The wife the Shōgun sent him, half in scorn,—
 The criminal's widow,—with the heritage
 And name of one who suffered for his crime.
 Here too he died, a Christian but in name,
 Buried with Buddhist rites. Yet who shall dare
 To blame his gentle spirit ? How had you
 Borne with that hopeless bondage ?

Sterner stuff

Was he, whom now the wearied soldiers brought,
 Patient Sidotti.

With a ponderous crash,

The gates closed on him ; and the prisoner,
 Cramped with long sitting in his narrow box,
 Was carried to his cell.

He now had reached
His goal of hope ; and yet his longing eyes
Never beheld the Shōgun's capital.

V.

Here, as in Nagasaki at the first,
Sidotti was examined.

But the man
Spake with such wisdom (for the grace of God
Was with him always) that his judge became
His advocate, and sought to save his life.
For often times Arai would come and sit
Many long hours with his prisoner,
Making pretext, as though he wished to hold
Further enquiry ; at such times the talk
Would be of many subjects ;—of the state
Of Europe, how the different lands were ruled,
Their armies and their wealth. Another day,
They would discuss of science and the arts ;—
How schools were fashioned in the Western lands,
What famous teachers of philosophy
Stood in the van of progress, what they taught,
And with what following.

Again, their talk
Was of religion, How Almighty God
Had in six days of nothing made the world
(Arai here smiled), how the first man had sinned,
Deceived by woman's smiles and Satan's wiles,
How to redeem the curse that fell on man,
God sent His Son to die.

But Arai heard
And shook his head :
" In other things, my friend,
I find you reasonable ; but your Christian Creed
Is superstition, blank, irrational,
I can't receive it."

Note. The "Christian Hill" (Jap. Kirishitan-zaka) is the name still given to a small district in the Koishikawa Ward of Tokyo. It is the site of the office founded by the Shōgun Iyemitsu for the suppression of Christianity, and contained, beside the Judgment Hall and necessary offices, a small prison for condemned Christians.

The priest Giuseppe Chiara, also a native of Sicily, landed in Japan in 1643. He was the first inmate of the Kirishitan Yashiki, where he spent 42 years ; eventually receiving a Japanese name, marrying a Japanese woman, and being treated almost as a Japanese subject, and a good Buddhist. He was buried with Buddhist rites.

Still Arai would come,
 And question with the priest of many things,
 Seeking to save him from his legal doom.
 So when the Shōgun sent a messenger,
 Asking Arai about Sidotti's case,
 Arai thus answered :

“ For myself, my Lord,
 I find no reason why the man should die.
 He came, the servant of his Lord the Pope,
 Doing his bidding : now, obedience
 Is held a virtue, and Sidotti here
 Was simply faithful to his Lord's command.
 We cannot kill a man for faithfulness
 In duty ;—that were crime. Yet, if we keep
 Him here in Yedo, other priests may come
 Encouraged by our clemency ; and thus,
 The evil that we sought to drive away
 Return with two fold vigour. So I hold
 ‘ Twere best to send him back to whence he came,
 With message to his Lord, not to presume
 To send us priests again on pain of death.”

But when the Dutchmen heard it, they approached
 The Shōgun with malicious words :

“ This priest
 (If priest he be), whose landing on your isle
 Was in such curious fashion, cannot be
 A royal messenger ; else had he come
 In royal ship openly to your port,
 Not put ashore upon a lonely isle,
 And there abandoned. But some criminal,
 Fearing the death his wickedness deserved,
 Has begged this mercy from his judge, to try
 His fortunes here.”

But Arai pleaded hard,
 Urging Sidotti's cause ; the Shōgun's self
 Inclined to mercy. So, to compromise
 Justice with mercy, they resolved to keep
 Sidotti fast in prison, lest a chance
 Of freedom give him liberty to speak
 Of Christ, and so win converts ; yet the while
 To treat him with all kindness.

Thus the hand
 Of God still rested on him for his good :—
 Sidotti's message was not yet fulfilled.

(To be Continued.)

REVIEWS.

The *Kyōikujiron*, an educational magazine, in its article, makes a few suggestions as to the means to be adopted for the education of our children after mixed-residence becomes a fact. But of a number of questions which may suggest themselves at that time the writer points to the relation that religion shall hold to education. He is entirely opposed to the idea of introducing religion into the domain of education, and he supports his argument by referring to cases in European countries where much caution is taken to avoid confounding the one with the other. He shows how two civilized countries, France and Switzerland, have adopted the policy of excluding religious element from educational institutions, and how utterly absurd it is to attempt to go against the practice approved and adopted by civilized christian nations. Says he, moreover, an entire freedom of religious belief is declared in our of the articles of one constitution. To give an education containing more or less religious element must be strictly forbidden, in-as-much-as it is diametrically opposed to the principle of the said article, and any teacher either in public or in private schools, who tries to infuse his religious views in his teaching must, with justice, be dismissed from his post. The writer is, however, careful to limit his statement by saying that it is far from his idea that religious or missionary schools shall be forbidden or a teacher with particular religious views shall be excluded from a chance of being employed in common schools. As long as the missionaries' idea, in founding these schools, is confined to bringing up a body of young men who shall devote themselves to carrying out their benefactors' causes, the writer does not see any reason for interfering with them, nor does he object to young children attending religious meetings. He concludes, in spite of these concessions, the parents, belonging to any particular religious persuasion, shall feel that they are only doing their duty in sending their children to the Government school where education requisit for our faithful subject is dully provided by Government educators. It is a folly to waste our energy and time in studying foreign religions with a view to mixed-residence; in fact, there is not the slightest necessity for such a proceeding, when, as we have seen above, the separation of religion from education is of such an important nature that it requires no further argument to confirm it.

It is with some interest to note the contrast drawn by the *Shakwai-zasshi* (social magazine) between Buddhist priests and Christian missionaries in Japan.

1. Among the Europeans, fine art was left in the background on account of their religious principles as may be found among the Puritans and the Quakers, whereas in Japan religion and fine art have always been cultivated side by side. Thus, missionaries lay stress upon their moral principle at the expense of the æsthetic but the case is reversed with Buddhists.

2. Buddhists are wanting in activity and in energy. The teaching of Buddhism makes them gloomy as well as dreamy, and cause them to dwell either in dismal places or spend their lives in the repetition of a set form of prayers and in many other indolent routines. Christian missionaries are more of optimistic nature. They see more of the world and its ways. What they do is all practical. Buddhists are intensely speculative.

3. The idea of the social intercourse is something utterly strange to these Buddhists. With Christians, society is their life. Apart from it, they can not live.

4. With regard to their sense of gratitude, we also find some contrasts—contrasts not in kind, but in degree. Both Buddhists and Christians daily engage themselves in the art of supplication, the former to God and the latter to Buddha. Buddhists, as shown in history, is weaker in the sense of gratitude than Christians. In fact, the latter is more closely connected with human affairs than the former, having the family, friends and relations to look after. The principle of asceticism has kept Buddhists always poor, and for their poverty they were honoured and respected by the people. Now with the progress of society, particularly since the Restoration, temples are laid in ruins; poverty stares inmates in face; the respect cherished by the people toward them is gradually declining. What shall they do on this occasion? Must they perish in want and poverty? No, Buddhists did not hesitate to change their plan of action. They extorted money from the people if they could. Thus, the very doctrine of Buddhism weakened the sense of gratitude; for they came to regard their Buddha not as the author of their daily sustenance as Christians regard their God. In these and many other respects, Christian missionaries are superior to Buddhists.

“General View of Commerce and Industry in the Empire of Japan” is a little book prepared for the use of foreign visitors, by the Commercial Bureau of the Department of Agriculture and Commerce. Its contents are: General Observations; Foreign Trade; Principal Commodities of Export and Import; Description of Treaty Ports; Custom House Regulations; and Directory of principal merchants and manufacturers.

The *Kihin-kai* or Welcome Society, which was established about four years ago for the purpose of diminishing the difficulties which

stand in the way of the mutual understanding of the foreigners and Japanese, has recently published an excellent map of Japan. The names of places are spelt in Roman letters, and railways are marked out clearly and accurately, so we think it will be of great use to tourists. We would recommend the Welcome Society to publish also an accurate and exhaustive railway time table for the use of foreigners. The need for it seems to be widely felt. The map is to be obtained at the Head Office of the Society, Imperial Hotel, Tōkyō.

We have received from Mr. J. J. Mahlman, Harbour Master of Kobé, two nautical books of high value. The one is entitled "*The Inland Sea and Coast Pilot*" and the other "*Revised Rules of the Road for Preventing Collisions at Sea*." The former is a book first published in 1893 and recently revised and enlarged. It comprises, in forms of questions and answers, all the courses and distances, lights, buoys, beacons, dangers, islands, head lands, tides, harbours, anchorages and soundings in the Inland Sea and the coast of Japan. In the latter, the author suggests some revisions of the existing rules with a view of lessening the number of collisions at sea.

The *Dai Nippon* or *Greater Japan*, a Japanese magazine which has been in existence for some time, appears in a new form from this month, one of the novel features being the insertion of the English department containing comments on current events.

NEWS AND NOTES.

(Our Survey Extends to Dec. 13th.)

THE FAR EASTERN QUESTION.

In a few days' time since we finished the article, published elsewhere discussing the occupation of Kiao-chow by Germany, several important reports with regard to the event have arrived both from China, and Europe. According to Reuter's telegrams, dated December 7th, Germany has decided to send a force consisting of 4,500 men to the Far East, and the Foreign Minister von Bülow made a declaration in the Reichstag, which throws much light on the intention of the German Government. In referring to the Kiao-chow affair, he alluded to the constant grievances with China, who, he said, could not be allowed to think that she might treat the Germans differently from any other Europeans. It appears from this that the murder of missionaries was only the occasion, and not the sole cause, of adopting the coercive

measure against China. The German Minister's words imply that a discrimination has been made against his countrymen, and reminds one of the belief entertained by some people that Germany is irritated at the ingratitude of the Chinese Government for her assistance rendered at the end of the late war. If this be the motive of the German policy, its consequences may be far reaching.

Later it has been reported by the correspondent of the *London Times* in Peking that Germany intends to evacuate from Kiao-chow, but to obtain the cession of Sansha Bay instead. Sansha is far down in the south in the province of Fukiang. It was there that Germany was originally suspected of being desirous to get a naval station. The *Times*, commenting on the movements of Germany, proclaimed that, in view of the eventual disturbance of the equilibrium in the East, England might be called upon to claim the islands at the mouth of the Yangtse. Evidently, as the *Times* correspondent in Vienna gave a foreboding sometime ago, "the chief interest in international politics is rapidly drifting away from the South Eastern Europe to the Far East." The year which opened with the Greco-Turkish question is to close with the Chinese question.

THE ALLEGED PROJECT OF THE THREE POWERS.

In this connection, we may mention a startling rumour that Russia, Germany and France have entered into a compact to plunder territories in the East. According to the alleged project, Russia is to take Korea and Northern China, Germany Shantung Province, and France Formosa and Fukiang. This report originated in Hongkong and circulated in Shanghai, thence finding its way to one of the papers in Tōkyō. We do not believe for a moment the truth of the allegation, but wish to refer to it merely as one of the signs of the time.

THE NEGOTIATIONS IN PEKING.

According to reports from Peking, the negotiations between the German Minister and the Tsungli-Yamen seem to have made some progress. China is willing to satisfy the demands of Germany so far as the reparation for the murder of missionaries are concerned. As to the right of laying railways in Shantung, she has no objection to granting the concession to Germany, but desires, in quite a business like manner, to reserve the right of transferring it to any one else who may propose to undertake the work at a cheaper cost than the Germans. The main difficulty, however, must be in the question, how the prevention of incidents like the recent murder are to be guaranteed in the future. It would be interesting to know whether or not Germany has insisted on the territorial cession as a means of securing the future guarantee. But no definite intelligence has been forth coming upon this point. The latest report is only to the effect that China is willing to permit the

German force to remain temporarily in Kiao-chow, but refuses to make any territorial cession.

FINANCIAL ADVISER TO KOREA.

Mr. Alexieff has at last replaced Mr. Brown as Adviser to the Korean Finance Department. It is true that the Monarch refused to sign the rescript dismissing him, and the latter regarded the mere notification of the Finance Minister as invalid. For some time an anomalous condition was the result, the two advisers vying to attend to the same official duties. But the Korean officials so managed the matter as to let the Russian adviser get the upper hand of the British. The Seoul correspondent of the *Kokumin Shimbun* reports the agreement signed on the 5th ult.* by the Korean Minister of Foreign Affairs and the Russian Representative, under which the services of Mr. Alexieff is secured. According to the document, the most important of the duties of the new advisor are as follows :

(a) To make provisions for the taxation, revenue, and public expenditure of every ensuing year, and submit the budget to the Korean Government, provided that the Ministers concerned shall be consulted in all matters, and that the Financial Adviser shall not act on his arbitrary authority.

(b) To superintend all the receipts accruing to the Korean Government from taxation ; to take them over from the chief collectors ; to preserve them carefully and to employ them safely and profitably.

(c) To pay into the Korean Treasury and to the other official treasuries the sums necessary to defray the outlays of the various offices of the State, according to the amounts fixed in the budget.

Further, it is stipulated that "the various Departments and offices of Korea shall conduct the financial affairs appertaining to them in accordance with the recommendations and directions of the Financial Adviser ; and shall supply him with whatever documentary assistance or aid of any other kind he may require." We may imagine from this how great an authority is to be exercised by Mr. Alexieff. More remarkable, however, is that part of the agreement which concerns the period of the engagement. It says :—

"The period of this engagement is unlimited. In view of the friendly relations existing between the two countries, no occasion exists to fix a term of years. If at any time a Korean official be found competent to discharge the functions of the financial adviser, and if in consequence, the engagement of the present Financial Adviser should be dissolved after consultation between the two Governments, it is nevertheless agreed that no other national than a Korean or a Russian subject shall be appointed to the office. Should there be any reason for

* The date given in the previous number of THE FAR EAST was mistaken.

desiring to terminate this agreement, a person may be fixed by consultation."*

Moreover, it is to be noticed that Mr. Alexieff remains a Russian official, while acting as Adviser to Korea, the Russian Government paying his normal salary and the Korean giving him only a special emolument of 3,000 dollars annually. If the document published by the *Kokumin* be really the agreement arrived at between Russia and Korea, the independence of the latter country stands on a very slender basis, so far as its financial management is concerned.

THE POLITICAL SITUATION.

Just now Japanese politics is in a very chaotic condition. Apparently, an overwhelming majority of political parties are opposed to the Government. But when one attempts to draw a line of demarkation, on the basis of policy, between the Government and the Opposition, he is sure to be lost in utter confusion and despair. Then, again, there is considerable difference of opinion and sentiment between the opposing parties as well as among the members of respective parties. No doubt, the proposed increase of taxation is regarded in an unfavourable light. But a real and intelligible issue can not be joined on this point; because, whoever may take the rein of government, the increase of taxes is inevitable, unless we are to abandon the measures adopted by the Diet in the session before the last, and calculated to meet the new situation in which our country found itself after the war. The real issue ought to be on the question whether these measures shall or shall not be carried out. On this question, the parties have not thus far expressed their views in clear terms, and probably will not do so while they are engaged in attacking the present Cabinet. It is when they shall have to speak out clearly on this point, that the various political elements will form themselves into new groups. In the meantime it is highly interesting to watch the development of an important phase in the history of Japanese politics.

COUNT MATSUKATA'S FINANCIAL POLICY.

On the 4th inst., a deputation of the Association of Merchants and Manufacturers of Tōkyō waited on the Finance Minister, for the purpose of making a representation to him about the prevailing economic disturbance. The phenomenal rise of the prices of commodities, the depreciation of shares, and the tightness of money have caused an alarm among business men. The Finance Minister, therefore, was appealed to, to adopt some remedial measures. Count Matsukata took the occasion for making a declaration of his financial policy, and the memorandum handed by him to the deputation has been communicated to the papers of Tōkyō.

* We are indebted to the *Japan Mail* for the translation.

THE AFTER-WAR PROGRAMME.

After explaining that the present swell of expenditures was a necessary consequence of the after-war programme adopted in the ninth session of the Diet, *i.e.* while the Itō Cabinet was in office, Count Matsukata stated his reasons for sticking to the scheme in the following words :—

“ Shall we, then, alter the after-war programme which received the universal consent of the nation and shall we adopt the policy of reducing the military expansion ? This question was undoubtedly worthy of serious consideration before the scheme of expansion was approved by the Diet in its ninth session. But to introduce a change in the national policy at the present juncture not only would be prejudicial to the credit of the country, but is also inadmissible under the circumstances of the time. Even supposing that a reduction of the scheme of military expansion were undertaken, the economy thereby effected would be found to be smaller than is imagined, the greater part of the programme having been now carried out.”*

THE NECESSITY OF INCREASED TAXATION.

The impossibility of altering the after-war measures once admitted, there is no course open but to increase the taxes, unless a temporarizing policy such as the postponement of the redemption of loans, or the raising of new loans, is adopted. The latter expedient is particularly objectionable, because it will aggravate the present economic disturbance by drawing money from the capital which is already scarce. The increase of the land tax is but reasonable ; because the price of rice, which is the main product of land, is much higher now than at the time when the present rate of land tax was fixed. The quantity of *saké* brewed this year shows an increase over that of last year, notwithstanding the fact that the *saké* tax was raised since 1896. Hence the further increase of that tax is no heavy burden for the people to bear, and Count Matsukata thinks that an addition of about 20,000,000 *yen* will easily be made by the increase of the land and *saké* taxes.

REMEDIES FOR THE ECONOMIC DISTURBANCE.

Count Matsukata acknowledges that more or less inconvenience is now felt by business men. Now the causes of the present malady are (1) increase of the purchasing power of consuming classes (2) sudden development of industrial fever, and (3) deficiency of capital for various enterprises. As to remedies for the malady, some will be forthcoming of their own accord ; but the Finance Minister is also ready to take measures to meet the situation.

* We are indebted to the *Japan Times* and the *Japan Mail* for the translation.

The increase of the land and *saké* taxes will have the effect of remedying the economic disturbance, because it tends to reconvert into capital the money distributed among the lower classes and also to check the growth of luxurious habits of living.

The Finance Minister can not consent to pledging the Government's credit for the purpose of introducing foreign capital, but he is confident that, if the revised treaties are put in operation, foreign capital will gradually flow into the country, without our going in search of it. To facilitate this flowing in of foreign capital, it is of paramount necessity to put the national finances on a firm and sound basis.

For the purpose of collecting the money which has gone into the hands of consuming classes, and bringing it within the reach of producing classes, the Finance Minister intends to propose the issue of public bonds of small denominations; but he will not take measures to reduce the currency, because the cause of the rise of prices is not to be found in a redundant currency.

At the same time, Count Matsukata can not agree with those who advocate an increase of the volume of currency, because it will produce the undesirable effect of encouraging extravagant enterprises. But he is conscious of the necessity of protecting really profitable enterprises. Therefore, in order to remove the constant apprehension of business men lest the Bank of Japan should raise its rate of interest, it appears necessary to amend the present Convertible Bank Note Regulations with a view of extending the legal limit of the amount of the issue of convertible notes.

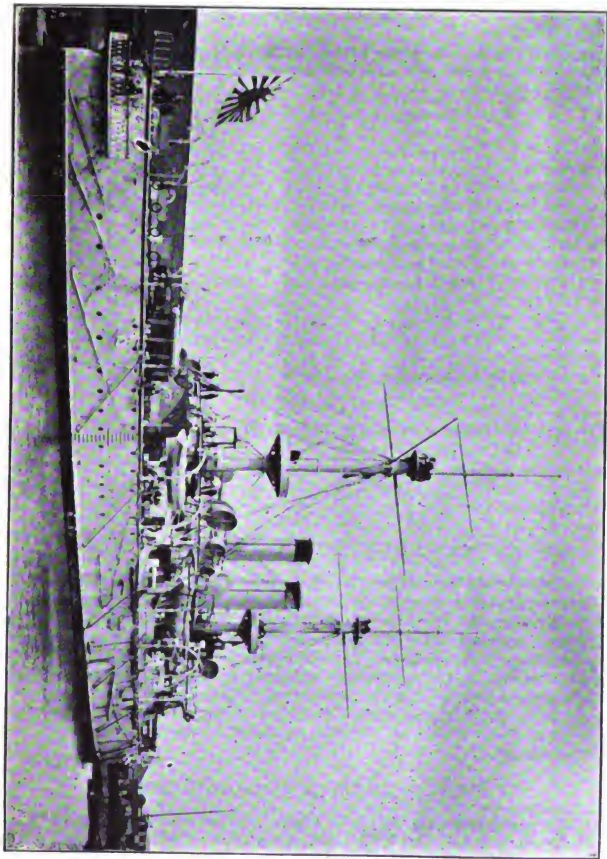
In conclusion, Count Matsukata admonished the business men to remember that this is a time requiring the sacrifice of selfish considerations and personal aims, the careful avoidance of rash enterprise and the steady advance in safe directions.

FLEETS IN THE FAR EASTERN WATERS.

The battle-ship *Yashima*, which is a sister ship of the *Fuji*, arrived at Yokosuka on the 30th ult. With this latest addition, the strength of the Japanese navy is now represented by 104,000 tons of displacement. In this connection, a comparison of the fleets of various Powers in the Far Eastern waters may not be out of place.

	(in round numbers.)
Japan.	104,000 tons.
Great Britain.	67,000 ..
Russia.	47,000 ..
Germany.	34,000 ..
France.	12,000 ..

In the German fleet, the three ships lately despatched to China are included.



THE BATTLE-SHIP FUJI.

THE POPULATION OF JAPAN.

According to the recent census (last day of 1896) of the Home Department, various items of the population of Japan (excluding Formosa) are as follows :

No. of families.....	8,004,849
„ persons.....	42,708,264
„ men.....	21,561,023
„ women.	21,147,241
„ children under 15.	14,040,000
„ old people above 60.	3,880,000
„ old people above 80.....	296,700
„ old people above 100.....	216
„ old men above 100.....	44
„ old women above 100.....	172
„ marriages.....	501,777
„ divorces.	115,654
„ births.	1,282,178
„ deaths.	912,822
„ travellers abroad.....	48,363
„ prisoners.....	109,300

The number of Ainu is as follows :

No. of families.....	3,965
„ men.....	8,320
„ women.....	8,658
„ men and women.....	16,978

JAPAN IN THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

Our country women are to be congratulated on the place of honour occupied by them at the recent International Convention of the Women's Christian Temperance Union held at Toronto, Canada. The Union is organized in fifty different countries, and this year Japan was awarded the "world's banner" for the largest percentage of increase in the membership. The banner was presented by Miss Willard to Miss Tomo Inouyé of Nagasaki who represented this country in the Convention. Mrs. Kaji Yajima is the President of the Union in Japan, and Miss Clara Parrish is specially interested in promoting its cause in this country.

TRANSLATION OF THE JAPANESE CIVIL CODE.

We understand that, Mr. J. H. Gubbins of the British Legation in Tōkyō having finished his translation into English of the Civil Code of Japan, the work will shortly appear in print. The translator, who has

a thorough knowledge of the Japanese language, is undoubtedly the right man to perform the task he has undertaken; and the work has been done in the right time, for in view of the operation of new treaties, it is of paramount necessity for foreigners to be acquainted with Japanese law.

OBITUARY.

In the death of Mr. Bunzō Morita, better known by his *nom de plume* Shiken Koji, Japanese literature has suffered a loss unremediable, at any rate, for some time to come. Being an excellent scholar of Chinese and Japanese classics as well as of European literatures, he was unique as a literary critic of Modern Japan. By introducing European ideas and expressions, he largely contributed to the growth of the new literature in Japan. One of the most conspicuous of his works is the translation of novels of Victor Hugo of whom he was a great admirer. He died on the 14th ult. at the early age of thirty seven.

Baron Mitsukuri, another illustrious propagator of Western learning in Japan, expired on the 29th ult. A fuller account of his life is published elsewhere.

DIARY.

NOVEMBER.

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| <p>12. Report that Mr. Yano, Japanese Minister to China, opened negotiations with the Vice-Roy of Pechili about the concession of a Japanese settlement in Tientsin.</p> <p>13. Report from Seoul of Mr. M. Brown's dismissal.</p> <p>Arrival of Gen. Wan and other Chinese officers at Nagasaki for the purpose of inspecting the Army manoeuvres.</p> <p>Report that the negotiations about the Japanese concession in Tientsin came to a satisfactory ending.</p> <p>14. Kiau-chow occupied by Germany.</p> <p>Death of Mr. Bunzō Morita.</p> <p>16. Prof. Terao and Hirayama started for India.</p> <p>18. The proposed coalition of the Liberals with the Government discussed in the meeting of the councillors of the Party.</p> <p>19. End of the manoeuvres of the 5th and 6th Army Divisions in Kyūshū.</p> <p>Reunion of anti-Government journalists in Tōkyō.</p> | <p>Mr. Keigo Kiyoura, Minister of Justice, appointed the Chairman of the Committee for Administrative Reform.</p> <p>20. Mr. Hoshi, Japanese Minister to U.S.A., started from Yokohama.</p> <p>21. Sir Ernest Satow, British Minister to Japan, returned from home.</p> <p>The state funeral of the late Queen of Korea.</p> <p>22. Mr. Kinosuké Yamada, Chief Secretary of the House of Representatives, resigned his office, Mr. Kametarō Hayashida being appointed in his place.</p> <p>The Admiral of the French Fleet had the audience of the Emperor.</p> <p>24. Mr. Keiroku Tsutsuki appointed the <i>chokunin</i> councillor of the Foreign Department.</p> <p>26. Representatives of the <i>Kokumin Kyōkwai</i> advised the Premier to resign his office.</p> <p>Government bonds of 10,000,000 yen issued.</p> <p>29. Death of Baron Rinshō Mitsukuri.</p> <p>30. Arrival of the Yashima at Yokosuka.</p> |
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DECEMBER.

1. Report of the removal to Peking of Mr. Speyer, Russian Minister to Korea.
Opening of the Japanese Consulate in Chicago.
2. Mr. Seigi Tsutsumi appointed the Vice-Minister of the Imperial Household.
Meeting of the Association of Merchants and Manufacturers in Osaka.
4. A deputation of eminent business men of Tōkyō made a representation to the Premier.
5. The revised treaty with Austria signed at Vienna.
General meeting of the *Kokumin Kyōkai*.
6. Mr. Kōhei Sufu appointed the chief of the Court of Administrative Litigation.
The Spanish Minister presented to the Emperor a high Order bestowed by the Queen of Spain on the Crown Prince.
Meeting of the United Chambers of Commerce.
7. Korean officers who came to witness the military manoeuvres received in audience by the Emperor.
10. Report of the ratification of the Hawaiian annexation treaty by the U. S. Senate.
Mr. Hoshi arrived at Washington.
The resolution in a meeting of cotton manufacturers in Osaka to make a representation to the Government about the difficult condition of their industry.
11. Report from London that Germany wants Sansha as a coaling station.
12. The standing committee of the Progressive Party decided the programme to be submitted to the General Meeting.
13. Fifteen officers graduated from the Higher Military College.



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